ENGLISH

לקוטי תורה

דברים

Likkutei Torah · Devarim

The Alter Rebbe, Rabbi Schneur Zalman of Liadi

The English translation

Edition 3 · 5787 · 2026
85 maamarim

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

LikuteiTorah.com
THE CHASSIDISHE PARSHA
likuteitorah.com/print/

LikuteiTorah.com
THE CHASSIDISHE PARSHA

About this edition

Edition 3 · October 18, 2026 · 7 Cheshvan 5787

נדפס ז' מרחשון ה'תשפ"ז

This edition contains the English translation.

All 83 maamarim of this volume.

Our English translation, made from the Hebrew without Kehot's notes: CC BY-NC 4.0.

This edition as a whole: CC BY-NC 4.0. Shuls, schools and non-profit projects may copy, print and share it freely, and may ask for donations to cover the cost of printing; it may never be sold. Credit Kehot Publication Society and likuteitorah.com. https://creativecommons.org/licenses/by-nc/4.0/

English translation: prepared for likuteitorah.com with AI assistance (claude-code/opus-5.5) and checked against the Hebrew and against Sefaria; not yet reviewed by a human editor. Please check anything important against the Hebrew.

The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306–309). Why learn it, and the Rebbe's brachos: likuteitorah.com/about/the-chassidishe-parsha/

A free, non-commercial project; nothing here is sold. Not affiliated with Kehot, Sefaria or the Lubavitch Library. © likuteitorah.com

Each edition is kept unchanged at its own address; a corrected printing is a new edition. This one: likuteitorah.com/editions/en/likkutei-torah-devarim/3/likkutei-torah-devarim-en-ed3-translation-letter.pdf

---

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

Contents

PARSHAS DEVARIM

Maamar 1 — ציון במשפט תפדה ושביה בצדקה — 11
"Zion shall be redeemed through justice, and her captives through charity"

Maamar 2 — ברבות פ' עקב ד"א ושמר לך כו' אברהם... — 18
In the Midrash Rabbah on Eikev: "And He Shall Keep for You"

PARSHAS VA'ESCHANAN

Maamar 1 — ואתחנן אל ה' וגו' אתה החילות וגו' — 23
"And I pleaded with Havayah ... You have begun"

Maamar 2 — קיצור מהדרוש ע"פ ואתחנן אל ה' — 34
A Summary of the Discourse on "And I Pleaded with Havayah"

Maamar 3 — ביאור ואתחנן — 36
An explanation of "And I pleaded" (Va'eschanan)

Maamar 4 — וידעת היום והשבות אל לבבך וגו' — 44
"And you shall know this day, and take it to your heart"

Maamar 5 — ביאור הדברים ע"פ וידעת היום כו' — 53
An Explanation of "And You Shall Know This Day"

Maamar 6 — להבין בתוספת ביאור ע"פ וידעת היום והשבות אל... — 65
To understand, with additional explanation, the verse "Know this day..."

Maamar 7 — וידעת היום והשבות אל לבבך כי הוי' הוא... — 82
"Know this day and return it to your heart that Havayah is Elokim..."

Maamar 8 — וזאת המצוה אשר צוה ה' כו' — 95
"And this is the commandment which Havayah commanded..."

Maamar 9 — למען תירא את הוי' אלקיך — 107
So that you will fear Havayah your G-d

Maamar 10 — שמע ישראל הוי׳ אלקינו הוי׳ אחד ואהבת כו׳ — 118
Hear, O Israel, Havayah is our G-d, Havayah is One

Maamar 11 — ענין ק״ש אחד ואהבת כו׳ — 125
The Subject of the Shema: “One” and “You Shall Love”

Maamar 12 — ואהבת את הוי׳ אלקיך כו׳ — 133
“And you shall love Havayah your G-d”

PARSHAS EIKEV

Maamar 1 — ויאכילך את המן וגו׳ למען הודיעך וגו׳ — 143
“And He Fed You the Manna … in Order to Make You Know”

Maamar 2 — ואכלת ושבעת וברכת וגו׳ — 149
And you shall eat and be satisfied, and you shall bless

Maamar 3 — ולהבין שרש טעם קישור וחיבור ושייכות ברית ותורה… — 174
“And to understand the root of the reason for the connection, bond and relevance of covenant and Torah to the Grace after Meals”

Maamar 4 — ארץ הרים ובקעות למטר השמים תשתה מים — 185
“A land of mountains and valleys; to the rain of heaven it drinks water”

PARSHAS RE’EH

Maamar 1 — ראה אנכי נותן לפניכם היום ברכה וקללה את הברכה וגו׳ — 192
“See, I give before you today a blessing and a curse”

Maamar 2 — אחרי ה׳ אלהיכם תלכו ואותו תיראו וגו׳ — 205
After Havayah your G-d shall you walk

Maamar 3 — ביאור אחרי — 217
An explanation of “After Havayah your G-d shall you walk”

Maamar 4 — כי תשמע בקול ה׳ אלקיך לשמור את כל… — 240
When you hearken to the voice of Havayah your G-d

Maamar 5 — ביאור הדברים — 251
An explanation of the words: “Now, the matter of the higher unity and the lower unity is known…”

Maamar 6 — ושמתי כדכד שמשותיך ושעריך לאבני אקדח וגו' (בישעיה... — 259
"And I will make your windows of kadkod, and your gates of ekdach stones"

Maamar 7 — ושמתי כדכד שמשותיך — 278
"And I will make your windows of kadkod"

Maamar 8 — וכל בניך למודי הוי' ורב שלום בניך וגו' — 301
"And all your children shall be taught by Havayah"

Maamar 9 — ביאור הדברים בענין א"ת בניך שהוא בחי' אהבה... — 321
An Explanation of "Do Not Read Banayich"

Maamar 10 — אני לדודי ודודי לי — 334
I Am My Beloved's, and My Beloved Is Mine

Maamar 11 — אני לדודי ודודי לי הרועה בשושנים — 344
I am my Beloved's and my Beloved is mine, who grazes among the roses

Maamar 12 — ביאור ע"פ אני לדודי — 352
An explanation on the verse "I am my Beloved's"

PARSHAS KI SEITZEI

Maamar 1 — כי תצא למלחמה על אויביך ונתנו ה' אלהיך... — 360
When You Go Out to War against Your Enemies

Maamar 2 — כי תצא למלחמה על אויביך וגו' — 370
"When you go out to war against your enemies," etc.

Maamar 3 — ביאור כי תצא — 382
An Explanation of "When You Go Out"

Maamar 4 — כי תהיין לאיש שתי נשים האחת אהובה והאחת... — 394
"If a man has two wives, the one loved and the other hated"

Maamar 5 — ולא אבה הוי' אלהיך לשמוע אל בלעם ויהפוך... — 400
"But Havayah your G-d was not willing to listen to Bilam"

Maamar 6 — ביאור ולא אבה — 408
An Explanation of "But He Did Not Want"

Maamar 7 — כי ההרים ימושו והגבעות תמוטינה וחסדי מאתך לא... — 416
"For the mountains shall depart and the hills shall totter, but My kindness..."

Maamar 8 — ביאור הדברים בענין בחי' בע"ת דמשכין ליה בחילא יתיר — 429
An explanation of the level of baalei teshuvah, who "draw Him down with greater strength"

PARSHAS KI SAVO

Maamar 1 — היום הזה הוי"ה אלהיך מצוך לעשות את החוקים... — 431
"This Day Havayah Your G-d Commands You"

Maamar 2 — ענין ראש השנה ויום הכפורים — 440
The Matter of Rosh HaShanah and Yom Kippur

Maamar 3 — תחת אשר לא עבדת את ה' אלקיך בשמחה וגו' — 443
"Because you did not serve Havayah your G-d with joy"

Maamar 4 — ויקרא משה אל כל ישראל ויאמר אליהם אתם... — 453
"And Moshe Called to All Israel"

PARSHAS NITZAVIM

Maamar 1 — אתם נצבים היום כלכם וגו' — 458
"You Are Standing This Day, All of You"

Maamar 2 — כי המצוה הזאת אשר אנכי מצוך היום לא... — 471
"For this commandment which I (Anochi) command you"

Maamar 3 — כי קרוב אליך הדבר מאד בפיך וגו' — 478
For the Matter Is Very Near to You, in Your Mouth

Maamar 4 — שוש אשיש בה' תגל נפשי באלקי — 488
I Will Greatly Rejoice in Havayah; My Soul Shall Exult in My G-d

Maamar 5 — ביאור ע"פ שוש אשיש — 509
An Explanation of "I Will Greatly Rejoice"

Maamar 6 — כי כארץ תוציא צמחה וכגנה זרועיה תצמיח כן... — 522
For as the earth brings forth its growth

Maamar 7 — ביאור ע"פ כי כארץ — 540
An explanation of "For as the earth"

ROSH HASHANAH

Maamar 1 — דרושים לראש השנה ועשי"ת ויוהכ"פ — 557
Discourses for Rosh HaShanah, the Ten Days of Teshuvah and Yom Kippur: "Blow the Shofar at the New Month"

Maamar 2 — תקעו בחדש שופר כו' — 569
"Blow the shofar at the New Moon"

Maamar 3 — להבין המשנה [רפ"ד דר"ה] י"ט של ר"ה שחל... — 581
"To understand the Mishnah: When the Yom Tov of Rosh HaShanah fell on Shabbos"

Maamar 4 — והיה ביום ההוא יתקע בשופר גדול ובאו האובדים... — 599
"And it shall come to pass on that day that a great shofar shall be sounded"

Maamar 5 — להבין ענין הפסוק מי אל כמוך וגו' שהוא... — 628
To Understand the Verse "Who Is a G-d Like You"

Maamar 6 — שיר המעלות ממעמקים קראתיך ה' — 643
A Song of Ascents: From the Depths I Have Called You, Havayah

Maamar 7 — יחיינו מיומים ביום השלישי יקימנו וגו' (בהושע סימן... — 654
"He Will Revive Us After Two Days"

SHABBOS SHUVAH

Maamar 1 — שובה ישראל כו' — 664
"Return, O Israel"

Maamar 2 — ביאור על שובה ישראל — 678
An Explanation on "Return, O Israel"

Maamar 3 — שובה ישראל עד הויה אלקיך כו' — 684
"Return, O Israel, unto Havayah your G-d"

YOM KIPPUR

Maamar 1 — לבאר ענין יו"כ — 701
To explain the matter of Yom Kippur

Maamar 2 — שבת שבתון הוא לכם ועניתם את נפשותיכם בתשעה... — 710
"It is a Shabbos of complete rest (Shabbos Shabbason) for you, and you shall afflict your souls"

Maamar 3 — ביאור מעט ע"פ שבת שבתון כו' — 726
A brief explanation of "A Shabbos of complete rest" (Shabbos Shabbason)

PARSHAS HAAZINU

Maamar 1 — האזינו השמים ואדברה ותשמע הארץ אמרי פי יערוף... — 737
"Give ear, O heavens, and I will speak; and let the earth hear the words of my mouth"

Maamar 2 — האזינו השמים ואדברה ותשמע הארץ כו' יערוף כמטר... — 759
Give ear, O heavens

Maamar 3 — בעז"ה — 764
Give Ear, O Heavens

Maamar 4 — כנשר יעיר קנו על גוזליו ירחף — 795
As an Eagle Rouses Its Nest

SUKKOS

Maamar 1 — ושאבתם מים בששון ממעיני הישועה — 805
And you shall draw water with joy from the wellsprings of salvation

Maamar 2 — ושאבתם מים בששון ממעיני הישועה (בישעיה י"ב) — 817
"And you shall draw water with joy from the wellsprings of salvation"

Maamar 3 — להבין מ"ש ביום השמיני עצרת תהיה לכם — 827
To understand what is written, "On the eighth day there shall be an atzeres for you"

Maamar 4 — ביום השמיני עצרת תהיה לכם — 838
On the Eighth Day, There Shall Be an Atzeres for You

SHEMINI ATZERES

Maamar 1 — ביום השמיני עצרת תהיה לכם — 849
"On the Eighth Day, There Shall Be an Atzeres for You"

Maamar 2 — ביום השמיני עצרת תהיה לכם — 866
"On the Eighth Day, an Atzeres Shall There Be for You"

Maamar 3 — ולתוספת ביאור ענין שמחת תורה דהיינו שהתורה תהיה שמחה כו' — 877
To further explain the matter of Simchas Torah

Maamar 4 — ביום השמיני שלח את העם ויברכו את המלך... — 882
"On the eighth day he sent the people away"

Maamar 5 — ה' לי בעוזרי ואני אראה בשנאי — 900
"Havayah is for me among my helpers, and I shall look upon my enemies"

Maamar 6 — טוב לחסות בה' מבטוח באדם — 924
It is better to take refuge in G-d than to trust in man

Maamar 7 — טוב לחסות בה' וגו' — 927
It Is Better to Take Refuge in G-d

Maamar 8 — להבין ענין יו"ט שני של גליות — 932
To understand the matter of the second day of Yom Tov of the Diaspora

Maamar 9 — להבין ההפרש דבפסח כתיב והקרבתם אשה עולה ריח... — 944
To understand the difference: on Pesach it is written, "You shall offer a fire-offering, a burnt-offering"

V'ZOS HABERACHAH

Maamar 1 — ואתה מרבבות קדש — 950
And He Came from the Holy Myriads

Maamar 2 — תורה צוה לנו משה מורשה קהלת יעקב — 957
The Torah that Moshe commanded us is the inheritance of the congregation of Yaakov

Maamar 3 — ביאור ע"פ תורה צוה — 970
An explanation of "The Torah that Moshe commanded us"

Maamar 4 — והיה מדי חדש בחדשו ומדי שבת בשבתו יבא... — 987
"And it shall be, every New Moon on its New Moon and every Shabbos on its Shabbos"

Maamar 5 — 997 — מזמור שיר חנוכת הבית כו' ולא שמחת אויבי לי

"A psalm, a song for the dedication of the House…, and You did not let my enemies rejoice over me"

Maamar 6 — 1006 — מזמור שיר חנכת הבית לדוד

A psalm, a song of the dedication of the House, of David

LIKKUTEI TORAH • PARSHAS DEVARIM • MAAMAR 1

ציון במשפט תפדה ושביה בצדקה

"Zion shall be redeemed through justice, and her captives through charity"

"Zion shall be redeemed through justice, and her captives through charity." (See [Midrash] Rabbah, Mishpatim, chapter 30, and in Parshas Eikev, on "And He will keep," etc., "the kindness.") 1

Now, it is written, "And these words, which I command you today, shall be." That is, ["today"] refers to every day, for every day they should be in your eyes as new. But how does one come to this, that it should be so?

This will be understood by first [explaining] the purpose of the descent of the souls from above, where they had been before the six days of Creation. For the angels came into being in the work of creation, by the breath of His mouth, blessed be He: some say on the second [day] and some say on the fifth, "and let birds fly," etc.

"Birds": this is Michael, etc. But the souls, which were drawn from the level of thought, existed before the six days of Creation, as our Sages, of blessed memory, said: "With whom did He take counsel? With the souls of the righteous." And not the righteous alone, but, as it is written, "And your people are all righteous." And their descent into a body is for the sake of an ascent. 2

To understand the matter of this ascent, since even without this they arose in thought, it may be explained [through] the meaning of "The soul that You have placed within me is pure," etc. 3

This is the beginning of prayer, even before [the blessing] "Who formed (asher yatzar)," as is written in the Gemara, in the last chapter of Berachos, folio 60b: "When he wakes from his sleep he says, 'My G-d, the soul that You have placed within me is pure,' etc."

That is, "is pure" is from the level of the supernal purity (tehiru ila'ah). And afterwards he says, "You created it": creation (beriah) is something from nothing; up to "You breathed it into me," the soul's being invested within the inside of the body, to give it life. "And You guard it": that it not leave the body,

and this is in the manner of an encompassing [light] (makif). So too, the Infinite Light (Or Ein Sof), blessed be He, encompasses all worlds (sovev kol almin) and fills all worlds (memalei kol almin). This does not mean that it [merely] encompasses from above; rather, in every place and corner it fills, like the life-force invested in the created being, and it encompasses from above in the manner of guarding, so that the life-force not cease and depart, etc. And see what is written in the Biur on the verse "You have captured my heart, my sister."

Now, "As long as the soul is within me, I acknowledge (modeh ani)": each and every one is able to 4
acknowledge G-d. But afterwards one must say, "Blessed are You, Havayah," which is a higher rung than the level of acknowledgment (hoda'ah).

To understand this, and what acknowledgment is: [we say,] "The Sages concede (modim) to Rabbi Meir," because at first they disagree. And how can such a thing be said in relation to Him, blessed be He?

But [the explanation is] that we, who dwell below, say that creation is something from nothing: that heaven and earth and the heavens of the heavens are the "something" (yesh) that is visible to our eyes, and what is above is the "nothing" (ayin).

For Him, blessed be He, however, it is the opposite of what is visible to our eyes, for "all before Him is considered as truly nothing," and whatever is lower is all the more as nothing and as naught,

and He, blessed be He, is the true "something" (yesh). (And see what is written on this in the discourse beginning "When Israel put 'We will do' first," and at the end of the discourse beginning "When you listen to the voice.")

And about this we say, "We acknowledge (modim anachnu)": that we acknowledge that the truth is as it is in His knowledge, blessed be He. And each and every one of Israel has this level of acknowledgment.

Nevertheless, this acknowledgment is from afar; that is, he himself is not near and close to that which he acknowledges, except through the level of faith, which is the level of a crown (atarah) and of an encompassing [light] (makif).

Therefore, "the thief at the mouth of the tunnel calls upon the Merciful One": thus he believes in the power of the Master of the world, etc. But blessing (berachah) is revelation,

as in "Yishmael, My son, bless Me." And so, "Blessed is Havayah from the world to the world," etc.: that it is drawn from the hidden world to the revealed world.

And this is through "And these words, which I command you today, shall be," etc.: through mitzvos and Torah one draws revelation into the soul.

(As it says in the Sifrei: "For through this you come to recognize Him Who spoke and the world came into being." And see what is written in the discourse beginning "And you shall know this day and take to [your heart]," on the matter of "shall live by his faith.") And first there must be "And you shall love," etc.,

through which, afterwards, in the Shemoneh Esreh, [come] blessings and drawings-down, "Blessed are You, Havayah," etc. That is, between the level of acknowledgment and the level of blessing is the level of love, etc.

(And see what is written on the matter of blessing in the discourse beginning "See, I set before you today a blessing," that it is the level of sight, the level of self-nullification (bittul), etc.;

see there. And see what is written in the discourse beginning "On the eighth day, an assembly," on the matter of coming from the level of bowing to the level of prostration; and prostration is the level of self-nullification, and it is the level of the Shemoneh Esreh, as is written at the end of the discourse beginning "The heavens are My throne." Therefore the intermediary between them is the level of love.)

2. Now, in order to come to the level of "And you shall love," it is through contemplating "Hear, O Israel" and "Blessed be the Name of the glory of His kingdom forever and ever." The explanation: creation 5

is something from nothing. That is, as is said in "Blessed be the Name of the glory of His kingdom forever and ever": the level of His Malchus (sovereignty), His being called King over them, which is not the level of [His] essence, is what gives life to all the higher worlds. And "Your dominion" is lower than the level of kingship,

for He rules over them against their will, not with their consent; and this is the outer dimension (chitzoniyus) of the attribute of His Malchus, blessed be He. It is "in every generation," for there are generations that were wicked,

like the generation of the Flood, etc., who did not accept the yoke of His sovereignty willingly, and nevertheless abundant life-force was drawn down to them from the level of "Your dominion," etc.

Now, all the higher worlds: the lower Gan Eden, which is a delight far beyond this world, so much so that our Sages, of blessed memory, said, "Better that he be judged," etc.,

and the upper Gan Eden, and there are yet more ascents without end; all of them came into being only from the level of His Malchus, blessed be He. Therefore creation is called something from nothing,

for the coming into being of the created beings is from a level that is as nothing and naught, being only the level of a radiance and a glimmer from Him, blessed be He; and this is the level and attribute of His Malchus, blessed be He. And see in Parshas Re'eh, on the verse "After."

And even this is not invested within them; rather, it stands over them from above, in the manner of an encompassing [light] (makif) (see in Parshas Balak, on the verse "Who has counted"), as in the analogy of the king whose name is called upon them.

But all this is from the standpoint of the order of the chain of descending worlds (hishtalshelus) and of the coming into being of the higher worlds. In this world, however, through teshuvah (return) and good deeds, one can draw down a revelation of the very essence of the Infinite One (Ein Sof), blessed be He.

Furthermore, let him take to heart that in the World to Come it is impossible to ascend except step by step: the hollow of the sling, and Gehinnom, the lower Gan Eden, the River of Fire, the upper Gan Eden, etc., according to what is fitting, because it is from the level of the light that fills [the worlds] (memalei).

But in this world one can change from one extreme to the other at once, in a moment, so much so that by law, one who betroths a woman on condition that he is completely righteous, she is betrothed even if he is completely wicked, for perhaps he had a thought of teshuvah, etc.

This is because there is [here] an illumination of the encompassing light (sovev). For this reason our Sages, of blessed memory, said, "One hour of teshuvah and good deeds in this world is better," etc. And this is "more than all (merov kol)": that is, higher than the World to Come, which is called "all" (kol). (See what is written in the discourse beginning "A menorah of gold.")

Therefore "And you shall love … with all your soul" should be with self-sacrifice (mesirus nefesh), and not with the giving over of the body alone. And the purpose is to draw the Infinite One, blessed be He, the encompassing [light] (sovev), down below; and this is through Torah and mitzvos.

And this is [the meaning of] what is written, "And these words, which I": "I, Who I am," His very essence, blessed be He; "command you" (metzavcha): an expression of connection, and not from the level of "the Name of the glory of His kingdom," blessed be He; "today": specifically, and not tomorrow, in the World to Come, which is

only for receiving their reward. And when he contemplates this, every day they will be in your eyes truly as new, since it is today, in this world, that one can draw down from the level of His essence and being, blessed be He, which is not so tomorrow, in the World to Come, etc. And see in Parshas Pinchas, on the verse "Command …," etc.

Therefore the mitzvos are called 248 limbs: 248 drawings-down of life-force from the Supreme Will, as in the analogy of a limb that has in it a nerve from the brain, in which the will is invested to move it as one wishes, etc.

And this is "And you shall love": that Havayah should be your G-d, a revelation of G-dliness in the two chambers of your heart: the left chamber, bitterness over his being sunk in the affairs of this world and over his distance from G-d; and the right chamber, the joy of a mitzvah, etc.:

"Let Israel rejoice in its Maker (be'osav)": these are the mitzvos, which are invested in [the World of] Asiyah (Action). And see in Sefer Shel Beinonim, at the end of chapter 34. And to the degree that the bitterness over the lack is greater,

then afterwards there will be the advantage of the joy over the revelation of the Infinite Light (Or Ein Sof) that comes through the mitzvos. (And see in the discourse beginning "Binding to the vine," in the discourse beginning "When you kindle," and in the discourse beginning "A menorah of gold," mentioned above.)

And although the revelation is not [present] now, in the time to come there will be the revelation. And this is [the meaning of] what is said, "He sows charities, makes salvations sprout"; and "And Havayah turned (vayisha)": the 375 lights. And this is

like a person who has a chest full of precious stones and pearls: he is very happy with them even though he does not see them, for they are closed up in the chest.

3. But all this is as it ought to be. When it is not so, however, and the bitterness is over matters of this world, over his lack in "children, life and sustenance," 6

and likewise the joy is over his having them in full, this is the level of the exile of the G-dly spark within the animal soul, "like a ewe before her shearers," etc.

(See above, on the verse "These are the journeys.") And about this it is written, "Zion shall be redeemed through justice." Tziyon is a term for a sign: "I am a sign (ana simana)," etc.

And this is the level of the inner dimension of the heart (pnimiyus halev), and the natural love, and the inner love hidden in the heart of a Jew. (And see in the discourse beginning "When you go out," and on the verse "Sing and rejoice, daughter of Zion," etc.)

And this, too, is in exile, and it "shall be redeemed through mishpat," that is, laws (halachos), as the Targum renders the verse "according to the former manner (kemishpat harishon)": "according to the former halachah." And this is as our Sages, of blessed memory, said: "The exiles are not gathered in

except in the merit of the Mishnayos, as it is said, 'Even though they hire (yisnu) among the nations,'" etc. For the Torah is light. (And see on the verse "And these are the laws," etc., "before them": to the level of their inner dimension, etc.; see there.)

"And her captives" are the two chambers of the heart, which are truly captive. For the bitterness that should have been over his distance from G-d is now, on the contrary, over the lacks of this world,

and likewise the joy that should have come from the mitzvos is from the desires of this world; and so they are like actual captives. This is not so with the level of Zion, for this level does not exist in "the one opposite" (le'umas zeh). (And see on the verse "[His eyes are] red (chachlili).")

And these are redeemed through charity: compassion on the poor. And measure for measure: "Have compassion on us, and put understanding (binah) into our hearts," and "Binah is the heart," etc. And see in Iggeres HaKodesh, on "He sows charities," and on the verse "And the work of charity shall be peace."

Now, of the level of Zion it is written, "For there Havayah commanded the blessing" (in Psalms, chapter 133), as is written in the Idra Zuta (296b, and the end of 293b)

and in Parshas Tzav [of the Zohar] (31a). Thus the level and rung of blessing mentioned above, which is the inner dimension of the heart that is above the level of love, is the level of Zion.

And see what is written on the inner dimension of the heart in the discourse beginning "On the eighth day he sent away," that of this it is said, "and before (kedem) You formed me"; and see what is written in the Biur on the verse "One is my dove," on the matter of "with all your might."

And so the Arizal, of blessed memory, explained (brought in the book Zohar HaRakia, 122a) that the level of Zion is the level of "From the depths I called You," etc.

His words are brought in Sefer Hadras Melech, section 156. And see what is written in the discourse beginning "You have captured my heart," on the meaning of baruch, which has two meanings, etc.; and those two meanings are the matter of baruch and the matter of berachah.

Now, "The Torah comes forth from Chochmah (wisdom)" is the level of baruch; therefore Zion, which is the level of berachah, "shall be redeemed through mishpat," that is, through the laws of the Torah, etc.

And see what is written in the discourse beginning "Sing and rejoice," on what is written about Yosef, "And they called out before him, 'Avrech,'" that this too is the level of baruch and berachah. It is explained in the Likkutei Torah [of the Arizal], Parshas Vayetzei, that Tziyon has the numerical value of Yosef, etc.

And see in Parshas Beshalach (55b), on the verse "When Havayah returns Zion," and in the commentary of the Ramaz there; and in Parshas Bamidbar (118a), on the verse "May Havayah bless you from Zion."

And the matter of "and her captives through charity" may be explained according to what is written in the discourse beginning "And I will make [your windows] of kadkod," on "Charity exalts a nation," and according to what is written at the end of the discourse beginning "And now, let the power be great," etc., regarding "Through kindness and truth iniquity is atoned," etc.;

see there. And see what is written at the end of the discourse beginning "And David made a name," in Iggeres HaKodesh, and what is written at the end of the discourse beginning "Who has counted," on the superiority of the drawing-down that comes through occupation with the Torah; and from there will also be understood the matter of "Zion shall be redeemed" specifically "through mishpat," which is occupation with the Torah.

And "her captives through charity": see there. And see what is written in the discourse beginning "How goodly," regarding "and the third [level of] teshuvah," which is through the Torah, etc.

LIKKUTEI TORAH • PARSHAS DEVARIM • MAAMAR 2

ברבות פ' עקב ד"א
ושמר לך כו' אברהם...

In the Midrash Rabbah on Eikev: "And He Shall Keep for You"

In [Midrash] Rabbah, Parshas Eikev: Another explanation: "And He shall keep for you," etc. Avraham gave his children two tenant farmers, as it is said, "For I have known him," etc., "and they shall keep the way of Havayah, to do charity (tzedakah) and justice (mishpat)." 1

So too the Holy One, blessed be He, set up for her two tenant farmers corresponding to them: kindness and mercy, etc. Israel arose and made themselves fit, etc.,

for so it is written, "Zion shall be redeemed through justice, and her returnees through charity." So too the Holy One, blessed be He, brought His own, for so it is written, "For the mountains," etc., "and My kindness ... from you," etc., "says Havayah, who has mercy on you."

The explanation is along the lines of what is explained elsewhere on the verse "Extol Havayah, O Jerusalem; praise your Elokim, O Zion." At first glance this is difficult: Zion, after all, is the inner dimension (pnimiyus) of Jerusalem, so why is the Name Havayah mentioned in connection with Jerusalem, and the Name Elokim in connection with Zion? 2

But the explanation is this: it is written, "Let Israel rejoice in its Maker; let the children of Zion exult in their King." And it is explained elsewhere, in the discourse beginning "I will greatly rejoice in Havayah, and my soul shall exult in my Elokim," that the level of exultation (gilah) is

as it is written, "and exult with trembling," etc.; and it is a higher level than joy (simchah). As is also explained in the discourse beginning "Know this day,"

that the inter-inclusion of love and awe comes about because of the revelation from the level of "and the awesome, G-d Most High," etc. And also, exultation is the joy that is at the level of the inner dimension of the heart, and of the hidden world (alma de'iskasya), like the matter of the second Tablets, which were given quietly.

Now, in order that the revelation from the level of "and the awesome, G-d Most High" be drawn down in an inward manner, until from it there is drawn the level of "and exult with trembling," this comes specifically through gevuros (restraints) and tzimtzumim (contractions). And see what is written above, at the end of the discourse beginning "Korach took," concerning the threads of the tzitzis. 3

And this is [the meaning of] "my soul shall exult in my Elokim": it is the level of the Name Elokim, the level of tzimtzum (contraction) and Gevurah (restraint). And in truth, this level of Elokim is as it is written, "and Havayah shall be Elokim to me," as is explained about this in the discourse beginning "Return, O Israel," regarding Yom Kippur.

And this is [the meaning of] "praise your Elokim, O Zion." And in order to draw down this level, this comes through the level of justice (mishpat): that is, that there be a nullification (bittul) of will and a contraction, that he contract himself, so that there be "Sanctify yourself in what is permitted to you," as is explained in the discourse beginning "But Havayah your G-d was not willing to listen to Bilam."

This is the level of justice that a person executes upon his own soul: not to be drawn after excesses, as our Sages, of blessed memory, said: "The righteous, the good inclination judges them."

And this is also through occupying oneself with the Torah, which is called justice (mishpat). And this is [the meaning of] "Zion shall be redeemed through justice": for there to be the level of "the children of Zion shall exult," "and exult with trembling," this comes through the level of justice mentioned above, and through occupying oneself with the Torah, 4

for "if there is no wisdom, there is no awe," as is explained in the discourse beginning "And G-d spoke," etc., "I am," etc. And also, "for justice is Elokim's" is so that there be "praise your Elokim, O Zion," as mentioned above.

And see what is written in the discourse beginning "Havayah is for me among my helpers": that in order for there to be absorption in the G-dly soul, this comes through "that the peoples of the earth may know," to break the craving of the animal soul and of the body, which conceal and prevent the absorption in the G-dly soul,

which is the level of Zion; and as is explained in Parshas Tzav, at the end of the discourse beginning "The matter of the seven days of the installation (miluim)," concerning the meaning of "I shall be filled, [now that] she is laid waste."

And this is the meaning of "Zion shall be redeemed" specifically "through justice," as it is written, "after the former manner (mishpat)," and Targum Onkelos [renders], "according to the former practice": that is, justice (mishpat) means that everything be in its proper place,

as it ought to be; that is, as the worlds were in their proper place before the sin of the Tree of Knowledge, etc. And as it is written in Yirmeyahu (chapter 30:18), "and the palace shall abide in its rightful place (mishpato)."

And the level of "and her returnees through charity" is the mitzvos as a whole, which are called charity (tzedakah), as it is written, "And it shall be charity for us, if we keep," etc.

And also, from the level of justice it comes about that one does charity, as is explained in the discourse beginning "I will sing to Havayah, for He is highly exalted."

And this is [the meaning of] "And David executed justice and charity": through this is drawn down the level of "I will greatly rejoice in Havayah," "Let Israel rejoice in its Maker." And see there, in the discourse beginning "I will greatly rejoice."

Now, as for "He set up for her two tenant farmers corresponding to them": the level of mercy, "says Havayah, who has mercy on you," is the revelation of the Thirteen Attributes of Mercy, which are revealed on Yom Kippur, as is explained below, at the end of the discourse beginning 5

"For the mountains shall depart." And it is drawn down through the level of justice mentioned above, which a person executes upon his own soul; and so it is said of Yom Kippur, "and you shall afflict your souls." And see what is written above, in the discourse beginning "I have seen,"

"and behold, a menorah of gold," concerning the crushing and pounding that a person does to himself, through which he draws down the revelation of the level of the Thirteen Attributes of Mercy, "like the good oil," etc., "running down upon the beard," etc.

See there. And also through the Torah, which is called justice, the Thirteen Attributes of Mercy are drawn down, as is explained at the end of the discourse beginning "After Havayah your G-d shall you walk," and as is also explained at the end of the discourse beginning "I am my Beloved's," concerning "who grazes among the roses (shoshanim)": those who study (shonim) halachos.

But as for the level of Chesed (kindness), which, it is implied, is higher even than the level of mercy: since the mercy is the level of great mercy, the Thirteen Attributes of Mercy, then what further is the matter of Chesed?

But the explanation is that above this verse, "Zion shall be redeemed through justice," it is written: "Come now, let us reason together, says Havayah: if your sins be like scarlet, they shall become white as snow; if they be red like crimson, they shall be as wool."

Now, the matter of "they shall become white as snow" is the matter of the crimson strip that would turn white on Yom Kippur, as is stated in the Mishnah at the end of chapter 6 of Yoma, and in chapter 9 of Shabbos. 6

That is, through the drawing down of the Thirteen Attributes of Mercy, of which it is said, "and the Ancient of Days (Atik Yomin) sat; His garment was white as snow." And as is explained about this in the discourse beginning "For on this day He shall atone."

But the level of "they shall be as wool" is a higher level, and it is what is written, "and the hair of His head was like pure wool." For the level of "the hair of His head" is, by way of analogy, from the level of essence (atzmiyus), and above the level of "His garment."

And this is the matter of Chesed (kindness), which is higher even than the level of the Thirteen Attributes of Mercy; as is explained in Etz Chaim that the level of "the hair of His head," by way of analogy, consists of extensions drawn from the level of the inner dimension of the supernal Chesed that is in the level of

the very Infinite One (Ein Sof), in which there is no admixture of judgment (din) whatsoever. In the level of "white as snow," by contrast, there is still some admixture of judgment as well, for Yom Kippur is called the day of judgment and justice.

And our Sages, of blessed memory, also said regarding mercy, "Whoever has no understanding, it is forbidden to have mercy on him"; so there is in this an element of judgment. Moreover, mercy is only for one who is in distress, and for the poor,

but Chesed is for the poor and for the rich alike. And this is the matter of "they shall be as wool." The principal revelation of this level of supernal Chesed is on the festival of Sukkos, after the Ten Days of Teshuvah have come before [it],

except that it is said in praise, "He gives snow like wool": that is, that even in the level of snow, the level of "His garment," there will also be a drawing down from the level of "like wool," which is a higher level, as mentioned above.

And see what is written about this on the verse "It is a Shabbos of complete rest for you." And see 7
what is written at the end of the discourse beginning "Give ear, O heavens," concerning Sukkos,

that it is the level of "I will be like dew to Israel," an arousal from above (isarusa dile'eila) that is higher than an arousal from below. And it can be said that this too is the level of Chesed (kindness), "for He desires kindness."

Now, these two levels are drawn down through justice and charity: for the Ten Days of Teshuvah 8
are the level of "the King of Justice," as mentioned above, and Sukkos is the level of charity, as is written in Pri Etz Chaim, at the end of Sha'ar HaSukkos, in the name of Rabbi Chaim Vital.

And see what is written at the end of the discourse beginning "And all your children," concerning "through charity you shall be established." And regarding "Zion shall be redeemed through justice," it can further be explained according to what is written at the end of the discourse beginning "The Torah [that Moshe] commanded," concerning [the teaching] that in the time to come they will say to Yitzchak, "For you are our father."

And according to what is explained regarding "He gives snow," that in snow there is an intensity of whiteness, etc., and what is explained elsewhere regarding the linen garments of the Kohen Gadol on Yom Kippur. And "her returnees through charity" [is] as mentioned above.

LIKKUTEI TORAH • PARSHAS VA'ESCHANAN • MAAMAR 1

ואתחנן אל ה' וגו' אתה החילות וגו'

"And I pleaded with Havayah … You have begun"

◇

"And I pleaded with Havayah," etc., "You have begun," etc. [We need] to understand what "You have begun" means. Were there not many miracles, such as 1

the splitting of the Sea of Reeds, the Exodus from Egypt, the Giving of the Torah, the war with Amalek and the like? How, then, can all this be called only a beginning? Now, our Sages, of blessed memory, said: before the world was created, there was He and His Name alone.

On the face of it, this is not understood: how can there be, before the creation of the worlds, the aspect of a name for the Holy One, blessed be He? And who called Him by His name? 2

But the explanation is this. It is stated in the holy Zohar that the purpose of the creation of man is "so that He be known." The explanation of these words: the descents and the chain of descending levels (hishtalshelus), through many contractions (tzimtzumim), are for the sake of an ascent,

in order to transform darkness into light. And for this G-d created man upon the earth. For since this world is the lowly world, and the darkness is thick, doubled and redoubled,

and one must multiply lamps to illuminate the darkness, therefore G-d created man, who is the aspect of the light and the lamp, as it is written, "The lamp of Havayah is the soul of man": it is a lamp that shines the radiance of the Name Havayah in a revealed manner, to illuminate this world and to transform darkness into light.

Of this it is said, "And you shall be a blessing," "a blessing in the midst of the earth." And it is written, "For they are the seed that Havayah has blessed"; ["blessed"] is a term for drawing down, as in "one who layers [a vine] and one who grafts," etc., 3

so that there be "Blessed is Havayah from world to world": from the hidden world to the revealed world, that Havayah be in a state of revelation. And those who draw down this revelation are Israel, who are "the seed that Havayah has blessed" and "the lamp of Havayah, the soul of man": myriads of souls,

which are so many myriads of lamps. For according to the abundance of the darkness and its thickness, doubled and redoubled, so must be the abundance of lamps in the souls. And this revelation is that there be an arousal in a person's heart, from "the inward part of man, and a deep heart," for the soul to go out of its sheath, and to be [in the state of] "my soul pines away" for Havayah.

(See what is written in the first discourse beginning "Sing and rejoice," on the subject of "The lamp of Havayah is the soul of man": that [when] the soul (neshamah) of man is the aspect of breath (neshimah), in "running and returning," then it is the aspect of a lamp, to illuminate and to draw down the revelation of the Name Havayah, etc.)

And it is not enough to contemplate in one's thought alone that He, blessed be He, fills all worlds (memalei kol almin) and encompasses all worlds (sovev kol almin), and that "there is no place empty of Him"; for this is not the level of revelation,

but rather the level of the hidden world, which is in a state of concealment, which does not spread out and shine into the point of his heart;

rather, it is only in the mode of a makif, encompassing from above, as is known from the saying of our Sages, of blessed memory, "The thief at the mouth of the tunnel," etc. For it does not touch the actual essence and being of the soul, so as to become truly one; rather, it is

like something separate, standing above. Whereas the level of revelation means that it touches the actual essence of the soul, when he takes to heart how He, blessed be He, fills all worlds and encompasses all worlds, etc.

And because of this, the soul cannot bear to endure its being clothed in the physical body, in the darkness of worldly desire; rather, "he would gather his spirit and his soul to Him," and the soul would become united with its source.

(And this is the meaning of "so that He be known": for Daas (knowledge) is actual recognition and feeling, as is explained below on the verse "And you shall know this day"; and see what is written in Parshas Chukas on the verse "that they bring to you," and in Parshas "And these are the laws," etc.) In the same vein, [the Sages] instituted saying "Blessed is He who spoke and the world came into being" before the Verses of Praise (Pesukei deZimrah).

That is: that the level of "who spoke and the world came into being" be in a state of "blessed" and revelation, so that an arousal of the heart be drawn forth from [the fact] that He "spoke and the world came into being"; for "He spoke and it came to be," and "with one utterance the world was created," etc.

Likewise, "Blessed is He": that the level of "He" be in a state of revelation in the heart, so that the heart be stirred, etc. And in general there are thirteen [times] "Blessed," corresponding to the thirteen tikkunei dikna (adornments of the beard), 4

which are the aspect of hairs. That is, they are flows that were drawn down by way of the aspect of hairs. By way of analogy, it is like hair, which does not touch the essence and being of the body and the head, but is surplus.

So too, these flows, to become revelation in a person's heart, are something that does not touch the essence and being of the thing from which the revelation is drawn. For the essence of the thing

that is the source of the flow does not change by any change, nor by decrease or addition, through the act of drawing down, through the change in the arousal and the revelation in the heart. (See what is written elsewhere on the verse "And it shall be tzitzis for you.")

Now, the twelve [times] "Blessed" are the aspect of particular flows, and the thirteenth is the one that includes all the flows: it is "Blessed are You, Havayah, our G-d, King of the world." That is: that the level of Havayah be in a state of revelation,

as though He were present [before us], the aspect of "You"; to be "our G-d," that He unite Himself with us, that He be truly ours. And the level of Havayah is what includes all the particular aspects stated in the twelve [times] "Blessed," and it is their beginning and their essence.

2. The explanation of this will be understood through the saying, "And in His goodness He renews each day, continually, the work of Creation." For one must understand what "renews" means: are not all days alike, and this day similar to yesterday? 5

But the explanation is that there is a level called the order of the chain of descending worlds (seder hishtalshelus), from cause to cause, and there is a level called above the way of the order of hishtalshelus.

What is on the level of the order of hishtalshelus is, in general, by way of analogy, like intellect, emotive attributes (middos), thought and speech in a person: the intellect gives birth to the emotive attributes, and from them thought is formed, etc.

So it is in the chain of descending worlds and the many descents of the levels from cause to cause: by way of analogy, it is called the aspect of "For My thoughts are not your thoughts," for above, too, there is, so to speak, the aspect of thought,

except that it is not physical thought as in a person, G-d forbid. For a person's thought accomplishes nothing, whereas through the thought above the worlds were created;

and likewise through speech: "By the word of Havayah the heavens were made." Rather, the level of thought and speech is the level of the revelation of the worlds, which came out from potential to actual and from concealment to revelation, just as thought is the aspect of

the revelation of the intellect, and speech is the revelation of thought. And there are many aspects and kinds of levels, descents and chains of descent, through many and mighty levels and various contractions (tzimtzumim), and all of them are called "thought," as it says in the Zohar, "how many thoughts upon thoughts," etc.,

"this is the brain to that," etc. So too in the aspect of speech. And the division of these many levels is found in the angels and also in the souls: there is a Michael and an Avraham on the level of thought, and there is [a Michael and an Avraham] on the level of speech.

And the level of thought of a lower world is called the level of speech relative to the world above it, up to the highest heights: "this is the brain to that," etc. 6

In the language of the Talmud they are called "inner chambers" and "outer chambers," which are the aspect of the inner dimension (pnimiyus) and the aspect of the outer dimension (chitzoniyus); and the inner dimension of what is below is called the outer dimension relative to what is above it. And in this way there are many myriads of chains of descending levels, beyond number, as it is written, "Is there any number to His legions?" etc.

But all this is called the aspect of hishtalshelus in the order of the levels, for their emergence from concealment to revelation is that the aspects and levels of concealment bring out what was in their power, in concealment, to be revealed. Although the power in concealment is of greater dignity and superior to the revealed aspect, which is considered a descent, etc.,

nevertheless the power in concealment is the source of the revealed aspect, and that power contains the revealed aspect to the same extent, only in concealment, as in the analogy of intellect, emotive attributes and thought mentioned above. And this aspect of hishtalshelus does not apply

except to the level of the emanated and created beings, for "One higher than the high watches," etc. But relative to the Emanator Himself, blessed be He, there is no comparison to Him, blessed be He, at all.

And it is impossible for the creation of the worlds to come about at all by way of hishtalshelus from cause to cause, for a created being bears no comparison to the Creator, 7

blessed be He. How, then, could they receive their life-force (chayus) from the power of His essence and being, so to speak? And how is it possible for the power of His essence, so to speak, to come out from concealment to revelation, so that from it there be a created power, etc.?

For He is exalted and lofty, higher without end, and the coming into being of a creation is impossible even through an endless multitude of hishtalshelus, because He is not within this category of hishtalshelus. [And this is the meaning of "You are One, but not in number": that there is no comparison, etc.,

as is explained below in the discourse beginning "The matter of the recital of Shema," in the discourse beginning "This day [Havayah your G-d] commands you," and in the discourse beginning "Elijah opened."] Rather, the creation of the worlds is through the aspect of

"And in His goodness He renews." For "in His goodness" means His own goodness, that is, the aspect of His essence, so to speak: this renews the work of Creation, so that it becomes truly new, from nothing to something, as it is written, "And wisdom is found from nothing (me'ayin)."

For Chochmah (wisdom) is the aspect of "beginning," and it is found from nothing, as a renewal: a new thing comes into being, which was not in the power of the source that brings it forth.

And this is through the aspect of the yud, which is the aspect of contraction (tzimtzum), and afterwards [the letters] hei, vav, hei: the hei is expansion in length and breadth. And there is an upper hei and a lower hei, the hidden world and the revealed world,

and the vav that joins them, etc. And this is the aspect of Havayah, of which we say, "Blessed are You, Havayah": that the aspect of Havayah, which is "the source of all," be revealed; that is, that there be an arousal of the heart from [the fact] that He, blessed be He, is above the level of hishtalshelus, and there is no comparison to Him, blessed be He; 8

yet He brings all the worlds into being through the aspect of Havayah, by means of the aspect of contraction and expansion, etc., as mentioned above. [And this is [the meaning of] "Before the world was created, there was He and His Name alone."

"He" is His being and essence, blessed be He; and "His Name" is the light and the revelation, which is also infinite (Ein Sof) and is called the Infinite Light (Or Ein Sof), which was included in His essence;

that is, there is the capability in His being and essence, so to speak, that a revelation of the Infinite Light be drawn forth from Him, and this capability is called "His Name." See what is written on this in the discourse beginning "The voice of my beloved," and in Parshas Pinchas, the discourse beginning "Command the children of Israel."]

And this is [the meaning of] "And you shall love Havayah your G-d." The explanation: ve'ahavta, ahavah (love), is from the word avah (to be willing), and the added hei is the aspect of the breath (hevel) of the heart; for avah means the will of the mind, 9

and ahavah is the will of the heart. "And you shall love": that the will and the longing in the heart be for Havayah to be, that is, for the level of Havayah itself to rest within you, to be truly your G-d, uniting with you in a revealed manner.

And this is [the meaning of] "es Havayah your G-d": es is like eis, as in "a time (eis) to love," [spelled] with an ayin, because it is the aspect of revelation, so as to be an order of times.

For time is the aspect of a created thing: time applies only in the attribute of His Malchus (sovereignty), blessed be He, "is King, was King and will reign," which is not so above. See what is written on this at the end of the discourse beginning "Return, O Israel, unto [Havayah your G-d]."

However, this aspect of revelation in its source, before it comes to the revelation of time, is called es with an alef, as in "es besaro" (his flesh): es is what is ancillary to his flesh. So too the aspect of revelation in its source is what is ancillary to the concealment,

for it is the revelation of the power of the concealment, as mentioned above; and see further what is written on es as what is ancillary, on the verse "And you shall know this day." And the drawing down of the revelation of the level of Havayah will be "with all your heart": within two hearts, the inner (pnimiyus) and the outer (chitzoniyus),

which are the aspect of "inner chambers" and "outer chambers" (see what is written in Parshas Re'eh on the verse "When you listen to the voice"). The inner dimension of the heart is an arousal from the level of His essence and being, blessed be He, [of whom it is said,] "No thought can grasp You at all."

As it is written, "You have been shown, to know that Havayah is G-d; there is none else." "You have 10
been shown" is the aspect of revelation in the inner dimension (pnimiyus) of the heart, and it comes from the hidden love that is in the nature of every person, etc.,

and an impression of it remains all day, even after prayer, etc. And the outer dimension (chitzoniyus) of the heart is that the love spreads out to subdue the sitra achra (the other side) and to transform [it], etc.: first to subdue,

as it is written, "He shuts his eyes from looking upon evil," and it is written, "And you shall not stray after your heart," so that he will want the revelation of the level of Havayah to be there as well. For the world (olam) is so called from the word helem (concealment), because it conceals and hides the light of Havayah from being revealed; and one must subdue, etc., and afterwards transform darkness into light.

That is: the power of the natural element of fire in his natural soul, to desire every desire, will be transformed from the darkness of this physical world to desiring to cleave to Him, blessed be He. For the element of fire is natural, in the intensity of heat, and through this he desires every desire, being drawn after it.

But when he removes the heat from being drawn after this world, by cooling within himself the desires of this world and despising evil, then through this, of itself and as a matter of course, the natural heat will intensify toward G-dliness; see what is written in Parshas Sh'lach, in the discourse beginning "In the section on libations."

And this is [how one comes] to "And you shall love … with all your heart": that he desire the revelation of the hidden world in the revealed world, and to transform darkness into light. This is through the arousal from below (isarusa dilesata) in prayer, in the manner of "their heart cried out,"

as it is written, "And they cried out to Havayah in their distress," so as to be among the "masters of accounting." And then, through this, "spirit brings spirit and draws down spirit," so that there be blessing and drawing down in revelation: "Blessed are You, Havayah," etc.

3. However, "and the study of Torah is equal to them all." For the study of Torah is the mitzvah of "And you shall meditate in it day and night," even in a matter from which he does not yet know whether a practical ruling emerges, such as all the questions of the Gemara that do not follow the halachah, 11

and even one who does not understand the practical ruling from the Gemara, and even in a matter that has no bearing on practice at all; see what is written on this in Parshas Acharei, on the verse "For on this day He shall atone."

The explanation is that Torah study is solely a drawing down from the arousal from above (isarusa dile'eila), as it is written, "And My words which I have put in your mouth." And this drawing down is brought about not through an arousal from below (isarusa dilesata), for an arousal from below cannot reach it;

only through the study of Torah, in the combinations of its letters, does he draw it down, as it is written, "Havayah is near to all who call upon Him, to all who call upon Him in truth"; and there is no truth

but Torah. See what is written in the explanation on the verse "These are the journeys … and Moshe wrote," etc., that through the Torah one calls and draws down the level of Havayah.

This is why [one who studies] is called korei baTorah, "one who calls in the Torah," as is explained elsewhere. And this is [the meaning of] "And these words, which I (Anochi) command you today, shall be upon your heart, and you shall speak of them," etc.: 12

that even the words which Anochi, "I who I am," commands you will be upon your heart of themselves, as a matter of course, through "and you shall speak (vedibarta) of them." For vedibarta is a term of leading and drawing, as in "He shall lead (yadber) peoples." That is to say,

that "in them," in the words themselves, you shall lead and draw down the level of "I who I am," which is the level of the arousal from above (isarusa dile'eila) that comes about not through an arousal from below (isarusa dilesata) at all, because it is far, far above the arousal from below. (And this is what is written in Parshas Terumah)

(128a): "The exertion in Torah," etc. And this is the meaning of "and graciously grant me Your Torah" (in Psalms 119:29): "You have graced us with knowledge of Your Torah." And this is as [explained] below, in the interpretation of "Va'eschanan" as "a free gift."

And see what is written in Parshas Bamidbar on the subject of "and from the wilderness, a gift." For the aspect of "wilderness" is as it is written, "in the wilderness," etc., "in a land through which no man passed

and where no man (adam) dwelt." That is, man's arousal from below does not reach there at all. For the matter of the arousal from below is as it is written, "As in water, face [to face]," etc.:

so the arousal from below of a person's heart awakens an arousal from above from the level of the supernal Man (Adam). Whereas at the level of "for He is not a man," the arousal from below does not reach there.

And this is "and where no man dwelt," etc. Rather, the arousal from above is drawn down of its own accord, as a gift; and this is the drawing down that comes through occupation with Torah, of which it is said, "and from the wilderness, a gift," etc. And this is

"for by the light of Your countenance You gave us a Torah of life." (See what is written in Parshas Re'eh on the verse "After Havayah," etc., "you shall walk," on the subject of "and to His voice you shall listen"; and in the discourse beginning "When Israel put 'we will do' before 'we will hear,'" for Shavuos; and in Iggeres HaKodesh, at its end, the discourse beginning "David, You called them songs.")

And this is "You have begun to show Your servant": for Moshe received the Torah from Sinai, and there it is "You have begun," the arousal from above alone. And see the Sifra DiTzniusa (Terumah 176a). (And in the [Midrash] Rabbah here: "You have begun," etc.: "You began to come to me," etc.)

And even for the arousal from below to bring about an arousal from above, there must first be an arousal from above, which is the aspect of "a heavenly voice goes forth from Mount Chorev," etc., an illumination from above, so that there be thoughts of teshuvah (return), etc.

Along these lines the Sages instituted the blessings over the mitzvos [to be said] before their performance. For "Who has sanctified us with His commandments" means that through the mitzvos, which are the aspect of

the arousal from below, done with physical things, tzitzis of wool and tefillin of parchment, sukkah, lulav, etc., an arousal from above comes about, namely, that supernal holiness comes to rest.

But for there to be "Who has sanctified us with His commandments and commanded us," so that the arousal from below causes and awakens an arousal from above, this is through an arousal from above first,

which is the illumination that comes from above so that there be "Blessed are You, Havayah, our G-d, King of the world": that the revelation of the level of Havayah be blessed and drawn down below, so that through this [there be] "Who has sanctified us with His commandments and commanded us."

This is why they instituted the blessing before the mitzvah: for it is through the blessing that the drawing down is accomplished, so that the performance of the mitzvah, as an arousal from below, brings about an arousal from above; see what is written in the discourse beginning "On the day of Shemini Atzeres," on the subject of "Great is study, for it leads to action." 13

And this is what Moshe asked: "Let me cross over, please, and see the land," etc. For the supernal "land" is Knesses Yisrael, which is called "a land of desire," and Moshe wanted to draw down into it the level of "You have begun," which is the level of the arousal from above that comes about not through an arousal from below.

4. Now, the arousal from above of this level is not drawn down below so as to be truly revealed in the intellect and in the actual grasp of thought, for "No thought can grasp You at all." 14

It is grasped only in the manner of sight and the gaze of the heart, as it is written, "Your eyes are doves": that is, when Knesses Yisrael is in the state of "my dove, my perfect one," for then she is on a very exalted level,

and then she is in the aspect of "eyes," which is the aspect of gazing alone; for this drawing down is not grasped in revelation and in being clothed in thought, but is only a mere glimmer, as in what is written, "And His arrow shall go forth like lightning,"

which is like a flash of lightning that flashes in his mind, which is beyond what he can grasp, for the power of his mind's comprehension cannot contain it.

And therefore "he was astonished for about an hour." And this is why it is written, "and let me see 15
the land": Moshe wanted to draw down this level in the manner of sight.

And the Men of the Great Assembly, who instituted the blessings over the mitzvos in order to draw down the level of the arousal from above (isarusa dile'eila), are those called the Sages, "the eyes of the congregation," who are of the level of "Your eyes are doves," to draw down an illumination from the level of sight and gazing.

(See what is written in the discourse beginning "You have captured my heart," on "with one of your eyes," and on the verse "to do what is right in the eyes of Havayah." And this is "You have begun to show Your servant": according to its plain meaning, it is not understood why "Your servant" specifically, since He, blessed be He, also showed all Israel all the signs and wonders, and of the Giving of the Torah it is written, "Face to face Havayah spoke with you."

Rather, "to show" is as it is written, "He saw the first portion for himself": Moshe merited the level of sight mentioned above, which is drawn from the level of "You have begun," etc., as mentioned above. And therefore, "Let me cross over, please, and see the land," to draw into it, too, this level of sight, as mentioned above.)

And in order to draw down this level, this is why Moshe began by saying, "And I pleaded with Havayah." The explanation: of Shlomo, when he built the Holy Temple, it is written, "with which I pleaded before Havayah," whereas here it is written, "with (el) Havayah."

The explanation is this. It is written, "Havayah, G-d, compassionate and gracious," etc., and it is written, "Gracious and compassionate is Havayah." Now, "Havayah, G-d, compassionate and gracious" means that from the level of Havayah, the source of all coming-into-being, the attributes (middos) are drawn down to be gracious and compassionate.

But "Gracious and compassionate is Havayah" means that for there to be the level of Havayah, which is the aspect of contraction and expansion, etc., all this is because He is gracious and compassionate, etc., as is explained elsewhere, at the end of the discourse beginning "Return, O Israel."

And this is "And I pleaded with Havayah": I drew down from the level of "gracious" so that there be 16
the level of Havayah. And this is what [the Sages] said: "Va'eschanan means nothing but a free gift," etc.

The meaning of "free" (chinam) is without mitzvos: that is, he drew down from a very high and exalted level, far above the level of the mitzvos, which the mitzvos do not reach. (See what is written on the verse "And in the seventh he shall go out free, for nothing.")

This is the level and the rank of the source of the light of the Torah and its root above, which is the level and rank of Moshe, of whom it is said, "I (Anochi) stand between Havayah and you, to tell you the word of Havayah," etc.: the root of his soul was from the level of "I who I am."

Therefore he had the power to draw down the level of Havayah, which is the level of the arousal from above (isarusa dile'eila), "at that time" (ba'eis hahi): that is, that the level of the hidden world, which is called by the name hahi ("that"), be revealed, in the manner of "a time (eis) to love."

(And this is in the manner of what is written in the Zohar, Parshas Sh'lach) (folio 177a), in the interpretation of "that day," etc., which joins the end to the beginning. And see on this also in the Pardes.

And this is because "You have begun": You have already begun, so that there be the arousal from above alone. But at that time this request was not fulfilled, that the arousal from above alone be revealed;

rather, an arousal from above so that there be an arousal from below (isarusa dilesata), so that through the revelation of this arousal from below there will be a revelation of the arousal from above.

And this was the level of Yehoshua and all Israel, who entered the Land and fulfilled mitzvos as an arousal from below; and likewise, along these lines, the blessings over the mitzvos, which are the aspect of an arousal from above for the arousal from below.

But of the time to come it is written, "For they shall see eye to eye," etc. (And see Parshas Nasso, 137a, 130a.)

LIKKUTEI TORAH • PARSHAS VA'ESCHANAN • MAAMAR 2

קיצור מהדרוש ע"פ ואתחנן אל ה'

A Summary of the Discourse on "And I Pleaded with Havayah"

A summary of the discourse on "And I pleaded with Havayah." 1

Section 1 will explain that, since this world is the lowly world, G-d therefore created man, 2

who is "the lamp of Havayah, the soul of man," to illuminate this world. And see what is written on the subject of "the lamp of Havayah" in the explanation on "And the border shall descend," and what is written on "He has also set the world in their heart" in the discourse beginning "And the number of the children of Israel shall be."

That is, through the recital of the Shema and prayer, so that the Name Havayah shines in his heart, through his being stirred "from the inward part of a man and a deep heart." And this is the meaning of "Blessed are You, Havayah," etc.

Section 2 will explain the meaning and substance of the revelation of the Name Havayah in his heart: namely, through his understanding the matter of "And in His goodness He renews every day the work of creation." 3

[That is,] a truly new creation, from nothing to something, and not by way of the chain of descending worlds (hishtalshelus), which is only a matter of revealing what was hidden. And to this the Name Havayah points.

(And see on the subject of the meaning of "good" in the Zohar, Part I, Parshas Bereishis) (30b), and what is written on this in Me'orei Or (the letter Tes, section 5),

and in Parshas Noach (60b), and in Parshas Lech [Lecha] (82b), and in Parshas Terumah (end of 128b), on "And I have done what is good in Your eyes."

But for the meaning of "and in His goodness," see there, in Parshas Terumah (168b), and in what is written in the discourse beginning "And you shall eat and be satisfied and bless," concerning "Who nourishes," etc.,

"in His goodness," etc. And see in the Gemara, chapter 2 of Chagigah (12a), on "the light, that it was good," and in the Zohar, Part II, Pekudei (folio 220b), and in the commentary of the Ramaz there. And see what is written on the subject of "The Good One,

for Your mercies have not ceased," in Torah Ohr, Parshas Beshalach, in the discourse beginning "I will sing to Havayah." And this is [the meaning of] "And you shall love Havayah": that [Havayah] should dwell in you in a revealed way.

That is, "with all your heart": within two hearts, the inner dimension (pnimiyus) and the outer dimension (chitzoniyus). And through this arousal from below, an arousal from above is drawn down, so that there be blessing and drawing-down in revelation. And see what is written in the discourse beginning "Havayah is with me among my helpers."

Section 3 will explain. However, "and the study of Torah is equal to them all," for it is solely a drawing-down from an arousal from above, from a level that an arousal from below cannot reach; and this is [the meaning of] "You have begun." 4

And also, in order for there to be an arousal from below, there must first be an arousal from above, as is written on "These are the journeys," concerning "And Moshe wrote their goings-forth according to their journeys." And for this Moshe asked, "Let me cross over, I pray, and see": to draw into it [the land] the level of "You have begun."

Section 4 will explain that the drawing-down from this level is not grasped in revelation and in the enclothement of thought, but only [as] a mere glimmer, as in what is written, "And His arrow shall go forth like lightning" (in Zechariah, chapter 9, [verse] 14) (and see about this in the Tikkunei Zohar) 5

(Tikkun 30, [folio] 77b), on the matter that at the Giving of the Torah there were "thunders and lightnings." And see in Iggeres HaKodesh, at the end of section 15: "the upper Daas (knowledge)," etc., "which is like a point and like lightning flashing upon his intellect," etc. And see in Me'orei Or, the letter Beis, section 34.

And this is [the meaning of] "and let me see the land," and as is written there, "And Havayah shall be seen over them." "Your eyes are doves." And in the same way, the Sages, who are "the eyes of the congregation," instituted the blessings over the mitzvos.

And see what is written on "Go out and see," etc., "with the crown," etc. And in order to draw down this level, Moshe first said, "And I pleaded with Havayah": to draw from the level of "Gracious" (Chanun), which is the treasury of free gifts, where an arousal from below does not reach; from there he drew down the level of Havayah, which is an arousal from above.

LIKKUTEI TORAH • PARSHAS VA'ESCHANAN • MAAMAR 3

ביאור ואתחנן

An explanation of "And I pleaded" (Va'eschanan)

◇

An explanation of "And I pleaded" (Va'eschanan). 1

Now, the matter of "Blessed are You, Havayah" in Baruch She'amar is that it is the matter of "And in His goodness He renews," etc. For the Name Havayah is in the World of Atzilus (Emanation), 2

and from Chochmah (wisdom) onward is the level of the chain of descending worlds (hishtalshelus); whereas Chochmah "is found from nothing (ayin)," not by way of hishtalshelus, for there is a parsa (partition) that separates Chochmah from Keser (the Crown) (and see in the Zohar, Parshas Noach)

(65a), and in what is written in the explanation on the verse "For on this day He shall atone," in Parshas Acharei. And all this is after the tzimtzum (contraction) and the vacated space, etc.

And see Sefer Shel Beinonim [the Tanya], Part II, chapter 9, in the gloss: that through this the flow (shefa) is changed into another essence, and not by way of a chain (hishtalshelus) of cause and effect, as there is from Chochmah downward, etc.

Therefore Chochmah, relative to Keser, is called "something from nothing" (yesh me'ayin). And this is the matter of "And in His goodness He renews": truly something from nothing. That is, through the yud of the Name Havayah, which is the level of the parsa, etc.

(See the Mikdash Melech there, which explains that the parsa is Mocha Stima'ah (the hidden brain). And it may be said that this means the membrane that is spread over Mocha Stima'ah, for this hidden Chochmah is covered by that membrane; therefore the membrane is called parsa.

He also explains there yet another level of parsa, which is above even Mocha Stima'ah. Also, in the Pardes, Shaar HaTzachtzachos, chapter 6, it is explained that the parsa is Keser itself, etc. And this is [the meaning of] the yud of the Name Havayah being the level of the parsa: for the yud and its tip (kotz) are Chochmah and Keser.)

And this is the matter of "the seed that Havayah has blessed": that they draw the revelation of the Name Havayah below, that is, from above hishtalshelus. And this is through an arousal from below (isarusa dilesata): the refinements (birurim) of the 288 sparks in prayer, which is the level of raising mayin nukvin (feminine waters), [as in] "And they cried out to Havayah," etc.

So too, the making involved in the performance of the mitzvos, the parchment of the tefillin, etc., are refinements of the 288; and through this mayin duchrin (masculine waters) are drawn from their root, from the hidden Chochmah.

Now, the matter of the blessing over the mitzvos is the drawing down of an arousal from above (isarusa dile'eila) before the arousal from below; therefore it is [said] "before their performance" (over la'asiyasan). And this drawing down has its root in a level that the arousal from below does not reach,

and this is why the blessings were instituted by the Sages, who are "the eyes of the congregation," the level of "your eyes are doves." And this is along the lines of what is written in Etz Chaim (Shaar Arich Anpin, chapter 14):

that through the gazing of Abba and Imma (Chochmah and Binah), or of Z'eir Anpin and Nukva, at Arich Anpin, or the gazing of Arich Anpin at them, the power of union (zivug) is drawn to them, etc. The explanation is that the union of mayin nukvin and mayin duchrin is only in Atzilus alone;

but above Atzilus, the union there is by way of gazing alone, because from so high a place the revelation can only come about through sight alone (as is written at the end of the explanation on "Red of eyes").

And this gazing, through which the radiance is drawn from the Forehead of Atika to Z'eir Anpin and Nukva, brings about the union of mayin nukvin and mayin duchrin of Z'eir Anpin and Nukva; for the union comes about through the drawing down of the intellect (mochin) first,

as, by way of analogy, below: a minor does not beget, because he has no Daas (knowledge), for his intellect is in a state of smallness and is not complete; and when he becomes an adult and his intellect grows strong and matures,

then he has the power to beget. So too, by way of analogy, the supernal union comes about through the drawing down of supernal intellect to Abba and Imma and to Z'eir Anpin and Nukva.

And this is drawn into them through the gazing of Arich Anpin, for through this a great radiance is drawn into them, as is written in Etz Chaim there and in Mishnas Chassidim, Tractate Zivug Abba ve-Imma; therefore, through this the power for union is drawn into them, etc.

Therefore, in the same way, the Sages, who are called "the eyes of the congregation," instituted the blessing over the mitzvos, which is the drawing down of the power for there to be the arousal from below and the arousal from above that come through the performance of the mitzvos,

which are the mayin nukvin and mayin duchrin that are in the performance of the mitzvah. And this drawing down of the blessing is specifically from the level of "the eyes of the congregation," who have it in their power to draw the gazing of Atika into Z'eir Anpin and Nukva, which is the power for the union of mayin nukvin and mayin duchrin.

For the level of gazing is above the mayin nukvin and mayin duchrin themselves, which are from the level of Tohu and Tikkun: the shattering was in the World of Nekudim, and the refinement of sparks from the shattering of the vessels is the mayin nukvin, and through this mayin duchrin is drawn from the World of Tikkun. And this is the arousal from below, and the arousal from above that comes through the arousal from below.

But the level of Akudim is above the shattering and the Tikkun, and from there is the arousal from above that is above the arousal from below; and see what is written on the verse "Eat it today," concerning the manna. And this is the matter of the gazing, etc., from which the blessing over the mitzvos has its root.

(And see what is written elsewhere, in the discourse beginning "To understand the saying of our Sages, of blessed memory," on the verse "For your love is better than wine": "The words of the Scribes are sweeter to me than the wine of Torah," which refers to the blessing over the mitzvos, etc.; and see further what is written on "The words of the Scribes are sweeter to me" on the verse "And you shall draw water with joy.")

Now, this is the matter of Moshe's request, "Let me cross over, please, and see the land." For Moshe is Yesod of Abba, and Chochmah is the level of sight. And this is what is written of Moshe, "And he saw the first for himself"; and so it is up to the highest of levels, in all the worlds.

Now, Malchus (sovereignty) was in the state of back to back for the entire span of the generation of the wilderness (and see Etz Chaim, Shaar 31, and Shaar 37, beginning of chapter 16).

And Moshe our teacher, peace be upon him, wanted there to be the return to face to face; and this is the matter of their entering the Land through him specifically, through "and let me see the land": that he would draw into it from the level of sight and gazing mentioned above, which is the level of the arousal from above that is above the arousal from below.

(And on the matter of the level of sight, see Etz Chaim, Shaar Ozen-Chotem-Peh [ear, nose and mouth], chapter 1 and chapter 3; and see what is written on the verse "The heavens are My throne," etc., "But to this one I will look," etc.)

And what the level of sight is in spiritual terms can be understood somewhat from what is written in Pri Etz Chaim, Shaar 16, chapter 1: that once Rabbi Avraham HaLevi came in to the Arizal, of blessed memory, and found him

sleeping. And he awoke and said that he had heard in the Academy on High secrets and supernal mysteries on the portion of Balak and Bilaam, such that were he to expound for eighty consecutive years, day and night, he would not be able to finish.

Now, how can it be that he would grasp in two hours what needs a time of eighty years and more to say? The explanation is that this grasp and revelation is called the level of sight, which is above the level of understanding (tevunah) and actual comprehension.

(Likewise, there are these two levels in the higher attainments above, in Gan Eden, too: what is drawn as actual comprehension, and what is above comprehension and is called "And Havayah shall be seen over them, and His arrow shall go forth like lightning," in the manner of lightning that flashes upon his comprehension.

As is written on the verse "Then Israel sang," etc., "Spring up, O well," etc. And so it is stated in Etz Chaim, Shaar Ozen-Chotem-Peh, chapter 3, that sight is the level of a makif (encompassing light), etc. And in the same way one will understand the attainment of the Arizal mentioned above, which was by way of sight, etc.

And this is the matter of "And he saw the first for himself"; and this level he wanted to draw into the Congregation of Israel (Knesses Yisrael), and this is the matter of "and let me see the land," etc. And see what is written on this matter in the explanation of the Splitting of the Sea of Reeds; there it is explained that this is the level of Eden, and it is what will be revealed in the Time to Come through Mashiach. And this is what is said in the Zohar, Va'eschanan)

(260b): "The completion is King Mashiach," etc.; see there. And this is what is written of Moshe, "And now, Israel, hear," etc.: for he did not accomplish the drawing of the level of sight mentioned above into the Congregation of Israel, but only the level of hearing. However, in the Time to Come this level will be revealed, as mentioned above.

2. And this is [the meaning of] "And I pleaded (va'eschanan) to Havayah": it is the matter of a free gift (matnas chinam). And the Maggid, whose soul is in Eden, explained what is written (Numbers 11:5), "We remember the fish that we ate in Egypt for free (chinam)." 3

Rashi explains, "Free of the mitzvos"; that is, the flow was drawn from a lofty place that is above the arousal from below (isarusa dilesata), which the raising of mayin nukvin (feminine waters) from the performance of the mitzvos does not reach

(see in the Zohar, Parshas Behar, 108a; and see what is written on the verse "And these are the laws," etc., "and in the seventh he shall go out free, for nothing (chinam)"; see there).

Now, it is written, "Gracious and compassionate is Havayah," and it is written, "Havayah is compassionate and gracious." The explanation is that there is a level of the attribute of mercy that is drawn from the Name Havayah, and of this it is said, "Havayah is compassionate and gracious," etc.;

but there is a level of mercy that is above the Name Havayah, which is the level of great mercy (rachamim gedolim), and of this it is said, "Gracious and compassionate is Havayah," putting the level of "gracious and compassionate" first, for there to be Havayah (as is written elsewhere on the verse "I will sing to Havayah"; see there).

And this is the meaning of "And I pleaded to Havayah," and it does not say, as is written regarding Shlomo, "which I pleaded before Havayah": because the level of grace spoken of with Shlomo is below the Name Havayah, like "Havayah is compassionate and gracious";

but "And I pleaded to Havayah" means that Moshe drew from the level of the Thirteen Attributes of Mercy, the source of Atzilus, to the level of Havayah.

And this is "to Havayah at that time," which is the level of Z'eir Anpin and Nukva: that through the power of this drawing down, the union of Z'eir Anpin and Nukva is drawn forth and brought about, as mentioned above

(and according to this one will also understand what is said in the Sifra deTzniusa) (Terumah 177a): "At this time, 'Ado-nai Havayah, You have begun,' etc.,"

which refers to the revelation of the Thirteen Attributes of Mercy in the month of Tishrei; see there. For at first glance it is not understood how the matter of that revelation is alluded to here; but according to what has been written, it is well [understood]:

for this is the meaning of "You have begun": that is to say, You are the One who begins of Yourself, for it is the level of the arousal from above (isarusa dile'eila) that is above the arousal from below; and this is the matter of the Thirteen Attributes of Mercy.

And this is also the matter of "And I pleaded," as mentioned above. And why these two Names are said, "Ado-nai Havayah, You have begun," will be understood according to what is written elsewhere on the verse "For as the earth brings forth its growth," etc.,

"so will Ado-nai Havayah cause righteousness and praise to sprout": that of these two Names, the Name Ado-nai is the one that shines on Rosh HaShanah, and the Name Havayah with the vowels of Elokim is the one that shines on Yom Kippur; and they are what cause to sprout and draw down the light and revelation of the Thirteen Attributes of Mercy, etc.; see there. And one may further say that,

behold, with Avraham, at the Covenant between the Parts, when he was told, "to give you this land," he too mentioned these two Names, "Ado-nai Havayah, how shall I know

that I shall inherit it?" That is because these two Names are themselves the root of "the land of the living," which is called "the lands of the living": two lands, Malchus (sovereignty) and Binah (understanding).

As is explained in the Pardes, Erchei HaKinuyim, the entry "Eretz" (land); and as is written on the verse "And Lavan had two daughters"; and they are the two Names mentioned above, as is known. And see on the matter of "in the lands of the living" in the Zohar, at the end of Parshas Terumah (end of 178b).

And so Moshe, who asked to enter the Land, therefore also mentioned specifically these two Names. And see further on the matter of "You have begun" in Parshas Shemos (13a), Parshas Shelach (174a),

and on the matter of "And I pleaded" in Parshas Pinchas (226a, and 260b). And "Let me cross over, please" can also be explained as referring to the drawings down of the Thirteen Attributes of Mercy, along the lines of what is explained in Parshas Lech Lecha (79b)

on what is written, "And Avram passed through the land": it is written here "passed," and it is written there, "And Havayah passed before him and proclaimed," etc.;

see there, in the commentary of the Ramaz. And so is the meaning here, in the matter of "Let me cross over, please": to draw from the level of "And He passed," etc., to the Land; and this is through "and let me see," etc., as mentioned above.

Now, with this one will understand why in most of Mishneh Torah [Deuteronomy] it says "Havayah your G-d," while in the verse "Hear, O Israel" it says "Havayah our G-d." 4

The explanation: "Havayah your G-d" is the investment of the Infinite Light (Or Ein Sof) in the intellect (mochin) of Z'eir Anpin and Nukva, from which all the souls of Israel, and those who entered the Land, receive.

But Moshe our teacher, peace be upon him, who attained Binah (understanding), is called "a man of G-d (ish Elokim)," for he was above the level of Malchus of Atzilus, which is the level of speech; and he was "heavy of mouth," for he could not lower himself into the level of speech; rather, the Shechinah (Divine Presence) spoke from within the throat of Moshe.

Therefore he said "Havayah your G-d" specifically of the intellect of Z'eir Anpin and Nukva, for Moshe himself attained Binah, so that he receives from Abba and Imma (Chochmah and Binah), where the Infinite Light is revealed more, etc. (And see Etz Chaim, Shaar Rachel and Leah, end of chapter 6; and see Sefer Hadras Melech, section 156, folio 86b.)

However, in the first verse of the Shema, "Hear, O Israel," which is the union of Abba and Imma, he said "Havayah our G-d," etc. And this is why it is said of Moshe, "And he saw the first for himself": it is the level of the supernal Chochmah (Chochmah Ila'ah).

Therefore Moshe wanted "and let me see the land," the level of "a land of desire," which is the Congregation of Israel: that he would draw into it from this level specifically.

But he did not accomplish this, to cross into the Land, for then he would have bestowed upon it by way of inner light (or pnimi); rather, he saw it from afar, and through this seeing from afar the level of encompassing light (or makif) was drawn to it,

and not actual inner light. And this is the matter of the blessing over the mitzvos, which is an arousal from above (isarusa dile'eila) in the manner of a makif: "over la'asiyasan" (before their performance), as in "over lasocher" (current with the merchant), etc.

Whereas for the revelation of the arousal from above to be in an actually inner manner, this comes only through an arousal from below (isarusa dilesata) first, and this is what is drawn through fulfilling the mitzvos. And see what is written in the explanation on the verse "These are the journeys," etc.

(And see what is written in the explanation on the verse "Go out and see." Now, although "Moshe commanded us the Torah, an inheritance," and the Torah is an arousal from above that is above the arousal from below, if so, how was this request not fulfilled now? Moreover, the Torah had already been given before Moshe asked, "And I pleaded," etc.

But the explanation is this: our Sages, of blessed memory, said, "Whoever says, 'I have nothing but Torah,' does not have even Torah." For this drawing down too, which is through the Torah, must come through first praying from "the inward part of a man and a deep heart," as is written elsewhere that this is the matter of "Arise, go, my beloved," etc.:

"Arise, go" is the matter of prayer, and through this, afterward, there will be "my beloved" (ra'yasi), the level of "Come, eat of my bread," which is the study of Torah, as was explained on the verse "My dove, in the clefts of the rock," etc. And although the Torah is in truth a drawing down from a place that is above the arousal from below, nevertheless it is as is written on the verse "Open to Me, My sister, My beloved."

For our Sages, of blessed memory, said, "Open for Me like the eye of a needle, and I will open for you like the entrance of the Hall (Ulam)." Now, although the entrance of the Hall had no doors and was always open, which alludes to the drawing down of an arousal from above that does not depend on the deeds of the lower beings,

nevertheless it rests and is revealed only when there is completeness below; for it is impossible to reach the entrance of the Hall until one first opens the entrances that have doors, which were before the Hall. And this is the matter of the arousal from above: "Open for Me," etc.

So too, reaching the drawing down of this light that comes through the Torah, which is an arousal from above from a very lofty level, is through "Open for Me" first, and this is the matter of prayer, etc. And although through the Torah alone, even without prayer preceding it, a lofty drawing down is also drawn, from the level of the arousal from above alone,

nevertheless, it is known that there are endless levels and degrees in this drawing down. Therefore the Torah that precedes prayer is not comparable to the study of Torah that follows prayer, as is written elsewhere that this is the saying of Abba Binyamin, "over my prayer, that it be close to my bed," etc. And see what is written at the end of the discourse beginning "When a man among you brings an offering."

But the essence of Moshe's request was to draw the level of sight into the study of Torah, in the manner of what King David, peace be upon him, said: "Open my eyes, that I may behold wonders out of Your Torah.")

LIKKUTEI TORAH • PARSHAS VA'ESCHANAN • MAAMAR 4

וידעת היום והשבות אל לבבך וגו'

"And you shall know this day, and take it to your heart"

◇

"And you shall know this day, and take it to your heart," etc. Now, this needs to be understood: has it not already been said, "You have been shown, so as to know," etc.? What, then, is this further "And you shall know"? And also, what is "this day"? 1

However, after the Giving of the Torah, when they saw face to face and themselves heard the Ten Commandments, they said, "If we continue to hear," etc., "You go near and hear," etc.

And the Holy One, blessed be He, agreed with them and said, "They have spoken well in all that they have spoken," etc., "Go, say to them," etc. And it is written, "And this is the commandment," etc., "to do in the land," etc., up to "a land flowing with milk and honey." 2

And it is written after it, "Hear, O Israel, Havayah is our G-d, Havayah is One," "And you shall love," etc., which is the first commandment they were commanded after the Ten Commandments, from the mouth of Moshe.

Now, it needs to be understood why it first says, "And this is the commandment," etc., "to do in the land," etc., since the section of Shema is a personal obligation, and applies both in the Land, etc.

To understand all this, we must first explain the matter of knowledge (daas) and the matter of faith (emunah), which are two mitzvos. For it is written, "Know the G-d of your father," etc.

(I Chronicles 28:9) (that is to say, the level of actual knowledge and comprehension; and along these lines it is explained in the Shelah, in the chapter 'BeAsarah Maamaros,' Maamar 1).

And it is written, "And they believed in Havayah" (see [Midrash] Rabbah, Beshalach, chapter 23, on the verse "Look from the peak of Amanah"; and Shir HaShirim Rabbah, on the verse "With me from Lebanon").

The explanation is this: in truth, as for what the world calls 'faith' — believing that the Holy One, blessed be He, gives life to them all, [that] He created

all the worlds from nothing to something — they are mistaken. For this needs no faith, since it is felt at the level of sight: even though one does not see it with eyes of flesh, it is as if one sees.

Of this it is said, "From my flesh I behold G-d" — "I behold," specifically. That is, "from my flesh": 3
just as in my flesh, because a person sees the life and existence of the body, he knows and feels that his soul is within it, that it is the soul that gives the body life, and without it the body has no life or existence.

So too, "I behold G-d": since one sees the worlds, which are like a great body — from the earth to the firmament is a journey of five hundred years, etc.

And likewise even spiritual things, such as angels and souls, etc., are like a body in relation to the 4
life-force within them from the Infinite One (Ein Sof), blessed be He, which brings them into being, gives them life and sustains them, as it is written, "Lift up your eyes on high and see: who created these?" And this knowledge is felt as if one sees, etc.

This is [the meaning of] the expression "I behold." Therefore, in the Holy Tongue this is not called by the name 'faith' but by the name 'knowledge' (daas), for daas is a term for recognition and feeling.

And daas is also the deepening of the heart, so that he does not take his mind off it, and it is always before him as a remembrance, so that he does not forget it and it does not depart from his heart. Whereas mere thought accomplishes nothing, for thought is not like speech.

2. However, this knowledge and feeling is at the level of the light that fills all worlds (memalei kol 5
almin) (and that is why the level of the light that fills all worlds is called 'the revealed world' (alma de'isgalya), as is explained in the discourse beginning "And I shall be sanctified among the children of Israel"),

but of the level of the light that encompasses all worlds (sovev kol almin) it is written, "I, Havayah, have not changed" (see Zohar, Part II, at the end of Parshas Terumah, 176a; Part III, 137b),

and "You are the same before the world was created," etc., for He is not within the bounds of worlds at all. Only the level of "Your kingship" alone is "a kingship over all worlds,"

that is, a level of radiance and illumination from the attribute of His kingship (Malchus), may He be blessed, as in the saying "Blessed be the Name of the glory of His kingship forever and ever": the Name of the glory of His kingship, and not His kingship itself.

Of this our Sages, of blessed memory, said, "Before the world was created, there was He and His Name alone": that even His Name, which is the attribute of His kingship, is at the level of "alone," as it is written, "For His Name alone is exalted"; only "His splendor" and the radiance of His Name are "upon the earth," etc.

(See on this in the discourse beginning "Therefore say to the children of Israel," and in the discourses beginning "Take from among you an offering," "Let them bring royal apparel," "And when she came before the king," "The Song of Songs" and "The voice of my beloved.") And He is called

— He, may He be blessed — by the name 'the light that encompasses all worlds,' because the worlds take up no space relative to Him: His life-force that spreads within the worlds is not like the soul, which is actually clothed within the body and is affected by the body's happenings and by the happenings of place and time, cold and heat, etc.,

but before Him, may He be blessed, even though He is found below just as above, He is not grasped within the bounds of place, G-d forbid, and above and below are equal. And the meaning of 'encompasses all worlds' is not that He is above the worlds; rather, He

is found within the worlds as well, and even so He is at the level of the light that encompasses all worlds. This is [the meaning of] "and holy in heaven and on earth": because He is holy and set apart, the level of the light that encompasses all worlds, He is therefore truly the same on the earth below

as in the heavens above. (And "the great King" is the level of the light that fills all worlds, the spreading forth of the greatness of His kingship, may He be blessed; for it is written, "and His greatness is unsearchable," and it is written, "A thousand thousands," etc. And see Zohar, Part I, 239a; Vayigash, 206b; Vayechi, 237a; Part III, 171a, end of side a.)

For He is not within the bounds of worlds, and the worlds effect no change in Him whatsoever, G-d forbid, just as before the world was created. And at this level knowledge and feeling do not apply, for no intellect or comprehension can grasp how there is no change before Him, may He be blessed;

rather, this is the level of faith: to believe in G-d, that He, may He be blessed, is not within the bounds of worlds, and that before Him "darkness is as light" (see what is written on this in the discourse beginning "And Israel saw," etc., "and they believed in Havayah").

3. Now, it is written, "Dwell in the land and tend faith." "Tend" means 'provide for': one must provide and draw down nourishment to make faith grow, until it is fixed in a person's heart also at the level of knowledge and feeling, as if he sees, etc., 6

as it will be in the time to come, as it is written, "And the earth shall be full of knowledge." That is, "the earth" is faith, which is called by the name 'earth' because it is the lowest level, in which there is no revelation, only faith alone.

For "their beginning is embedded in their end": their beginning is revealed only at the level of their end. And this level of faith will be "full of knowledge," so that it will be at the level of recognition and feeling, as if one sees, etc.

As it is written, "And the glory of Havayah shall be revealed, and all flesh together shall see," etc. And this drawing down, so that faith grows, is through Torah and mitzvos

(see what is written in the discourse beginning "To understand the matter of the blessings," and in Iggeres HaKodesh, on the verse "She girds her loins with strength"; and see what is written in the discourse beginning "And I was beside Him as an amon": amon, a pedagogue; and in the discourse beginning "Moshe would speak," regarding "in Our image, after Our likeness"),

for of them it is said, "Let us make man in Our image, after Our likeness": the 248 mitzvos are the 248 'limbs of the King,' the level of 'Adam,' [as in] "I will be like (adameh) the Most High"; they are 248 drawings-down from the level of the light that encompasses all worlds (sovev kol almin).

In general, the 248 mitzvos divide into three lines, right, left and middle, and these are Torah, service (avodah) and acts of kindness (gemilus chassadim). Torah is the Names of the Holy One, blessed be He: one who reads in the Torah is like one who calls by name, etc.

And acts of kindness are charity, "to revive the spirit of the lowly": through an arousal from below, [there is] an arousal from above, so that the light that encompasses all worlds (sovev kol almin) is drawn down in a manner of descent and lowering, "to revive the spirit of the lowly." And service is the sacrifices, the level of the flames of fire below, to be merged into the fire above. 7

So too in prayer, which corresponds to the sacrifices, they instituted Baruch She'amar and Pesukei deZimrah, to enlarge the blaze of the fire, the love from below upward, by saying, "Blessed is He who spoke and the world came into being": that is, by one utterance, and afterwards it was itemized through nine utterances, etc. 8

So too in [the psalm] Halleluyah: "For His Name alone is exalted"; only "His splendor," etc.; "And He has raised up a horn for His people," etc.; "for the children of Israel, a people near to Him," etc.; and the like from the other verses, from which are drawn the flames of fire and the blazing of the heart.

And through this, "As in water face [answers] to face," etc., one draws the level of the light that encompasses all worlds (sovev kol almin) down below, so that this faith is fixed and implanted in a person's heart and soul. And this is [the meaning of] "And this is the commandment," etc., "to do in the land," etc., "a land flowing with milk and honey," "Hear, O Israel," etc. 9

For the theme of the section "Hear, O Israel" is that Havayah, the light that encompasses all worlds, who is "our G-d," in whom we believe at the level of faith

alone, should be at the level of "One," revealed in the seven heavens and on earth, at the level of knowledge and feeling (and so it is written in Pri Etz Chaim, Shaar Kerias Shema, chapter 11, on "Havayah is One," that it is the drawing down of the supernal Daas, etc.),

so that there is true self-nullification (bittul) and unity, at the level of the higher unity (yichuda ila'ah), an actual nullification of existence. And this level is brought about and drawn down through the drawing of the mitzvos down to the level of 'land,' which is the level of faith; and this faith is the level of "a land flowing with milk and honey."

'Milk' is the level of the growth of the emotive attributes (middos): that the love hidden in the heart should grow and come out from concealment into revelation. (For the growth of the emotive attributes comes through the level of faith, from the level of the light that encompasses all worlds specifically; whereas from the level of the light that fills all worlds (memalei kol almin), his love and awe of G-d will not grow beyond what his soul is able to bear.

And see what is written in the discourse beginning "I have come into my garden," on the explanation of "my wine with my milk"; and at the end of the discourse beginning "His eyes shall be red," regarding "bathed in milk"; and in Zohar, Part III, 136b.)

And 'honey' is the level of sweetness and delight, as it is written, "Then you will delight in Havayah"; and this is from the level of the light that encompasses all worlds,

that is, when one contemplates that "I, Havayah, have not changed," and "You are the same before the world was created," etc., and [that] only "His splendor is upon," etc.

Yet with all this, "He has raised up a horn for His people," "for the children of Israel, a people near to Him" — truly. Therefore his heart will exult and rejoice, and he will truly delight in G-d. This is [the meaning of] "And the righteous shall live by his faith": ["live"] in the sense of delight and the reviving of the soul, 10

as in [the blessing] "Who creates many living beings and their needs, for all that You have created to give life through them to the soul of every living being," for the meaning of "their needs" is what a person lacks for the maintenance of his life, and "to give life through them to the soul of every living being" is what is

only for delight and the reviving of the soul. So too, he "shall live by his faith," restoring his soul more than all delights and "more than an abundance of everything," as it is written, "Whom have I in heaven? And with You, I desire nothing," etc.

(And this is [the meaning of] "and tend faith," "and delight in Havayah"; and this is through "and do good." See Zohar, Part III, Pinchas, 225b, on this matter; and in Parshas Behar, 110b; and in the commentary of the Ramaz there, on the matter of 'good'; Part II, Terumah, 170a, on the verse "A psalm of David: Havayah is my shepherd," and 171a.)

4. However, these levels of milk and honey have not yet reached the virtue and level of "And the earth shall be full of knowledge," which will be in the time to come, at the level of actual knowledge and feeling; whereas milk and honey are still at the level of faith. 11

The explanation is this: we see that the world follows its usual course at the level of the light that fills all worlds (memalei kol almin), where "for everything there is a time," etc. For the serpent cast contamination into Chavah, the level of the Community of Israel, and at the Giving of the Torah their contamination ceased.

Afterwards, with the sin of the Calf, it returned, etc. Afterwards, in the days of Yehoshua, they served G-d; in the days when the judges judged, they acted corruptly; in the days of David and Shlomo they were at the highest level; and afterwards, with the sin of Yeravam, etc. 12

And so in every generation it changed according to the circumstances; and also in the days of the Tannaim and the Amoraim, no one time was like another. All the times change, and the eras alternate and are reversed.

This is because they are at the level of the light that fills all worlds (memalei kol almin), which is the level of a configuration (partzuf): head, hand, foot and the other limbs, no one of which is like another, and the functions of the limbs vary; also, at times one of the limbs aches or grows weak, etc.,

and similar changes and happenings (see Zohar, Part I, Vayechi, 221a: "that she changes from hue to hue"; and the end of Parshas Emor, 107; Zohar, Part III, Teitzei, 281a; and see Pardes, the Gate of Atzilus, Beriah, Yetzirah and Asiyah, end of chapter 1).

So too with every person individually: at times he falls into thought, speech and action that are not good, and at times thoughts of teshuvah (return) and good deeds come to him. For "for everything there is a time," etc., and "one nation shall be stronger than the other nation."

"When this one rises," etc.; "Tyre was not filled," etc. Therefore let a person's heart not fall within him when he sees that he falls, etc.,

for such is the order of the reversals of time, and he can return and change his disposition from bad to good. And all this is at the level of the light that fills all worlds.

But for the level of the light that encompasses all worlds (sovev kol almin) to be revealed, at the level of actual knowledge and feeling, there must be "And you shall purge the evil," etc.

(as is written about this in the Biur on the verse "For over all the glory, a canopy"), which will be in the time to come, when "And I will remove the spirit of impurity from the land" will be fulfilled.

Not so at the time of the destruction of the Temple: in the First Temple there were false prophets, and in the Second Temple there was baseless hatred; and these are precisely the level of "one opposite the other," set against the level of faith that is above knowledge.

The explanation is that just as on the side of holiness there is the level of faith that is above knowledge, so there were then among Israel false beliefs (as is explained in Jeremiah, chapter 44, verses 17 and 18).

And they are "one opposite the other." In the First Temple, when the side of holiness prevailed, there was a revelation of the Shechinah (Divine Presence), the Ark and the Ark-cover; and so too, "one opposite the other," when the side of kelipah prevailed because of sin, there was

a strengthening against faith in G-dliness. The women who were weeping for the Tammuz said, "Since we stopped burning incense to the queen of heaven, we have lacked," etc. And so it was with the false prophets (as it is written in Jeremiah, chapter 27, verses 14 and 15),

that is, false beliefs in a prophet, believing what G-d had not spoken. Whereas in the Second Temple, which lacked five things, there was likewise not so great a strengthening of kelipah on the opposing side;

and the evil belief was in worldly matters: believing talebearers, so as to hate one's fellow, and that hatred is baseless hatred, since his fellow had done him no real wrong.

For if one did not believe talebearers, surely no man would hate his fellow at all, since it is against nature for one to hate his fellow for nothing if he truly knows that his fellow did no wrong, etc.

And this is [the meaning of] "And you shall know this day, and take it to your heart," etc. For that there be knowledge and feeling at the level of the light that fills all worlds (memalei kol almin), it has already been said, "You have been shown, so as to know," etc.: you have already been shown, etc. 13

But that there be "And you shall know" at the level of the light that encompasses all worlds (sovev kol almin), that is, "in the heavens above" — 'heavens' being the level of encompassing, just as the heavens are spheres

and just as the earth is inside the heavens and the heavens surround it (see what is written in the discourse beginning "For this commandment," regarding "It is not in heaven"),

so the word of G-d, which is the level of the light that fills all worlds, is surrounded by the level of the light that encompasses all worlds, for there is nothing outside Him.

It is like the analogy of speech while it is still within the soul's power, before it has gone out and become separate, etc. And this knowledge is specifically "this day,"

as in "Today to do them," and not tomorrow, in the World to Come; for the World to Come is the level of the light that fills all worlds, the chain of descending levels (hishtalshelus) from cause to effect, level after level, like the analogy of a configuration (partzuf) with a head, hand and foot, etc.

So there are many levels: the Higher Gan Eden and the Lower Gan Eden, etc. Therefore the deeds, words and thoughts become soiled garments in the World to Come, and one cannot take them off; it is as if one were tied up in a sack, unless through the hollow of the sling and the like, to untie and break the knot, etc.

(as was explained in the discourse beginning "Command the children of Israel," etc., "My offering, My bread"). Whereas "this day, and take it to your heart," with both your inclinations, at the level of subjugation (iskafya) and transformation (is'hapcha), etc.:

for today one can refine and separate out the evil through a drawing down from the level of the light that encompasses all worlds, through "And these words, which I" — Who I am — "command you this day," specifically; for the Torah and the mitzvos are from the level of the light that encompasses all worlds. And through this, "And you shall know this day"

"that Havayah is HaElokim": Havayah is the level of revelation, HaElokim the level of concealment and contraction (tzimtzum). For just as there is the level of concealment and contraction in the level of the light that fills all worlds, the level of ascents

and descents according to changing times, as mentioned above, so in the level of the light that encompasses all worlds there is the level of Havayah, which is revelation, and the level of Elokim, which is concealment and contraction, with the strengthening of "the one opposite the other."

And there must be "And you shall know this day, and take it to your heart" at the level of subjugation and transformation, so that "And I will remove the spirit of impurity from the land" is fulfilled; and through this there will be "And the earth shall be full of knowledge," etc., and "the earth shall make amends for its iniquity," that is, deliberate sins will become like merits.

(In the Gemara, the verse "And you shall know this day" is mentioned in Rosh HaShanah 32b and Gittin 57b. [Midrash] Rabbah, in Parshas Va'eschanan, on the verse "And you shall know this day"; and in Parshas Vezos HaBerachah and at the end of Parshas Vayikra, the end of chapter 6, on the verse "And he is a witness, whether he has seen or known":

"whether he has seen": "You have been shown, so as to know"; "or known": "And you shall know this day." And it may be explained, according to what has been said, that the verse "You have been shown, so as to know" is about the level of the light that fills all worlds, of which it is said, "From my flesh I behold," "Lift up your eyes on high and see."

And this is "whether he has seen": "You have been shown." But the verse "And you shall know this day" refers to faith and knowledge at the level of the light that encompasses all worlds, that which is not within the bounds of worlds at all; of this it is said, "And you shall know this day," as mentioned above. And this is "or known," etc.

And this is why the first verse of the Shema has a large ayin, and likewise the dalet of "Echad" [is large], which is the idea of 'ed' (witness), that is, the level of "And you are My witnesses," as is written there in the Midrash; and this is through "You have been shown, so as to know" and "And you shall know this day," etc., as mentioned above.

It may also be said that the large ayin of "Shema" is 'ayin' (eye), the level of sight, "You have been shown, so as to know"; and "Shema" is a term for understanding, the level of "And you shall know."

And this is [the meaning of] "By the testimony of two witnesses a matter shall be established": for 'eidus' (testimony) has the letters of 'de'os' (knowledge), and the two witnesses are the levels of "whether he has seen or known" mentioned above, and through this "a matter (davar) shall be established," which is the level of "the word (devar) of G-d." And to this the large dalet of "Echad" alludes.)

LIKKUTEI TORAH • PARSHAS VA'ESCHANAN • MAAMAR 5

ביאור הדברים ע"פ וידעת היום כו'

An Explanation of "And You Shall Know This Day"

◇

An explanation of the matters on the verse "And you shall know this day," etc. 1

Just before it, it is written, "You have been shown, to know." If so, what is [the meaning of] the further "And you shall know," etc.? Now, there are the Ten Sefiros of holiness, and corresponding to them, the ten crowns of impurity; and they are "one opposite the other." Avraham is the Chesed (kindness) of holiness, and Yishmael is the Chesed of the opposing side. 2

And the meaning of "Avraham, from whom Yishmael came out," is that he came out and was separated from him, as dross is separated from silver, etc. Yitzchak is the Gevurah (restraint) of holiness, and corresponding to him is the Gevurah of kelipah.

But Yishmael is not opposite Yitzchak. For no attribute of the opposing side has the ability to oppose anything except the attribute that corresponds to it in holiness.

Alien love opposes holy love; and this is "one opposite the other." For the two of them are attributes that are alike, except that the Chesed (kindness) of holiness is love for G-dliness, while what opposes it is alien love, the Chesed of kelipah. 3

But it does not oppose the level of the Gevurah (restraint) of holiness, which is the attribute of awe and dread. That is to say: in relation to the level of holy love, alien love can sometimes prevail, in the manner of "and one nation shall be stronger than the other nation"; which is not so when the attribute of holy awe is also joined [to it].

Then, in relation to this level, alien love has no power at all to stand at all. This is because it is not at all the counterpart of awe, such that the matter of "and one nation shall be stronger than the other nation" could apply to it, even at times.

This is the meaning of the wells that Avraham dug, which the Philistines stopped up after Avraham's death. For the Philistines were scoffers, [which is] the level of the frivolity and joy of kelipah. 4

Therefore, after Avraham's death—that is, when holy love has departed—the external forces draw nurture from the wells, which are the level of love that flows like water, from the level of Avraham. This is because they are the counterpart of this level of holiness.

But through the digging of Yitzchak, who dug these wells of Avraham again, their flow was no longer cut off. For the frivolity and joy of kelipah have no ability at all to stand against the holy attribute of awe and dread, since they are not at all the counterpart of awe, etc.

And see what is written on the verse "These are the generations of Yitzchak," and at the end of the discourse beginning "And it was, when Pharaoh sent away," etc., "G-d did not lead them by way of the land of the Philistines"; see there.

And see what is written in Parshas Chukas on the verse "The well that princes dug"; and see the Zohar, Parshas Tzav (folio 32, side a), and the commentary of the Ramaz there.

Now, the level of Yitzchak too, which is the holy attribute of awe and dread, when it is alone, also has an opponent, from the level of the Gevurah of kelipah,

such as evil fear, or anger, etc. For although, for the most part, every attribute of holiness has the power and strength to nullify the attribute of kelipah that opposes it,

since the side of holiness has an advantage over kelipah "as light has an advantage over darkness," nevertheless at times it is said, "and one nation shall be stronger than the other nation," as mentioned above.

This is so specifically against one attribute of holiness. But through the joining and inclusion of the second attribute of holiness as well, so that there is an inter-inclusion of love and awe, then the opponents of the opposing side cannot touch them. 5

Of this it is said, "And all the flocks would be gathered there, and they would roll the stone from the mouth of the well," etc. "All the flocks," specifically: that is, the inter-inclusion of the attributes; and then "they would roll" away "the heart of stone" that dulls the heart, etc.

However, all this applies to the attributes of Chesed (kindness) and Gevurah (restraint). But the level of Yaakov is "the middle bar," and his attribute is truth, which is a radiance from Keser (the Crown).

This is because Tiferes (beauty) is what joins Chesed and Gevurah. And this is the meaning of "dwelling in tents," as is written in the Zohar, at the end of Parshas Terumah (folio 175, side b); Vayikra (12b); Vayishlach (167b).

And see Midrash Rabbah, Toldos, section 63: "dwelling in tents"—two tents, the tent of Shem and the tent of Ever. This also alludes to the two supernal dwellings, the Written Torah and the Oral Torah.

Possibly the Written Torah is called "the tent of Shem" because the whole Torah is the Names of the Holy One, blessed be He. (And see the Zohar, Part I, Bereishis, folio 50, side b.

And see further on the subject of "dwelling in tents" in Midrash Rabbah: Vayishlach, section 79; Bechukosai, end of section 36; Bamidbar, section 3 (folio 214, side a); Naso, section 13, on "On the second day, Nesanel offered"; and in Parshas Devarim.)

And since this is so—that he comprises Chesed and Gevurah—therefore the external forces cannot draw nurture from him, as it is written, "that he could not prevail against him," and it is written, "for you have striven," etc.

Therefore he alone rolled the stone from the mouth of the well, etc. And for this reason this attribute is called truth, as it is written, "The lip of truth shall be established forever": this attribute has no interruption on account of the opposing side, etc.

This is not so with the attributes of Chesed and Gevurah, each of which is only one line, etc.; therefore there can be changes and interruption there, and this is not complete truth—unlike the level of Yaakov.

And this is [the meaning of] "You will grant truth to Yaakov." And see Iggeres HaKodesh, at the end of the discourse beginning "One who sows charity, a reward of truth." And in the service of G-d, the matter of Tiferes is when one contemplates the beauty of the glory of His greatness, may He be blessed, which has no end or limit

(and see what is written about this on the verse "And in the fourth year all its fruit shall be holy"), and [that] the entire chain of descending worlds (hishtalshelus) is all only like a single drop, etc.

From this he will arouse great compassion for his soul, which has descended into the concealment of the levels. And see what is written at the end of the discourse beginning "In the desert of Sinai," on the subject of the level of compassion, and in the discourse beginning "As an eagle stirs up."

So it is also with the conduct of the supernal attributes: Tiferes, which is the middle line, joins Chesed and Gevurah, and also passes through from the uppermost end to the lowermost end.

And see the Mikdash Melech on Parshas Vayishlach, [folio] 167, which explains that he is the vav of the Name Havayah, which draws down from the level of yud-hei to the level of the final hei. 6

And it is explained elsewhere, regarding "Hallelu Yah," that through the drawing down from the level of yud-hei—which is the level of the Infinite Light (Or Ein Sof) clothed in Chochmah (wisdom) and Binah (understanding)—through this specifically it comes about that the evil attributes have no nurture, as it is written, "They die, and not with wisdom," etc.

This is why the attribute of Yaakov is called truth. And see the Zohar, Part III, at the beginning of Parshas Vayikra, on the verse "And give me a sign of truth," and Pardes, Erchei HaKinuyim, the entry "Emes."

And therefore the name "the Holy One, blessed be He," which our Sages, of blessed memory, gave to Him, may He be blessed, refers to His being clothed, may He be blessed, in the attribute of Tiferes (beauty) of Atzilus, as is written about this elsewhere on the Zohar, Parshas Chayei Sarah (folio 123, side a), regarding "the Holy One, blessed be He, who is included from a supernal place," etc.

Summary: The matter of the attribute of Yaakov, Tiferes (beauty), being called truth: namely, because the level of Yaakov has more permanence in [divine] service, and because it is the middle line, "the middle bar." 7

2. Now, this radiance that shines in Tiferes (beauty) is the level of Daas (knowledge). So it is in Pardes, the third Sha'ar, chapter 8; and according to the Kabbalah of the Arizal, of blessed memory, it is so as well, 8

for when Keser (the Crown) is not counted in the reckoning of the ten Sefiros, we count Daas in its place. And see about this in Etz Chaim, Sha'ar 22, chapter 1, item 2 and item 4.

Now, Daas is the endurance and the life-force of the emotive attributes (middos), as is written in Etz Chaim there: that it is the soul of Z'eir Anpin, just as Atik Yomin is the soul of all of Atzilus.

The explanation is as follows. By way of analogy, we see below that the emotive attributes (middos) accord with the Daas (knowledge). A young child's attributes are very small, for he desires very small things, 9

such as playing with nuts and the like. When he grows up and his intellect and his Daas grow stronger, that game becomes small in his eyes, and he desires fine shoes or handsome clothes and the like. Afterward, when he grows older still, this thing too becomes contemptible to him, and he desires money, etc.,

and afterward honor. All this is because of the growth of his Daas: according to the measure of the Daas, so are the attributes—until, when the Daas grows strong, it follows that the attributes will be [directed] toward G-dliness. And see about this in the Rambam's Commentary on the Mishnah (Sanhedrin, chapter Chelek).

Now, a minor has no Daas, as is said in the Gemara (Gittin, folio 22, end of side b) and in Yevamos (folio 104, side b), "for they are not persons of knowledge." It follows that because of the smallness of the Daas, the attributes are very small.

For Daas is the endurance and the life-force of the attributes. And see about this in Iggeres HaKodesh, in the discourse beginning "To understand a parable and a figure," etc., on the subject of the Sefiros,

and in Sefer Shel Beinonim, Part I, end of chapter 3. This is why Daas is called truth: it is the very essence and being of the thing itself. Whereas Malchus (sovereignty) is called faith, as when one believes in the truth of a thing;

but Daas is the truth of the thing itself—as was explained above, that Daas denotes recognition and feeling, as if one sees, etc.

As is written on the verse "And these are the laws," on the subject of "hearing cannot compare with seeing": it is Daas (knowledge) that brings about [a state of] being as if one sees, etc. 10

And as is written in Pardes there, that Daas draws from Keser (the Crown) and Chochmah (wisdom), etc. And it is known that Chochmah is the level of sight. This is why it is called truth: that is, as if one sees the truth of the thing itself.

This is what our Sages, of blessed memory, said: "Moshe is truth and his Torah is truth." For "Moshe is within and Yaakov is without": that is, Yaakov is Tiferes (beauty) and Moshe is Daas (knowledge), as is written about this on the verse "The one lamb you shall make in the morning," etc.; 11

see there. Therefore Moshe is called truth. And also, because the higher Daas of Z'eir Anpin has its root in the tikkun "and truth" among the Thirteen Attributes of Mercy of Arich Anpin, as is written elsewhere.

Also, truth is the level of "I have not changed." And so too in a person's service of G-d: through Daas (knowledge) comes the endurance of the attributes of love and awe, 12

so that the attributes do not change because of the physicality of the world, "like a spring of water whose waters do not prove false," etc.—as is written elsewhere, in the discourse beginning "And these are the laws," and on the verse "Many waters," and regarding the lulav and its species.

This is the level of truth, the opposite of falsehood. But the level of faith means that although he does not attain [a grasp] to the point of being as if he sees, etc., he nevertheless believes and accepts the truth.

In the same way, the Malchus (sovereignty) of Atzilus is called faith, as is written in the Zohar, Parshas Balak (folio 198, side b): "Faith—at the time when truth is joined to it, etc., then it is called faith."

This is because Daas is the level of the higher unity (yichuda ila'ah), in which "all before Him is considered as nothing," so that everything below is the level of actual nothingness.

And Malchus is the lower unity (yichuda tata'ah), the source of Beriah, Yetzirah and Asiyah, so that there should be something from nothing—that below there is the "something," etc.—for "there is no king without a people."

Nevertheless, there is a drawing down from the higher unity into the lower unity. This is the matter of drawing truth into faith: so that there is also a revelation of the Daas of the higher unity within the lower unity too—that is, in the manner of faith, as one believes in the truth of a thing, etc.

This is also [the meaning of] "She is in Hod (splendor)," as is also written elsewhere, in the discourse on Grace after Meals, on the subject of bread from heaven and bread from the earth, etc. And this is what is written regarding Yehoshua, "And you shall put some of your splendor upon him."

For Moshe is Daas and is called the sun, the higher unity; and Yehoshua is "the face of the moon," the level of the lower unity, except that he receives from the higher unity, specifically from the level of Hod, as is known, the difference between blessing and acknowledgment.

For acknowledgment means that although one acknowledges that the truth is as it is before Him, nevertheless it is not actually revealed. And this is [the meaning of the statement] that she, faith, is in Hod, etc.

Summary: The meaning of "Moshe is within and Yaakov is without": for Moshe is Daas (knowledge), which is the inner dimension (pnimiyus) of the level of Yaakov. And the matter of truth and faith. 13

3. Now, Malchus (sovereignty) is called a crown (atarah), for in one respect it is the level of Keser (the Crown), as is written about this in the explanation on the verse "A menorah all of gold," and in the explanation on the verse "Let me see your countenance." 14

This is like the analogy of the sun: when it shines downward there are three [layers of] air, and the lowest air is as hot as the highest, while the middle one is cold. For when it shines upon the earth, it strikes with force and becomes returning light.

In the same way it can be understood above: since the level of Malchus (sovereignty) is "the end of all levels" and is called "earth," and in it is the conclusion of the radiance of the kav (line of light) from the Infinite Light (Or Ein Sof) that is clothed in Arich Anpin, 15

Abba and Imma, and Z'eir Anpin and Nukva of Atzilus—this is like the analogy of the sun, which at the end and conclusion of its shining, upon the earth, strikes with greater force and becomes returning light, to the point that the lowest air is as hot as the highest air, etc.—

so the radiance of the kav shines as returning light from the Malchus of Atzilus, and the Malchus of Atzilus is the level of Keser (the Crown) from below upward.

This is the meaning of "their beginning is wedged in their end"—"in their end" specifically—as is explained in Iggeres HaKodesh, the discourse beginning "He and His life-forces." And this is the meaning of "the Keser of Malchus," 16

and also that it is above Daas (knowledge). [It is] "a crown of beauty (tiferes) for those borne from the womb" in its root, for it is from the Name Sag, which is above [the Name] Mah, etc.

That is, it is a crown to the level of Tiferes, as is written in the Zohar at the beginning of Parshas Tazria (folio 42, side b), that this is the meaning of "a crown of beauty."

And it was explained above that the inner dimension (pnimiyus) of Tiferes is Daas. And see the Zohar at the end of Parshas Mishpatim (folio 123, side a): "Rather, Daas," etc.

If so, Malchus, which is a crown to Tiferes, is also [a crown] to Daas. This is because it is the level of Keser (the Crown) from below upward, and Keser is above Daas.

"Those borne from the womb" are the seven lower [Sefiros] of Imma, the emotive attributes within the intellect, etc. And see the Zohar, Bereishis (folio 13, end of side a), on the meaning of "those borne from the womb." Whereas the Daas that spreads into the emotive attributes receives chiefly from Binah (understanding),

for "if there is no Binah, there is no Daas," except that in Binah the radiance of Keser is clothed, as is written elsewhere on the verse "Go for yourself."

This can also be understood below, according to what was written above in the main text: that in a person, Daas and feeling are at the level of the light that fills all worlds (memalei kol almin),

but with regard to the level of the light that encompasses all worlds (sovev kol almin), Daas and feeling do not apply, etc. Rather, this is the level of faith: to believe in G-d, that He, may He be blessed, is not within the bounds of worlds, etc. And see what is written in Parshas Beshalach on the verse "And Israel saw," etc., on the explanation of "and they believed in Havayah"; see there.

It is thus understood from this that the level of the light that encompasses all worlds shines and is revealed in the level of faith specifically, more than in Daas; for in Daas the revelation is only from the level of the light that fills all worlds.

17 Along these lines, the analogue above can be understood: how in Malchus (sovereignty) the level of Keser (the Crown) shines more than in Daas (knowledge) and Tiferes (beauty), etc. As is also written in Pardes, Erchei HaKinuyim, the entry "Atarah," and in Sha'ar HaMetziyus, chapter 4, on the subject of "earth," which is Malchus, preceding "heavens," which is Tiferes, in its root.

This is [the meaning of] "With wisdom He founded the earth": that is, faith, which is called "earth," has its root in the higher Chochmah, which is above understanding and Daas. "And He established the heavens," which is Tiferes, "with understanding": "if there is no Binah, there is no Daas," etc.

And although it was explained above that Daas and Tiferes are called truth, and Malchus is called faith, which is the level of a recipient from truth,

nevertheless, it is indeed certainly so that it is the level of a recipient from Z'eir Anpin, but even so, [light] from the level of Keser also shines in it, which is the source and root of the truth of Z'eir Anpin, as is known.

Also, the level of truth has its root in the radiance of the countenance of Atika, as is written in the Zohar, Part III (Naso, 133b); and this radiance also shines more in Malchus. Of this it is said in the Song of Songs, "Behold, you are beautiful, my beloved."

This is why the Matriarchs were praised as "beautiful of form and beautiful of appearance." At first glance this is puzzling: why should this be written in the Torah? But the explanation is that there was in them the radiance of Keser, which shines in the Malchus of Atzilus in the manner of "their beginning is wedged in their end," etc.

18 And see what is written regarding Pesach, at the end of the discourse beginning "The voice of my beloved," on the subject of "leaping over the hills," etc. And this is the meaning of "And Yaakov loved Rachel": that is, the level of Malchus (sovereignty), the level of faith; and Yaakov is the level of Tiferes (beauty), which receives from Daas (knowledge),

which is the radiance of Keser (the Crown). Through [this], "And Yaakov loved Rachel": she is the level of faith, in which the level of Keser itself, the light that encompasses all worlds (sovev kol almin), shines, for "their beginning is wedged in their end," as mentioned above.

This is also the meaning of Rachel's saying to Yaakov, "Give me children." For the children are love 19
and awe, and their birth comes chiefly from Daas (knowledge). Whereas from faith itself, without the drawing down of Daas, it is a crown and a surrounding level alone,

and the birth of the emotive attributes of love and awe does not come from it. This is because of the preoccupations of this world and the concealment of the body and the animal soul, through which it is at the level of "like a ewe (rachel) before her shearers, she is mute." Therefore, "and Rachel was barren," etc.

But through the arousal of great compassion, through Daas that contemplates the greatness of G-d, then birth comes forth from the level of Rachel, which is the level of faith;

and then they are love and awe drawn from the level of the light that encompasses all worlds (sovev kol almin), which are the most exalted love and awe. And this is the meaning of Yosef, who is the level of the supernal tzaddik, "love with delights," etc.

Summary: Why faith is called a crown. "A crown of beauty"; "their beginning is wedged in their 20
end."

4. However, at present [Malchus] receives from Z'eir Anpin. But in the Time to Come, "for the earth 21
shall be full of knowledge," they will be equal in their stature: there will be in it the flow of Daas (knowledge), and it will grow up to the level of Keser (the Crown), so that the two of them will share one crown.

(In the Zohar, in the Hashmatos [Addenda] to Part I, at the end of section 25, they expounded the verse "For the earth shall be full of knowledge" as referring to the water libation on the festival, as is written at the end of the verse, "as the waters cover the sea." This is because through it the higher Chochmah (wisdom) is drawn down into Malchus (sovereignty), etc.

And also because "as the waters cover the sea" refers to the hidden world (alma de'iskasya), which is the light that encompasses all worlds (sovev kol almin), the higher Name Havayah; in the Time to Come this revelation will be drawn down into the earth, which is the revealed world (alma de'isgalya). That is, what is now at the level of the light that encompasses all worlds will be drawn down in revelation, to become the light that fills all worlds (memalei kol almin). And in the main Zohar, Part I)

(folio 38, side a), it explains that this is the meaning of "And Adam knew his wife again," which was said of the Time to Come. It is mentioned further in the Midrash HaNe'elam, Parshas Chayei Sarah (folio 125, side a);

and see the commentary of the Ramaz there, that the root of this drawing down is the revelation of the Daas of Atik. (And see there, in the Midrash HaNe'elam, folio 130, end of side a, and folio 140, end of side a; and in the Zohar, Parshas Vayikra, folio 23, side a; Yisro, folio 68, side a.)

And see what is written elsewhere on the subject of the seven days of the milu'im (inauguration), etc., to fill the defect of the moon, etc., which is the drawing down and revelation of the light that encompasses all worlds into the light that fills all worlds, as in "and the glory of Havayah filled"; see there.

Along these lines, too, one can explain the matter of "for the earth shall be full of knowledge," etc. And it is like the ascent of Malchus at Minchah of Shabbos, and likewise at Ne'ilah of Yom Kippur,

except that afterward there is a descent. For at present, at the level of the light that fills all worlds, there are ascents and descents: at the time of the Giving of the Torah they were "face to face," etc.,

and afterward, at the sin of the Calf, etc., and afterward, in the time of the First Temple—all of it changes of times, alternating in every generation (and see the book Chesed LeAvraham, at its beginning, where it goes on to enumerate the changes of the times).

This is because the drawing down is from the level of the light that fills all worlds—like, by way of analogy, the figure of a human being below: [there is] head and foot, and there are a belly and intestines, which hold excrement, and nevertheless there is a very small amount of life-force [in them], etc.

According to this, it can also be understood why at the time of the destruction of the First Temple there were the prophets of falsehood, and at the time of the destruction of the Second Temple, baseless hatred. For the strengthening of

kelipah is "one opposite the other." In the time of the First Temple, when the Shechinah (Divine Presence) was between the two poles of the Ark and there was a revelation of G-dliness, etc., the strengthening of kelipah against G-dliness was in false beliefs.

Therefore there were the women who were weeping for the Tammuz (Ezekiel, chapter 8, and Jeremiah, chapter 44), who said, "And since we stopped burning incense to the queen of heaven," etc.,

"we have lacked everything"; for their belief was turned to its very opposite. (They lacked everything because they did not serve G-d "out of an abundance of everything," and they believed the opposite: that "Havayah has forsaken the land," [leaving it] under the hand of the constellations, etc.)

So too, the prophets of falsehood were not workers of wonders at all, as is written in Ezekiel (chapter 13), "for handfuls of barley and for crumbs of bread, to put to death souls that should not die," etc., "by your lying"; see there in Rashi's commentary.

And the prophets of truth certainly were workers of wonders, such as Yirmeyahu and Yechezkel, even if they were not so to the extent of Eliyahu, etc.; and nevertheless they believed specifically in falsehood.

In the Second Temple, when five things ceased from them and were lacking, because there was no revelation below of the level of the first hei of the Name Havayah—and see what is written about this in the discourse beginning "The festival day of Rosh HaShanah"— 22

therefore, correspondingly, the strengthening of kelipah was also not so much in false beliefs opposed to faith in G-d, but rather in believing talebearers about worldly matters. This is baseless hatred, which is against nature: that a man should hate his fellow if he has not done him harm.

But through talebearers, who testified falsely against his fellow that he seeks his harm, he becomes his enemy; and this is baseless hatred, since in truth his fellow did no wrong at all.

Now, all ascents and descents are at the level of the light that fills all worlds (memalei kol almin), where there is still room for evil to rule—just as there are a belly and excrement, and nevertheless a little life-force passes [through them], 23

and likewise hair, into which a contracted life-force is drawn. Whereas of the light that encompasses all worlds (sovev kol almin) it is written, "And I will remove the spirit of impurity," for then there will be the revelation of the light that encompasses all worlds.

This revelation in the Time to Come comes about through "today, to do them"—through Torah and mitzvos. "And this is the commandment," etc., "to do in the land": there must be 24

a drawing down of the Torah and mitzvos into the level of faith, so that there will be "and nurture faith," etc.; and this is the drawing down of the light that encompasses all worlds (sovev kol almin). And this is [the meaning of] "And you shall know this day and take [it to your heart]": to draw into faith the level of Daas (knowledge), at the level of the light that encompasses all worlds.

And see what is written in the explanation on the verse "Many waters," on the subject that there are two levels of Daas (knowledge): the lower Daas and the higher Daas. The lower Daas is the one drawn from Binah (understanding), 25

as the saying goes, "If there is no Binah, there is no Daas"; and it is Daas at the level of the light that fills all worlds (memalei kol almin). But the higher Daas is the one drawn from the level of Keser (the Crown) itself, which is the level of the light that encompasses all worlds (sovev kol almin), etc.; see there.

This is the matter of the two levels of Daas (knowledge), in the verse "You have been shown, to know" and in the verse "And you shall know this day," as mentioned above. And this is [the meaning of] "And you shall know this day": "this day" specifically, in this world. 26

For the World to Come—that is, Gan Eden—is a world of judgment, from the level of the light that fills all worlds (memalei kol almin), which is very far from the level of the light that encompasses all worlds (sovev kol almin). Whereas in this world, although it is hidden, nevertheless, at any rate, it is drawn down through the Torah and mitzvos, etc.

And see what is written about this in Parshas Pinchas on the verse "Command the children of Israel and say to them, 'My offering,'" etc. Therefore "this day," in this world specifically, you can draw down the level of the light that encompasses all worlds, so that there will be "and nurture faith."

And this is [the meaning of] "that Havayah is Elokim," as is explained in the Zohar, Part III (folio 143, side a): "Havayah"—Atik Yomin, which is the light that encompasses all worlds—"is Elokim, and all is one," etc.

Summary: The meaning of "and the earth shall be full of knowledge." That is, through "And you shall know this day and take [it to your heart]" and "nurture faith." 27

LIKKUTEI TORAH • PARSHAS VA'ESCHANAN • MAAMAR 6

להבין בתוספת ביאור ע"פ וידעת היום והשבות אל...

To understand, with additional explanation, the verse "Know this day..."

To understand, with additional explanation, the verse "Know this day and take it to your heart," etc., concerning Daas (knowledge) and faith; and to understand how the level of the light that encompasses all worlds (sovev kol almin) can be on the level of Daas and sensing, for surely "no thought can grasp Him at all," as is known. 1

But the point is that we must understand what the essential concept of Daas is, as is known in the language of the philosophers, and as the Rambam writes concerning the knowledge of G-dliness,

that He, blessed be He, is the One whose existence is known and not His essence. This is what is called the level of Daas, for the concept of Daas is the knowing and sensing of existence.

This will be understood by way of analogy from man, [as in] "from my flesh I behold": because of the matter of the physical body, a person cannot apprehend even the essence of the spirituality that is actually enclothed within him, 2

namely the soul and its powers. Nevertheless, he senses their existence with actual knowing and sensing. Thought, for example: he knows its existence, and yet he does not apprehend its essence.

For we see that thought extends even into the foot and is actually present, enclothed, in the foot. For surely, the moment it arises in his mind to think of moving the foot, the foot immediately goes, just as it arose in thought.

Now if we were to say that this thought in the brain, to walk, descended and was drawn down through the descent of levels until it came to the foot and moved it, then the movement would have had to linger and be delayed for some amount of time. Why, then,

the moment it arises in thought, does the foot move to walk without any lingering or delay at all, not even for a moment? From this it is evident that the thought did not descend from the brain by way of a drawing-down, like water that is drawn along and flows down, etc.,

but rather that it is actually present in the foot. And although its main [place] is in the brain, nevertheless its radiance extends into all the limbs, like the light of the sun upon the earth. And none of this is apprehended: how and what it is.

So too the intellect and the letters of thought in the soul: their actual essence is not apprehended. 3
Take a person who studied a tractate in depth, so that it is fluent on his lips and as though it lay with him in a box. Afterwards, when he is occupied with another matter

or is studying another tractate, he nevertheless remembers, whenever he wishes, the whole of that tractate he studied earlier. Therefore one must say that it is present in his mind and intellect even at a time when he is not thinking about it at all.

If so, how and what is the essence of this intellect that is with him even when he is not thinking 4
about it at all? This is not apprehended at all, how and what it is.

This is because a person, being in a body, does not apprehend even the essence of the spirituality within him, namely the soul and its powers, but only their existence.

Nevertheless, their existence he actually knows and senses, even though he does not apprehend 5
their essence; and for this there is no need of faith or proof, but rather it is actually sensed.

This is what is called, in the language of the philosophers, apprehension of the existence and not apprehension of the essence. From this we will understand [the matter] above, in G-dliness: that the apprehension of His existence alone, and not the apprehension of His essence,

that is, in the manner of the body's sensing of the soul mentioned above, is what is called by the name Daas (knowledge), as it is written, "Know the G-d of your father," etc. For the concept of Daas is the concept of sensing, as is known, which is the concept of apprehending the existence alone,

as in the analogy mentioned above, that a person knows of his soul that is within him: he knows only its existence and not its essence, yet he senses it with a complete sensing, and this sensing is called by the name "knowledge," in that he knows himself, etc.

So too the Infinite Light (Or Ein Sof), blessed be He, as it is enclothed in all the worlds, is sensed and known to the created beings; but only its existence is known, and not its essence, as the Rambam writes.

With this the question raised above is answered: how can the level of sovev be on the level of Daas 6
(knowledge), when surely "no thought can grasp Him," etc.? For the meaning of "grasp" is specifically apprehension of the essence, like a person who grasps an object in his hand, etc.

And this is the meaning of "apprehension" without qualification: that one apprehends the essence of the thing, etc. In truth, there is no apprehension whatsoever of the essence of the Infinite Light (Or Ein Sof), but only apprehension of its existence alone, as mentioned above.

Nevertheless, the statement that "no thought can grasp" refers to apprehension of His essence; but Daas and sensing, which is only a matter of apprehending His existence alone, the created beings can reach and attain. And this is the positive commandment of "Know this day," etc., and likewise of "You have been shown, to know," etc.

2. This matter will be understood with greater clarity from something similar that we find in the study of the Torah: that it has a concealed [part] and a revealed [part], 7

which are also the levels of body and soul, as explained in the Zohar, Beha'alos'cha (152a). With the bodies of the Torah, apprehension of the essence applies, which is not so with the level of the concealed and inner [part].

Nevertheless, through the bodies of the Torah a person can also know something of the existence of the inner [part], just as, by way of analogy, through the life of a person's body one senses the existence of the soul, etc.

The explanation of the matter: our Sages, of blessed memory, said, "Fortunate is he who comes here with his learning in his hand," [meaning] that in Gan Eden they also study the whole Oral Torah, for example the subjects of the laws that we study here in this material world, "an ox that gored," etc.,

and the like. And it is known that this law is the word of G-d, and the Holy One, blessed be He, sits and studies opposite him, etc. If so, in Gan Eden, where the souls occupy themselves with this law of "an ox that gored," etc.,

one cannot say that their apprehension there is like our apprehension here, concerning actual physical matters, for surely there is no physical ox in Gan Eden, etc.; [everything] there is certainly abstracted from every limit and physicality, etc.

Rather, their apprehension there certainly concerns the spiritual, such as the level of the ox of the Chariot, "the face of an ox on the left," and the like, and the secret of the intent in the reason of the law, why the ruling should be so, etc. This is what is called the inner dimension (pnimiyus) of the Torah and "the soul of the Torah,"

whereas our apprehension here of this law of "an ox that gored" is the level of the body of the Torah; and there is also what is called "the garment of the Torah," in the Zohar there.

And so too, in this manner, with all the laws that we study here, such as "If the bright spot preceded the white hair," etc., 8

as stated in the Gemara: the Holy One, blessed be He, in the Heavenly Academy says, "Pure," etc., and "Who will decide it? Rabbah bar Nachmani," etc. Certainly the subject of the afflictions there is not a physical matter like the afflictions below;

rather, they are the level of "harsh judgment," from which the external forces draw their nurture, as is written in the Zohar, and the like. And concerning their secret, how and by what they are sweetened, etc.:

this is the law that they study there, "If the bright spot preceded," etc. And this is called the inner dimension (pnimiyus) of the Torah, with which souls occupy themselves in Gan Eden, etc.

And so too with other laws of this kind, such as the laws of mikva'os: "There are six grades of mikva'os, one above the other," etc.

The mikveh here is forty se'ah of physical water, etc.; and above, it is the drawing down of the supernal waters of Binah (understanding) from the source of Chochmah (wisdom), through the level of the four yuds of [the Name] Av (72), etc.,

from which the forty se'ah are drawn, as explained in Pri Etz Chaim, Sha'ar HaShabbos. And the secret of the purification [coming] specifically through them, from every impurity, is the inner dimension of the Torah. In the same way they also study there this law, "There are six grades of mikva'os, one above the other," etc.,

which are the six permutations of yud-hei-vav, as written in Pri Etz Chaim there. And so too with all the matters of the mitzvos, all of them, as with the secret of tefillin: here, the mitzvah of tefillin is enclothed in a physical action, on physical parchment and ink, etc.; and the section "Sanctify to Me every firstborn," etc.,

is known to have its root in the level of Chochmah, for "holy" is Chochmah; and it is drawn down to be written on parchment and placed in the housing of the tefillin, and from this there will be drawn to a person the level of supernal intellect (mochin), in the mode of an encompassing [light], what is impossible for him to apprehend with his own intellect, etc., as is explained elsewhere.

Thus the Infinite Light (Or Ein Sof) in the Chochmah (wisdom) that is in the section "Sanctify," etc., is drawn down here by way of a garment and a physical matter, while above it is in the mode of the inner dimension and the actual essence, 9

that is, the level of the light of the Chochmah of holiness itself. See what is written in Parshas Yisro, in the discourse beginning "Moshe would speak," concerning the mitzvos, what they are above: the matter of visiting the sick and the matter of tefillin, etc.; see there.

Now, because the soul is enclothed in a physical body, it is therefore impossible for us to have apprehension of the essence, even for the greatest of the sages of the Truth, except for a prophet and seer alone, [whose apprehension] is termed in Scripture 10

by the name of actual "seeing," as all this is explained elsewhere on the verse "He wraps Himself in light as in a garment." Rather, this is the learning in the Heavenly Academy, where the essence of the inner dimension of the Torah is apprehended, as it is in Keser, Chochmah and Binah of [the World of] Beriah, etc.

But nevertheless, although the essence of the inner dimension of the Torah is not apprehended at all by any sage, still, from studying the bodies of the Torah, one can come to some tiny measure of knowledge of the existence of the inner [dimension];

for at any rate the merest edge of it is understood and apprehended: that perforce there is some mode of the inner dimension of the Torah and of reasons for the mitzvos, which are the soul of the body of this law and this mitzvah.

Just as in physical things: from what we see of a person's body, it is sensed that there is a soul within it, even though one does not know its essence, how and what it is.

So too the Torah is called "man": the 248 positive commandments are 248 limbs, etc., and it has a body and a soul, as mentioned above. 11

Therefore our Sages, of blessed memory, said, "Fortunate is he who comes here with his learning in his hand," for through studying the bodies of the Torah in this world, one apprehends in Gan Eden the actual essence of the inner [dimension], etc.,

which is not so for one who has nothing at all of the bodies of the Torah in his hand, etc. Now, in the same way it will also be understood how there can be a drawing down of Daas (knowledge) in the light that encompasses all worlds (sovev kol almin), through fulfilling the Torah and mitzvos.

For although "no thought can grasp Him at all," nevertheless knowledge of the existence is possible, in the manner of the knowledge of the inner dimension of the Torah; for the Torah and mitzvos are from the level of sovev kol almin.

Moreover, we know that the level of the light that fills [the worlds] (memalei) is only a glow and a radiance, etc., and it necessarily issues from an essential source, like the luminary of the sun that gives forth the light, and the like. If so, through this knowledge we sense, at any rate, the knowledge and apprehension of the existence of the light that encompasses [the worlds] (sovev), 12

namely, that there exists sovev in relation to memalei. See what is written in the discourse beginning "The heavens are My throne," on "Grant our hearts understanding, to understand," that is,

to understand one thing from within another thing: the meaning of "within a thing" is the light that fills all worlds (memalei kol almin), which is enclothed within the worlds, and from the level of memalei kol almin we come to understand the level of the light that encompasses all worlds (sovev kol almin), etc.;

see there. See also what is written elsewhere in explaining "Blessed is He Who spoke and the world came into being, blessed is He," concerning the meaning of "You" and the meaning of "He," which are the levels of memalei kol almin and sovev kol almin, etc.; see there.

And this is why we were commanded also concerning the level of sovev, "Know this day," etc., "that Havayah," which is the level of sovev, "is Elokim": to be revealed to you, that is, at least on the level of apprehending the existence.

But the drawing down of Daas (knowledge) into this level comes specifically through engaging in the Torah and mitzvos, through which [there is] "and nurture faith," which draws nourishment into faith. For although in truth, with regard to the level of sovev kol almin, only the level of faith applies, nevertheless through the Torah and mitzvos one draws [it] down to become, in actuality, "by his faith he shall live."

That is, through the Torah and mitzvos the level of Daas is drawn down, as will be explained below on the Sifri, "through this you come to recognize," etc.

It will also be understood further from what is written in the discourse beginning "After Havayah your G-d shall you walk," concerning "for [He] is testing," etc., "to know," etc.; see there.

3. Now, the meaning and concept of "Know the G-d of your father" is the deepening of the heart, so that one does not divert his mind from this and it is a constant remembrance before him, as it is written, "I have set Havayah before me always." 13

The explanation of the matter: first we must further understand the difference between Daas (knowledge) and faith. For Daas is the level of the inner dimension of the emotive attributes (middos), and in the Zohar it is called "the key that includes six." See Sifra diTzniusa, the end of chapter 1; and it is explained in Etz Chaim, etc.; see below.

The explanation of the matter: "from my flesh I behold," for we see in man that all the emotive at- 14
tributes (middos) are subordinate to the level of Daas (knowledge), etc.

For when a person knows and senses himself, as mentioned above, we see plainly that to the degree that he senses himself and his life-force (chayus) strongly,

his emotive attributes are then aroused with the utmost arousal, to love with arousal whatever he loves and to hate with arousal whatever he hates, more than when he does not sense himself so much.

For because of the sensing of his own self, his soul is very precious in his eyes; and so a thing that is for his good he will love with the utmost arousal of love, and conversely, a thing that is not for his good

but harms him he will hate with the utmost arousal of hatred. This is not so concerning another person: even about his friend and companion he does not care so much

as about himself. For although he loves him, nevertheless he does not sense [him] so much at all times, and he removes his mind from him;

therefore he will not be aroused so much by his affairs as about himself, from whom he never removes his mind and his sensing of himself. Therefore he will be aroused most of all by his own affairs.

Therefore, even in his own affairs, if for the time being he removes the sensing of his own self to 15
such an extent, his soul will not be so precious in his eyes, and it may be that he will not be so aroused by something that is against his will;

and likewise he will not love something that is for his good with so much arousal of love, since he is removed from the matter of his own self and does not sense his soul and his life-force so as to know himself so much;

as when he is preoccupied with a great matter, so that he is then removed from sensing his own self, and the like. A proof is what the Rambam writes at the end of chapter 7 of the Laws of Kings: "And whoever begins," etc.,

"and frightens himself transgresses a prohibition, as it says, 'Let your heart not be faint; do not fear,'" etc. Now this is difficult: what is he to do so as not to be afraid?

But the point is that he should remove his thought and his musing from this fear, and through this the fear is nullified. And this is what he writes: "And whoever begins to think and to muse." This is clear proof that even the natural arousal in self-love is dependent

on Daas (knowledge) and thought. If so, we see that all the emotive attributes (middos), love, hatred, fear and the like, are drawn forth and pulled along only through Daas and sensing: because he constantly knows and senses himself,

therefore great arousal will be drawn forth in his own affairs; and the reverse, if he removes his Daas and sensing so much from his self-love, etc., as mentioned above.

From this it will be understood how the arousal of the emotive attributes (middos) follows only after Daas (knowledge) and sensing: even in a matter that touches his very self, the arousal will be drawn forth only through Daas specifically, for it is what extends into the attributes to give them life, and from it comes chiefly their conduct and their inclination, as mentioned above. 16

And this is why Daas (knowledge) is called by the name "the key that includes six": that is, because it opens the arousal of the attribute and awakens it, like, by way of analogy, a physical key, etc. 17

And it "includes six": of all six attributes, Chesed (kindness), Gevurah (restraint) and Tiferes (beauty), etc. See what is written elsewhere concerning Daas, in the explanation of the verse "Many waters," in Parshas Toldos, and in the discourse beginning "He has not beheld iniquity in Yaakov."

Along these lines will be understood the concept of "Know the G-d of your father": namely, to contemplate constantly and not divert one's mind from this, for specifically through this the emotive attributes, love and awe, will be drawn forth; just as, by way of analogy, one is greatly aroused by the affairs of his soul and body because he does not remove his mind and his sensing, etc.; 18

so too, and even more so, one must not divert his mind from the Life of life, the Infinite One (Ein Sof), blessed be He. And through this his emotive attributes will be drawn forth to love G-d with heart, soul and might, and to be in awe and dread of His greatness, blessed be He, as will be explained.

Now, the level of Daas (knowledge) is called a key in relation to the emotive attributes (middos), and to them it is their core and inner dimension, as mentioned above; but in relation to the Chochmah (wisdom) within the intellect (mochin), it is drawn from there 19

only on the level of the back of Chochmah, as is written in Etz Chaim: from the back of Abba, which is enclothed in the Yesod (foundation) of Imma, the level of Daas of Z'eir Anpin is formed; and as is written in the Likkutei Torah of the Arizal, Parshas Shemos, on "She called his name Moshe, for from the water I drew him."

The matter is understandable in its own right. For the sensing mentioned above is not apprehension of the essence, like the level of sight, which is the level of Chochmah (wisdom); 20

rather, it is knowledge and apprehension from afar, not of the essence and quality, but only on the level of sensing, in that one senses the existence of the thing. If so, this is only the level of the back of Chochmah.

For the body of Chochmah and its inner dimension is the level of sight. Therefore the apprehension of the prophets is termed in Scripture "seeing": "Havayah appeared to him," and "You shall see My back."

And although this is by way of a metaphor, and it is not actual seeing with a physical eye of flesh, nevertheless the thing illustrated must resemble the illustration. Whereas Daas (knowledge) and sensing is

only the level of the back in relation to this level. Therefore it is only from the level of the back of the Yesod of Abba and Imma that the level of Daas of Z'eir Anpin is formed and drawn forth.

And this is the meaning of "and from my flesh I behold": it means the level of Daas (knowledge), 21
for "behold" (achazeh) is the Aramaic rendering of "seeing," and this is only the level of the back

of the level of actual seeing. See the Likkutei Torah of the Arizal on Psalms, on the verse "His understanding is beyond number," where it is explained that understanding (tevunah) is above the level of the Daas of Z'eir Anpin; and this is for the reason mentioned above.

Now, since it has been explained that it is specifically through the level of Daas (knowledge) that 22
arousal comes into existence, as mentioned above, from this the essential difference between Daas and faith will be understood, as mentioned above.

For just as was explained above regarding the level of Daas in the soul of man, so it will be understood above, regarding the level of Daas in the living G-d and King of the world:

namely, the level of the emotive attributes (middos) of Z'eir Anpin of Atzilus, in which the level of Daas is enclothed: it is they that descend to be enclothed in Malchus (sovereignty) of Atzilus, in the Chochmah, Binah and Daas and the emotive attributes within it, in order "to revive the spirit of the lowly," from nothing into something, etc.

And this is the level of the light that fills all worlds (memalei kol almin). From this the level of Daas is drawn into all the created beings as well, in that they know and recognize their Creator with actual sensing: just as a person knows himself and his life-force, so they know the Source of life and the Life of life, Who gives life to all the created beings, etc.

and that without Him they have no endurance or existence at all, even for a moment. And from this 23
Daas (knowledge) there branch out the level of the emotive attributes, love and awe: to love G-d and to do His commandments

as one loves the life of his soul, as it is written, "to love Havayah," "for He is your life," etc.; and to hate whatever opposes him and harms the G-dly illumination upon him, namely all the 365 prohibitions, to keep utterly far from them,

just as a person hates with the utmost hatred a thing that harms him. If so, the cause of fulfilling the positive commandments and of keeping far from all the prohibitions depends only on the level of Daas,

which is the sensing by which the G-dly soul senses the G-dly light, and that it is the level of the Life of life. Of this it is said, "Know the G-d of your father": that it be a remembrance between his eyes constantly,

so that he will sense very strongly how he must fear transgressing His will. See what is written in the discourse beginning "The heads of the tribes," on the meaning and concept of fear of sin.

And that he must yearn and long to cleave to Him, blessed be He. Faith, however, is above the level 24
of Daas (knowledge) and apprehension: that is, it is only on the level of an encompassing [light] over the intellect and the emotive attributes (middos).

Therefore it does not produce so much arousal of the emotive attributes. For "the thief at the mouth of the tunnel calls upon the Merciful One": he believes in the power of the Master of the world, and nevertheless he transgresses His will, blessed be He. This is because, with him, faith is at a distance and only encompassing.

Therefore faith is called by the name "crown," for it is like a crown that encircles the head, as writ- 25
ten above. And above, in G-dliness, it will be understood from this that it is a level and rank higher than the level of the Daas (knowledge) of Z'eir Anpin mentioned above;

rather, it is the level of an encompassing light over the emotive attributes (middos) of Atzilus, to the point that they are not aroused by it at all, etc. And this is what is called the level of the Keser of Z'eir Anpin,

like the crown that crowns the head, etc. And when this illumination comes down into the Malchus of Atzilus, it is called the Keser of Malchus, etc.

In general, this is from the level of the encompassing light (sovev) in each world according to its measure: in Atzilus, from the level of the sovev of Atzilus; and in Beriah, from the level of the sovev and Keser of Beriah, etc.

And because it is the level of sovev and encompassing, therefore it does not shine in revelation so much in the world, on the level of actual Daas. So too below, in man: Daas is on the level of the light that fills all worlds (memalei kol almin), but faith is also on the level of the light that encompasses all worlds (sovev kol almin).

But through the mitzvos one draws down the level of sovev kol almin, so that it will be drawn down also on the level of Daas. For the 248 positive commandments and the 365 prohibitions are drawn from the level of the five Chasadim and the five Gevuros, which are drawn from the level of Daas, etc.;

and the root of this drawing-down is from the level of the Supernal Will, the sovev kol almin. See the commentary of the Ramaz on the Zohar, at the beginning of Parshas Korach; and see what is written further on this below, with the help of Heaven.

And this is the essence of the command "Know this day": that through Daas and deep immersion in the level of "I, Havayah, have not changed," the level of sovev kol almin, specifically through this his love and awe will grow, as is written in Pri Etz Chaim,

Sha'ar Chag HaMatzos, chapter 1, that there are several levels of mature intellect (mochin degadlus), etc. Now, through fulfilling the commandment "Know this day," which is only the level of [Him] whose existence is known and not His essence,

through this the reward will be drawn forth in the Time to Come, that "the glory of Havayah shall be revealed," etc., on the level of actual seeing and apprehension, "for they shall see eye to eye"; as is written on this in the discourse beginning "Return, O Israel"; see there.

4. Now, according to this, we need to understand what is said of the Time to Come, "The earth shall be full of knowledge," for surely something greater than this is said of the Time to Come: "The glory of Havayah shall be revealed, and all flesh shall see," etc.; 26

and it is written, "For they shall see eye to eye," where seeing is actual apprehension of the essence; as our Sages, of blessed memory, said at the end of tractate Taanis, on the verse "And it shall be said on that day: Behold, this is our G-d," etc.; and as is also known concerning Moshe, that he prophesied with [the word] "this" because he saw through a luminous lens.

If so, what is [the meaning of] what is said of the Time to Come, "The earth shall be full of knowledge," when Daas (knowledge) is only the apprehension and sensing of the existence and not of the actual essence? 27

The explanation: according to what has been explained above, it will be understood that there are three levels below, in man. The first is the level of seeing and apprehension of the essence. The second is the level of Daas, which is the knowing and sensing of the existence and not apprehension of the essence.

The third is the level of faith, in that one believes the truth with a whole heart even though for him it is not on the level of Daas and sensing; and along these lines, "the Name of Heaven is fluent in the mouth of all," as mentioned above.

If so, above too it is along these lines, with these three levels. However, it is self-evident that above, whatever is higher is more wondrous and hidden.

Now, Chochmah (wisdom) is called "You," as in "For You are our Father," as written in the Idra Zuta (290a). This is because it is the beginning of revelation, "You made them all with Chochmah"; it is enclothed in all the worlds, and in Gan Eden it is

on the level of revealed apprehension, for "each one according to his measure," on the level of actual apprehension of the essence in this glow and radiance (see what is written on this in Torah Ohr, Parshas Chayei Sarah); and therefore it is called "You."

For "You" is the language of direct address and the level of actual revelation; and this revelation is from the level of the light that fills all worlds (memalei kol almin), whose source is the level of the higher Chochmah (Chochmah Ila'ah).

But from the level of Keser (the Crown), which is above Chochmah and is the level of the light that encompasses all worlds (sovev kol almin), no illumination shines in Gan Eden in the mode of revelation and apprehension of the essence; rather, this revelation will be in the Time to Come specifically, at the Resurrection of the Dead, as is written in Iggeres HaKodesh, in the section beginning "It is known that through an arousal from below," etc.; see there.

But in Gan Eden, [light] from the level of sovev kol almin does not shine in actual revelation. Nevertheless, the level of Daas applies also to sovev kol almin,

for He is known in His existence even though His essence is not known. Therefore it is stated in the Idra Zuta there that Atika is not called "You," because He is concealed and not revealed.

And He is called "He." As is also written in the Zohar, Parshas Korach, on the verse "And the Levite, he shall serve": "'He': this is Atika." That is, nevertheless His existence is known; only His essence is not known. 28

It is like, by way of analogy, a person, in whom there is the level of intellect and there is the level of the intellective power from which the intellect issues: although the intellective power is not apprehended at all, nevertheless its existence is known, for since the intellect issues forth, there must necessarily be a source from which it issues, etc.

In the same way, since in Gan Eden Chochmah (wisdom) shines in revelation, the Keser (the Crown), from which is the source of Chochmah's welling forth, is known in its existence, and it is called "He."

Therefore the level of Daas (knowledge) applies to it. (See what is written in the discourse beginning "If the bright spot preceded," on "the Holy One, blessed be He, says 'Pure,'" that this is what shines to them from the level of the encompassing [light], and it is above the level of their apprehension, etc.)

However, there is yet another level of a higher encompassing [light], which is above even the level of the light that encompasses all worlds (sovev kol almin), and it is called "the Head that is not known" (Reisha d'Lo Isyada). For since it is above even being a source for Chochmah, which is called "You,"

therefore it is not apprehended even in Gan Eden on the level of actual Daas, but only on the level of faith. Therefore it is called "that is not known": that is, it is above the level of Daas and shines only on the level of faith.

All this is as explained in the commentary on "Blessed is He Who spoke and the world came into being, blessed is He," etc.; see there. (And see in the Siddur, in the explanation of the verse "You set the borders of the earth," concerning acknowledgment.)

Now, in the Time to Come there will be an ascent of the worlds. For now, Malchus (sovereignty) receives from Z'eir Anpin, which is called "You," which is the level of the light that fills all worlds (memalei kol almin); and therefore the level of sovev kol almin is not apprehended even in Gan Eden except by apprehension of the existence alone, as mentioned above.

But in the Time to Come, when there will be an ascent of Malchus into Keser, which is above the level of the Daas of Z'eir Anpin, then what is now the level of Keser, [known] only by apprehension of the existence, as mentioned above, will be, in the Time to Come, by apprehension of the essence, like the souls who "enjoy the radiance," etc.,

for they actually enjoy [it]; and in the manner of their saying, of blessed memory: "In the future the Holy One, blessed be He, will make a circle dance for the righteous, and He will sit among them in Gan Eden," etc., until

"Behold, this is our G-d," etc. This is certainly [said] only of what is directly present, as in Gan Eden where they sit and enjoy, which is apprehension of the essence, as mentioned above. And this revelation will be in the Time to Come from the level of sovev kol almin, which is the level of Keser.

Therefore it is called machol, which is a circle: that is, the level of the supernal circles and encompassing [lights] will be drawn down into revelation, so that one will say of them "this."

Of this it is said of the Time to Come, "For they shall see eye to eye." And then there will be drawn down, to become the level of the encompassing light (sovev), [light] from still higher levels; 29

that is, the higher encompassing [light], which is now above the level of sovev kol almin and is called "the Head that is not known," will in the Time to Come be drawn down to be on the level of sovev. And of this it is said, "The earth shall be full of knowledge," etc.

See what is written in the discourse beginning "A great shofar will be sounded." The explanation of the matter: it is known that there are many myriads of levels in the chain of descending worlds (hishtalshelus). Thus in the three worlds of Beriah, Yetzirah and Asiyah there are, in general, three well-known levels: the Upper Gan Eden, the Lower Gan Eden, and this world, of the World of Asiyah. 30

Now, it is known that in every cause and effect, what is on the level of revelation in the higher becomes the level of concealment in the lower, which is its effect, etc. That is, what is the level of the light that fills (memalei) in the higher becomes the level of the light that encompasses (sovev) in the lower;

and so too the higher in relation to the one above it, and so on up to the loftiest heights, in many myriads of levels, without end or measure: all is in the mode of concealment and revelation, namely sovev and memalei, etc. And so too the Upper Gan Eden and the Lower Gan Eden, in this way;

that is, what in the Upper Gan Eden is on the level of apprehension of the essence as directly present, that is, on the level of actual revelation, when this illumination comes down into the Lower Gan Eden it is still, for them there, on the level of concealment and sovev, and for them it is only on the level of apprehension of the existence alone, etc.

And of the Time to Come it is written, "He will make her wilderness like Eden": what is now the level of Eden, this revelation will be actually below, so that [her] wilderness will be like Eden; and if so, the level of Eden will be raised still higher, without end, etc.

Along these lines there are fifty thousand jubilees, etc. From all this the concept of "The earth shall be full of knowledge" will be understood; and all this is drawn down through "Know this day."

5. And this is the meaning of "Speak upon the heart of Jerusalem and call out to her." The meaning 31
of "and call out to her" is what will be drawn down on the level of actual inner light, in apprehension of the essence, in the manner of "They shall see eye to eye."

And "Speak upon the heart" is the level of an encompassing [light]. That is, after the encompassing [lights] of the present are drawn down to be on the level of inner light,

then a higher and greater light will be drawn down to be on the level of an encompassing [light]: that which is now far, far above even being called an encompassing light.

(And see concerning "speak upon the heart" in Midrash Rabbah, Vayishlach, section 80; Acharei, section 21; in Midrash Eichah, at the end of the first alphabet, on the verse "Let all come";

in Midrash Koheles on the verse "I spoke with my heart," and on the verse "A time to love," regarding "and a time to speak." And see what is written in the discourse beginning "After Havayah your G-d shall you walk," concerning "And these words shall be," etc., "upon your heart.")

Of this it is said, "The earth shall be full of knowledge." And it is self-evident that there will be an encompassing [light] to the encompassing [light], from a still higher level, for "His greatness is unsearchable," and as it is written, "according to His abundant greatness," etc.

And of this it is also said of the Time to Come, "Righteousness shall be the girdle of his loins, and faith the girdle of his waist," etc. (and see the Zohar, Parshas Balak, 198b).

But all these drawings-down in the Time to Come come through "today, to do them." And this is [the meaning of] "For her service is fulfilled": this is the refinement of the sparks, which are refined through prayer and through the Torah and mitzvos.

And this is also what our Sages, of blessed memory, said: "If Israel do teshuvah (return), they are redeemed." For teshuvah means that the sparks that fell below should return to their source and root; and after the refinement of all the sparks is completed, of this it is said, "For her service is fulfilled."

And then, "Speak upon the heart," etc. See what is written in the discourse beginning "And all your 32
children," etc., "increase peace," etc.; see there. Now, through the refinement of the sparks mentioned above, there is also drawn down a revelation of the level of Daas (knowledge), as is written in the discourse beginning "After Havayah your G-d shall you walk." And the main refinement

is through prayer and Torah and mitzvos. That is, through this one draws down the level of "and nurture faith." See what is written in Iggeres HaKodesh on the verse "She girds her loins with strength," how through engaging in the Torah, life-force and strength are drawn into faith.

And in the Sifri it is stated, on the verse "And these words shall be," etc., that "through this you come to recognize Him Who spoke and the world came into being." 33

The explanation: the apprehension and study of the Torah is apprehension of the actual essence of His will and His wisdom, blessed be He, which is above knowledge of the existence alone;

only that this apprehension is as His wisdom and will, blessed be He, are enclothed in physical action. Because they are enclothed in physical action, therefore there is apprehension of the essence in them, which is not so as they are above, where surely "no thought can grasp" them at all.

See what is written on this at length elsewhere, in the explanation of the verse "You shall not omit the salt," in Parshas Vayikra. But at any rate, it is apprehension of the actual essence of His wisdom and will, blessed be He. 34

Therefore this apprehension has the power to bring about "and nurture faith," which is the drawing down of Daas (knowledge). For Daas is the apprehension and recognition of the existence of the level of the light that encompasses all worlds (sovev kol almin), as mentioned above; and the apprehension and study of the Torah

is apprehension of the essence of His wisdom and will, blessed be He, which is from the level of sovev kol almin, and not by apprehension of the existence alone; only that the Torah has been lowered down into physical matters. And this is

like, by way of analogy, food, which gives life to a person and adds knowledge to him, for "a child does not know how to call 'Father' until he tastes the taste of grain." This is because the root of wheat is from the level of the Daas of Tohu, which is above man, etc.

Therefore, although it has been lowered below man, it nevertheless gives life to man and draws knowledge into him. So too, in the same way, although the Oral Torah speaks of physical matters of this world, which is below the level of intellectual insight into and contemplation of the greatness of G-d,

nevertheless its root is higher, for it is apprehension of the actual essence of His will and wisdom, blessed be He. Therefore it is the level of nourishment for the soul and "nurture faith," which draws the level of Daas into faith.

And this is [the meaning of] "You have been shown, to know": seeing is apprehension of the essence, and this is through engaging in the Torah, which is His wisdom and will, blessed be He, only that they are enclothed in action; 35

and therefore from this is drawn "to know that Havayah is Elokim," etc. See what is written on the verse "When I break for you the staff of bread."

See what is written in Sefer Shel Beinonim, chapter 51, "And what is the garment," etc., "of the most supernal," etc. See further in the Siddur, in the discourse beginning "Six days you shall eat matzos," concerning "A maidservant saw at the sea," etc., 36

which was through the revelation from the level of "I am Who I am," through which the sea and the hidden world were transformed to come into revelation on the level of actual seeing, as it is written, "This is my G-d and I will glorify Him." Along these lines it will also be understood that the Torah and the mitzvos are "the words that I (Anochi) command you today":

"Anochi" [is] "I am Who I am." Therefore they have the power to draw the level of Daas (knowledge) into a person, so that he comes to the level of "You have been shown, to know" and "Know this day," etc.

Summary. The concept of Daas (knowledge): it is not knowledge of the essence but knowledge of the existence, like a person's knowledge of the powers of his soul. Therefore, even though of the Holy One, blessed be He, "no thought can grasp Him at all," nevertheless there must be an actual "Know this day," etc. 37

Now, in the Torah too there is likewise apprehension of the essence and knowledge of the existence. Now, the drawing forth of the emotive attributes (middos) is according to Daas;

and this is "Know the G-d of your father," which means that one should not divert his mind from this: "I have set Havayah before me always." Nevertheless, Daas is only the level of the back in relation to seeing; but the reward for "Know this day," in the Time to Come, is "They shall see eye to eye," etc.

And the concept of "The earth shall be full of knowledge." The concept of "Speak" and "call out"; and that all these drawings-down are drawn through "Know this day" [and] "today, to do them."

LIKKUTEI TORAH • PARSHAS VA'ESCHANAN • MAAMAR 7

וידעת היום והשבות אל לבבך כי הוי' הוא...

"Know this day and return it to your heart that Havayah is Elokim..."

"Know this day and return it to your heart that Havayah is Elokim; there is nothing else." The meaning of "Know this day" is: just as the day is together with the night, and the two of them are one, as it is written, "And there was evening and there was morning, one day," 1

so [it is with] "return it to your heart": as it is in time, so it is in the soul, that the two hearts, which are the good inclination and the evil inclination, are both as one, so that the evil inclination too will return to the service of G-d, "when the sitra achra (the other side) is subdued," etc.,

as it is written, "with all your heart": with your two inclinations. And from this, "you shall know that" in this way "Havayah is Elokim," etc. (See on this in Reishis Chochmah, Sha'ar HaAhavah, at the end of chapter 5; in the book Avodas HaKodesh, Part I, chapters 11 and 12; and in the Zohar, Parshas Va'eira, page 26b and page 27a, and in the commentary of the Ramaz.)

And the explanation of this matter, so as to understand how the analogy corresponds to what it illustrates, requires a preface: the saying of our Sages, of blessed memory, that Shimon HaAmsoni used to expound every "es" in the Torah; when he reached "Es Havayah your G-d you shall fear," he withdrew, etc.,

because it was difficult in his eyes [to read] es as including [something], for what does it come to include? And the commentators asked why he did not find it difficult in "And you shall love es Havayah your G-d": what does es come to include [there]? As is explained in the Responsa of the Maharil.

But the matter is that the inclusion of es is "the es of what is subordinate," etc. And this is the meaning of what is written in the holy Zohar on the verse "And you shall love es Havayah your G-d": "This is the mystery of including the left in the right," etc.,

which is the level of awe; that is, that the love be included in awe, and not love alone. And this is the inclusion of es, to include "the es of what is subordinate," which is the level of awe: "to include the left," which is the level of "the es of what is subordinate,"

that is, the level of bittul (self-nullification), etc. (And because awe is alluded to in the word es, [meaning] what is subordinate, it therefore comes as the inclusion of es in "And you shall love," etc.)

Love, however, does not come as the inclusion of es in "Es Havayah your G-d you shall fear," because love is not the level of being subordinate to awe;

for love is the level of the masculine (dechar) and the right, [as in] "He remembered (zachar) His kindness," and awe is the level of Nukva (the feminine), [as in] "a woman who fears Havayah"; and the Nukva is the level of what is subordinate in relation to the masculine, and not the reverse.

But [we need] to understand how awe can be included in love, since love and awe are two opposites. For love is the yearning to cleave to Him, may He be blessed; it comes because of distance, as in the analogy of one who is far from his father's house and longs and yearns to see his face.

And of this it is said, "My soul desires You in the night" (Isaiah, chapter 26, [verse] 9); that is to say, because it is night and darkness, in the hiddenness and concealment

of the Infinite Light (Or Ein Sof), blessed be He, therefore "I desire You," that there be a revelation of light; as it is written, "My soul thirsts for You, my flesh longs for You, in a dry and weary land without water; so have I beheld You in the Sanctuary,"

for because he is "in a dry and weary land," the yearning and the thirst grow all the greater. That is, when he takes to heart that the Infinite One (Ein Sof), blessed be He, is as His Name: He has no end, etc.,

for "His Name alone is exalted," and only His majesty and the radiance of His Name are "over earth and heaven": "earth" is the lower Gan Eden and "heaven" is the higher Gan Eden, for they too are nothing

but the level of His majesty and the radiance of His Name: "the righteous sit and delight in the radiance of the Shechinah (Divine Presence)." And man has gone down, lower and lower, into this world, which is a wilderness and a dry land, etc.; for which reason the soul thirsts and longs for Him, may He be blessed, that there be "so have I beheld You in the Sanctuary."

And this is [the meaning of] "A psalm of David, when he was in the wilderness of Yehudah": for the aspect of the wilderness and dry land of this world is what brings about [the state of] "Yehudah," "This time I will thank," etc., and intensifies the aspect of thirst, etc.

(And see what is written on "My soul desires You in the night" in the discourse beginning "Sing and rejoice," concerning "song in the evening"; [Midrash] Rabbah, Bamidbar, at the beginning of chapter 3; the Zohar, Part III, page 67a.)

But awe comes because of the aspect of nearness, that is, when one contemplates the nearness of G-d, Who encompasses all worlds (sovev kol almin), etc.

For it is true that he is very, very far from the light of G-d, by reason of the descent of the levels in the chain of descending worlds (hishtalshelus), through

his having descended lower and lower, level after level, until he became distant from the light of His countenance, may He be blessed; that is, from the aspect of the radiance and revelation of the Infinite Light, blessed be He, [by which] there come to be earth and heaven, spiritual and physical.

But the Infinite Light, blessed be He, which encompasses all worlds, is not within the bounds of the chain of descending worlds at all; for He "is equal and makes equal small and great," "Who is enthroned on high, Who looks down low," etc.; and just as He is found in the higher realms, so He is found in the lower realms.

And see what is written in the discourse beginning "This matzah," etc. And "encompassing all worlds" (sovev kol almin) does not mean that He encompasses and surrounds from above alone, 2

but that He is found below just as above, in the manner of encompassing and surrounding and in the manner of concealment, not in the manner of inwardness (pnimiyus) and revelation.

And when a person contemplates that Havayah, Who encompasses all worlds, is actually standing over him, being below just as above,

then "terror and dread" will fall upon him, the awe of shame, which is the higher awe; or the lower awe, not to rebel against the eyes of His glory, G-d forbid.

Summary. Love is drawn from the aspect of distance; and this is "My soul desires You in the night." And awe is drawn from the aspect of nearness. Therefore "the people saw, and they trembled, and they stood from afar," to rest a little from the intense awe that fell [upon them] because of the nearness. 3

2. But [as for] the inter-inclusion, that love be included with awe and awe with love, and that two opposites be as one: 4

of this it is said, "Peace, peace, to the far and to the near" (Isaiah, chapter 57, [verse] 19): "to the far" who has become near. "Far" is the aspect of love; "near" is the aspect of awe

(for awe is from the level of the higher Chochmah (wisdom), as it is written, "The beginning of wisdom is the awe of Havayah"; and Chochmah is the level of the World of Atzilus (Emanation) in general; and the meaning of Atzilus is also from the word etzel, "beside" and "near," as in "And I was beside Him (etzlo) as a nursling"; for in Chochmah is the revelation of the Infinite Light (Or Ein Sof), blessed be He.

Therefore awe is drawn from there, for it is specifically from close by, the aspect of being beside and near to the revelation of the Infinite Light, blessed be He. Love, however, even the level of great love (ahavah rabbah), is drawn from the level of Binah (understanding), for "Binah nests in Beriah" (the World of Creation), the level of "and from there it parted," and not beside and near, etc.; see what is written on this at the end of the discourse beginning "There are sixty queens." And this is why love is from afar.)

that peace and inter-inclusion are made between them; for peace is what joins two opposites, as it is written, "He makes peace in His heights," among the angels, for Michael is the prince of water and Gavriel is the prince of fire;

and this is because a higher illumination is drawn down, which includes and joins two opposites, through their being nullified to that illumination, until neither a thing nor its opposite is felt there at all,

but everything is equal there, the far as the near. And this drawing down is what is said in prayer, "and the awesome, G-d Most High (Kel Elyon)," with an added vav (whereas "the great, the mighty" are without a vav):

a drawing down so that there be a revelation of the level of "awesome," which is the revelation of this bittul (self-nullification) through which the two opposites are included [in one another], drawn from the level of G-d Most High. For "G-d Most High" means most high, above the chain of descending worlds (hishtalshelus), which are the aspect of radiance and revelation of light.

But of G-d Most High it is said, "He made darkness His hiding place," which is the matter of concealment and the absence of comprehension, for "no thought can grasp Him at all," "the most hidden of all hidden," etc.

And of this it is said, "Blessed be Avram of G-d Most High, Possessor of heaven and earth": for heaven and earth, spiritual and physical, are nullified before Him equally.

(And in Pri Etz Chaim, concerning "G-d Most High, Who bestows good kindnesses," it explains that G-d Most High is in the level of Keser (the Crown), and it is far above even the level of the higher Chochmah; and see what is written on this in the discourse beginning "You are standing"; and see the Zohar, Part I, Parshas Lech Lecha)

(page 87a), on "And he was a priest": "this is the right"; "of G-d Most High": "the higher world"; that is, there G-d Most High means Binah.

But [this is] because the revelation of Atik is in Binah, and therefore Binah too is called "His great Name," as is written on this in the explanation of "the mezuzah on the right and the Chanukah lamp on the left."

(And see the Zohar, Part II, at the beginning of Parshas Yisro, page 67b: "the mystery of the Holy of Holies," etc., "and beneath it there is a priest," etc.; and in the commentary of the Ramaz there.)

For He "is equal and makes equal small and great," and there it is "darkness and light alike": both are equal before Him, may He be blessed, revelation, which is the light, and concealment,

which is the darkness; for "all before Him is considered as actually nothing," and the matter of revelation and concealment applies only in relation to the created worlds, etc.

But before Him, may He be blessed, "even darkness does not darken for You," etc. And from there comes the illumination and drawing down with the added vav, "and the awesome,"

that is, so that there be a revelation of "awesome," which is the revelation of the bittul through which the attributes (middos) of love and awe are included [in one another]. (And it must be said that the drawing down from the level of "and the awesome" is above the level of the higher awe in itself, even though [the higher awe] is also the aspect of "near," similar to what is written in the note to Tikkun Chatzos

that, indeed, the superiority of this awe that comes from above, etc., over the level of the higher awe, the awe of shame that is in the soul, is like the superiority and advantage of light over darkness itself; see the reason there. And along these lines it will be understood here as well.)

(And see what is written in the discourse beginning "Arm from among yourselves," and at the end of the discourse beginning "And all the people saw," and at the end of the discourse beginning "And Yaakov sent," on Rabbi Akiva, who entered in peace and left in peace.)

And this is the meaning of the binding of Yitzchak, the inclusion of the attribute of Yitzchak in the attribute of Avraham: "And he bound Yitzchak his son," etc., "above the wood (etzim)": etzim are two trees, the Tree of Life and the Tree of Knowledge, and "above" the two levels of trees

(and see what is written on the verse "gathering wood (etzim)" in Parshas Shelach, on "And he shall be like a tree," etc., "and by the stream it spreads its roots"; and see the Zohar, Part III, Parshas Shelach, page 158b, on the verse "Is there a tree in it or not"),

that is, [from] "He made darkness His hiding place" there is drawn down the revelation of "and the awesome," so that there be the inclusion of awe, the attribute of Yitzchak, in the attribute of Avraham.

And also the inclusion of love in awe. And this inter-inclusion is as it is written, "And all hearts shall stand in awe of You, and all innermost parts and kidneys shall sing to Your Name."

"Hearts shall stand in awe of You" with the attribute of awe, and "innermost parts and kidneys shall sing" with the attribute of love. And therefore it is specifically "innermost parts and kidneys" that "shall sing": for the song (rinah) and singing that come from the revelation of love and yearning, song is in the mouth, as is known.

But when "hearts stand in awe of You" with the attribute of awe and bittul, the song does not reveal itself openly in the mouth from the revelation of love, since they are two opposites, as mentioned above; nevertheless, in the innermost parts and kidneys, in an inward manner, there will be the singing and the joy that come from love.

(And see what is written in the discourse beginning "Sing and rejoice," on "song in the evening" and "they shall sing of Your righteousness"; and this is song in the mouth, and it is drawn from the attribute of night, the aspect of darkness and concealment of the Infinite Light, blessed be He, as mentioned above regarding "My soul desires You in the night."

But through a revelation from the level of "and the awesome, G-d Most High," there is then drawn down "And all hearts shall stand in awe of You, and all innermost parts and kidneys shall sing," which is the song and singing in the inner dimension of the heart. And this is like what is explained in the Zohar, Part I, at the beginning of Parshas Vayetzei)

(page 148b), on the verse "And Your pious ones shall sing (yeranenu)": "It should have said, 'Your Levites shall sing,'" etc., until "for they are more esteemed." And this is like the difference between the levels of song mentioned above: the song of the Levites is song in the mouth, "to raise the voice."

But as for "Your pious ones shall sing," who are the Kohanim (priests), that is with the desire of the heart, as is written in the Zohar, Part III, Parshas Shemini (page 39a):

"for the Kohen, his services are in silence," etc.; see there. If so, their song is like "and all innermost parts and kidneys shall sing," etc.

And see what is written in the discourse beginning "A psalm, a song at the dedication of the House" on the difference between mizmor (psalm) and shir (song), which is also along these lines. And this is

because the inner dimension (pnimiyus) of the heart has the power to be a vessel and an abode to contain love and awe, even both of them together, through the revelation from the level of "and the awesome," which is drawn down and revealed in the inner dimension of the heart; and also, as is written elsewhere, the inner dimension of the heart becomes one with the mind, in the manner of "two companions that never part."

But in the outer dimension (chitzoniyus) of the heart there is nothing [able] to contain both of them together. And this is "And all hearts shall stand in awe of You, and all innermost parts and kidneys shall sing," which is the level of the inner dimension of the heart, etc. And see what is written on the verse "I will greatly rejoice," etc.,

"my soul shall exult (tagel)": exultation (gilah) with trembling, that awe covers on the outside, and its inside is inlaid with love. And this was also explained on the verse "On the eighth day, an assembly (Shemini Atzeres)," etc., "Let the children of Zion exult in their King," etc.

And see what is written on the verse "When Pharaoh sent out," in the explanation of "G-d did not lead them by way of the land of the Philistines." And this is the joy in G-d, the Infinite Light, blessed be He, which encompasses all worlds (sovev kol almin), which actually dwells with him, being below

just as above, even though there is no revealed comprehension of it. Now, of this it is said, "And the righteous shall live by his faith": by virtue of faith, which is above comprehension.

Summary. But [as for] the inter-inclusion, that love be included with awe: of this it is said, "Peace, peace, to the far and to the near." And this is through a drawing down from the level of "and the awesome," 5

and this is the meaning of the Akeidah (binding), "above the wood." And this inter-inclusion is as it is written, "And all hearts shall stand in awe of You, and all innermost parts and kidneys shall sing to Your Name."

3. Now, the revelation of this joy in actual deed is the joy of a mitzvah, as it is written, "Because you did not serve Havayah your G-d with joy and with gladness of heart, out of an abundance of everything": more than an abundance of everything. For the joy is because "He has sanctified us with His commandments," with the supernal holiness. 6

And this is the meaning of the blessing over mitzvos, "Blessed are You, Havayah": it means that we request that [He] be "blessed" and drawn down from far above the chain of descending worlds (hishtalshelus)

(and see the Zohar, Part I, Parshas Lech Lecha: there, "Blessed be Avram," as we say, "Blessed are You"; "of G-d Most High," "Havayah our G-d"; see there; and not as the commentary Mikdash Melech explains there);

for in order that there be a drawing down by way of the order of the chain of descending worlds, from cause to cause, until He becomes "King of the world," and "Your kingship is a kingship over all worlds," to bring worlds into being and give them life from the level of His Malchus (sovereignty), may He be blessed,

which is the level of a name alone: because His Name and His kingship are called upon them, they live and endure; and this is the level of radiance and illumination, etc.

But with the mitzvos, "He has sanctified us" with the supernal holiness that is above the chain of descending worlds, the level of the light that encompasses all worlds (sovev kol almin); and the angels ask, "Where is the place of His glory?" etc.,

[and] they say, "The whole earth is full of His glory": in this lowly earth; for the Torah and the mitzvos in this world, which are clothed in physicality, are founded "in the holy mountains," supernal, far above

the chain of descending worlds; and they become an actual throne and abode for His dwelling, may He be blessed, Who encompasses all worlds, Whom "no thought can grasp," but only as it grasps [Him] through Torah and mitzvos, etc.

And concerning this we were commanded, "And you shall love es": that is, that you draw the attribute of love and joy into the level of "the es of what is subordinate," which is the attribute of awe and bittul (self-nullification). 7

And this is "es Havayah your G-d": that is, because He is your G-d, facing [you], below just as above. And [it means] that the revelation of this love and joy be in actual deed, in fulfilling "And these words which I (Anochi) command you this day," for from the level of "this day, to do them" the revelation of "I (Anochi)" is drawn down,

and not radiance and illumination in the manner of a name alone, but "I (Anochi)" Myself, as it were, "command you" (metzavecha), a term of companionship (tzavta) and joining, in the commandments of G-d, which are the revelation of His essence and being, as it were, through the 620 pillars of light that are drawn down into the 613 commandments of the Torah and the 7 commandments of the Rabbis.

"And you shall speak of them when you sit in your house." For it is written, "A voice calls in the wilderness": the voice of the Torah, "the voice is the voice of Yaakov," calls and is drawn down into the level of wilderness and desolation, which is this world; "clear the way of Havayah": that there be in it a drawing down and a way of Havayah. 8

And this is the drawing down of the vav of "and the awesome" from the level of G-d Most High, which is above the level of the chain of descending worlds (hishtalshelus), etc. Therefore they said, "Better is one hour of teshuvah (return) and good deeds in this world than all the life of the World to Come,"

for the World to Come, since it is in the manner of comprehension and created intellect, so as to take delight and pleasure, is only radiance, etc.; and it is the radiance of their Torah and their service.

Whereas with the occupation in the Torah and the mitzvos themselves, in the fulfillment of the deed in this world in actual practice, in them there is drawn down the revelation of the level of "I (Anochi)" in His own Self and His own Glory, which was not given to be enjoyed in the comprehension of created beings, etc.

And concerning this they said, "'I am' (Anochi) and 'You shall have no [other gods]' we heard from the mouth of the Almighty (HaGevurah)": for there are many levels of gevuros (restraints) and contractions (tzimtzumim) in order that there be this revelation of the level of "I (Anochi)" in Torah and mitzvos, which is above the chain of descending worlds (hishtalshelus), the level of "He made darkness His hiding place": darkness and concealment, not light and revelation. 9

(And see what is written along these lines in the discourse beginning "You shall draw water with gladness": that the water libation on the festival is the drawing down of the higher Chochmah (wisdom), the level of bittul (self-nullification); and that it must nevertheless be specifically "with gladness" is because Chochmah and Binah (understanding) are "two companions," etc.; and this too is the inter-inclusion of bittul and awe with joy.

And this comes after the Ten Days of Teshuvah and Yom Kippur, when we draw down from the level of "before Havayah you shall be purified"; "Peace, peace, to the far and to the near," etc.; through this, afterwards, this inter-inclusion comes about. But here what is revealed is the joy and gladness, only its inside is inlaid with bittul and awe.)

Summary. And this joy, of the level of "and all innermost parts and kidneys shall sing," is the joy of a mitzvah. And this is the meaning of the blessing over mitzvos, [and of] "And you shall love es" and "And you shall speak of them." 10

4. But now, this revelation [that comes] out of the darkness through the multitude of contractions (tzimtzumim), "the matter depends on an arousal from below": that there be "And you shall love with all your heart," with your two inclinations, so that the evil inclination too will return to the service of G-d, in the manner of 11

subjugation (iskafya) and transformation (is'hapcha) of darkness into light. For just as a person below overcomes his nature, both in "turn away from evil" and in "and do good," in the manner of "Nullify your will," in that he nullifies his will, removes himself, and casts his soul and his will aside, etc.,

so there is drawn down from above the level of bittul (self-nullification) and withdrawal of the very essence of the Infinite Light (Or Ein Sof), blessed be He, so that it should not shine and be revealed as it is, that it has no end, etc., for the worlds cannot bear this light as it is.

Therefore it is called darkness and not light and revelation; rather, it contracts itself through many kinds of contractions (tzimtzumim) and descents of levels so that there be the revelation of the light out of the darkness, which is an aspect of descent for Him, may He be blessed. 12

As our Sages, of blessed memory, said, "Wherever you find the greatness of the Holy One, blessed be He," etc.: that He set aside the essence of the Infinite Light (Or Ein Sof), blessed be He, and causes His Shechinah (Divine Presence) to dwell in the manner of contraction, in order that there be revelation and light out of the supernal darkness.

(And also, through the transformation of the darkness below into light, the revelation is aroused above from the level of "He made darkness His hiding place," which is above the level of light. And this is the meaning of "the advantage of light from darkness," precisely.)

(See the Zohar, Parshas Tazria, page 47b, and Parshas Beshalach, page 57a. And see what is written in the explanation of the verse "I am black but comely," on the prohibitive commandments, etc.)

And through this, this revelation is drawn down also into the heart of man below, so that it become a vessel and dwelling in which the two attributes, love and awe, are both included together, through the drawing down of the level of peace, which includes and joins, etc.

And of this it is said, "He who guards his mouth and his tongue guards his soul from troubles (tzaros)" (Proverbs 21): meaning, that his soul not be narrow (tzarah) and too short to contain two opposites as one, which are love and awe,

but rather as it is written, "Enlarge the place of your tent," etc. And this is through guarding his mouth and his tongue, in the manner of subduing the sitra achra (the other side), both in the manner of "turn away from evil," etc.

(And see on "He who guards his mouth and his tongue" in the Shelah, in [the part on] the Written Torah, at the end of [the section] Torah Ohr belonging to Parshas Behar; there he explains that this relates to the closed mem of "For the increase (lemarbeh) of the dominion," and there it is said, "and of peace there shall be no end," etc., as mentioned above.)

For through this, this love that is included in awe is drawn into the inner dimension (pnimiyus) and the innermost core of the heart, so that the heart becomes a vessel and dwelling for this love,

and it is fixed and guarded forever, never to be moved from him all the days, whether in thought or in speech and deed; as it is written, "And you shall speak of them when you sit in your house and when you walk," etc.,

"And you shall bind them for a sign," etc. And the whole Torah has been likened to tefillin: just as tefillin, which are on physical parchment, have supernal holiness resting upon them from the Infinite Light, blessed be He, that encompasses all worlds (sovev kol almin), through the passages written in them,

so it is with all the mitzvos: they are in physical action, and nevertheless the Infinite Light, blessed be He, rests and is clothed in them. Therefore all his deeds, words and thoughts in his occupation with Torah and mitzvos will be in the manner of this love and this bittul (self-nullification).

Whereas through love that comes from the aspect of thirst, even though there is drawn upon him the level of "and His right hand embraces me," it is an embrace from outside; and therefore it passes and goes away after prayer, etc.

And the drawing down of this revelation into the heart, so that the heart be a dwelling and vessel for this love, that it be in its inner dimension and core, that it be fixed and guarded forever, is accomplished through the level of the lawgiver (mechokek), who makes an engraving (chakikah) in the vessel, to receive.

(And see what is written on the verse "with the lawgiver, with their staffs," and on the verse "Arm from among yourselves.") And this lawgiver is Moshe, as it is written, "For there the portion of the lawgiver is hidden"; this is Daas (knowledge), which is the source of the Torah.

And of this it is said, "And this is the Torah which Moshe set before the children of Israel." (And see what is written elsewhere on the verse "And these are the ordinances which you shall set before them.")

The meaning of "before" (lifnei) is: into the inner dimension of the children of Israel, that there be a drawing down of "and the awesome" from the level of G-d Most High, and from the level of "He made darkness His hiding place" there will be a revelation of light, until the light of the love included in awe shines within the inner dimension that is in him,

and through it the heart becomes a receptacle, so that the core of the heart and its inner dimension are inlaid with this love, never to be moved, forever and ever.

13 And with all the above, the matter of "Know this day" will be understood: that the day is together with the night, "And there was evening and there was morning, one day,"

that is, as in the creation of the world, "first darkness and then light," for out of the darkness light came to be. So it is with the revelation of the Infinite Light (Or Ein Sof), blessed be He, out of a supernal darkness: "first darkness," the level of "He made darkness His hiding place" and of G-d Most High, "and then light," that there be the level of light and revelation.

And this is through Daas (knowledge); and this is "Know (veyadata) this day." And from this, "you shall know that Havayah is Elokim": that there is drawn down a joining and union of the Name Havayah with the Name Elokim, through the drawings down of the vav of "and the awesome" from G-d Most High, which includes and joins the two opposites.

14 And this drawing down, which is from far above the chain of descending worlds (hishtalshelus), from the level of "He made darkness His hiding place," that there be a revelation of light, which is through the level of gevuros (restraints) and contractions (tzimtzumim), "the matter depends on an arousal from below": through

[this,] that "you return it to your heart," that the two hearts be as one, so that the evil inclination too will return to the service of G-d, in the manner of subjugation (iskafya) and "Nullify your will," etc.; for through an arousal from below [comes] an arousal from above, "wherever you find His greatness," etc.

15 Summary. But this revelation depends on an arousal from below, on subjugation (iskafya) and the transformation of darkness into light, through which revelation and light are drawn down from above out of the supernal darkness. "He who guards his mouth and his tongue," etc.

And this is through "with the lawgiver," the level of Daas (knowledge); and this is "Know this day." And from this, "Know this day that Havayah is Elokim." And this is through "and return it to your heart," etc.

And along these lines one can explain what our Sages, of blessed memory, said (in Berachos, page 55b) concerning Betzalel: "You were in the shadow of G-d (betzel Kel), and you knew." Meaning: "in the shadow of G-d" is the level of G-d Most High (Kel Elyon), as is written in the Zohar, Part II, Terumah (end of page 152a).

And from this is drawn the level of "and you knew," that is, "Know this day," the level of "first darkness and then light," as mentioned above; and afterwards, "and return it to your heart," etc.

And this is why he said to make the Mishkan (Tabernacle) first: to draw down the supernal encompassing light (makif) from the level of "He made darkness His hiding place"; and afterwards the ark and the vessels, that the inter-inclusion be in an inward manner.

And see on "that Havayah is Elokim" in the Zohar, Part III, Naso (143a); Korach (178b); Parshas Acharei (page 65a); Bereishis (end of page 12a); Va'eira (page 25a). And see what is written on this in the discourse beginning "Return, O Israel."

LIKKUTEI TORAH • PARSHAS VA'ESCHANAN • MAAMAR 8

וזאת המצוה אשר צוה ה' כו'

"And this is the commandment which Havayah commanded…"

"And this is the commandment which Havayah commanded," etc., "to do in the land," etc., "so that you may fear Havayah your G-d, to keep all His statutes," etc.; 1

"And you shall hear, Israel, and keep to do," etc.; "Hear, O Israel, Havayah is our G-d, Havayah is One." Now, we need to understand the double [mention of] keeping: "to keep" and "and you shall keep."

Also, "And this is the commandment" refers to the section of the Shema that follows it, "Hear, O Israel"; if so, what is [the meaning of] "to do in the land"?

For all the mitzvos written in the section of Shema, "And you shall speak of them," etc., "And you shall bind them," etc., are personal obligations, and apply both in the Land and outside the Land.

However, Gan Eden is called "land," as our Sages, of blessed memory, said: "All Israel have a share in the World to Come, as it is said, 'And your people,' etc., 'shall inherit the land forever'" (in Isaiah, chapter 60, [verse] 21); for the lower Gan Eden is the reward for the performance of the mitzvos.

(And see the Rambam, chapter 8 of the Laws of Teshuvah, halachah 7. And see what is written in the discourse beginning "And Yaakov dwelt," on the matter of "in the land," said twice in that verse.)

But the upper Gan Eden is the reward for the intent of the mitzvos and the Torah, and of this it is said, "Who shall ascend the mountain of Havayah," etc., "clean of hands," etc.: "shall ascend" is the level of the ascents on Shabbosos and Rosh Chodesh, etc.

(See on the matter of "Who shall ascend" in [Midrash] Rabbah, Parshas Vezos HaBerachah; Chayei Sarah, parsha 59; Vayishlach, parsha 82. Zohar, Part I, Vayera 99a, 100b; 123, end of side b; Miketz 201a; Tazria 45, end of side b; Mishpatim 120b.

And see further on the matter of the ascent on Shabbosos and Rosh Chodesh: Vayera 116a; Terumah 156b; Naso 145a. And see in the Gemara, chapter 7 of Bava Metzia, 85b: "when they ascend to the Heavenly Academy.")

However, since the souls are newly brought into being and were created from nothing into something, and cannot attain the delight of G-dliness, to enjoy the radiance, of this it is said "to do in the land": "to do" is a term for rectifying,

as in "and she shall do her nails"; that is, Israel draw down the radiance so that they may enjoy [it], etc. And as it is written, "And He placed him in Gan Eden to work it and to keep it," etc.: "to work it" — these are the 248 positive commandments, etc.

For through the mitzvos one draws down the radiance and the supernal delight, and makes the level of Gan Eden. (And see what is written about this in the discourse beginning "Then [Israel] sang," etc., "Spring up, O well," on the matter of "a fountain of gardens," and in the discourse beginning "For as the earth brings forth its growth.")

And this is the meaning of "For the sake of the unification of the Holy One, blessed be He," which is said before each and every mitzvah. For it is known that there are two levels in the chain of descending worlds (hishtalshelus): the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin), as is written in two verses. One verse says, "The whole earth is full of His glory," which implies His glory and radiance, the level of a garment, "garments of honor," and not His essence, blessed be He.

And one verse says, "The heavens and the earth I fill": "I," specifically, [meaning] His essence. (And see what is written about this in the discourse beginning "I am my Beloved's.") However,

[the point is] that "the whole earth is full of His glory" means the light that fills all worlds, which is the level of the life-force that is grasped within the worlds to give them life. For the life-force diminishes, one diminution after another, down to the level of the inanimate, which is the most meager life-force, the very last; and in the vegetative the life-force is greater,

and that is why it grows, etc. For the life-force diminishes as it descends lower and lower, as it is written, "Seraphim stand above Him," etc.,

for they apprehend the life-force and the G-dly light within them; whereas the Ofanim and the Chayos, who do not apprehend the life-force and the G-dly light within them, [which is] more meager and constricted,

and therefore they are "with a great noise," etc. And this is like the soul, which fills the whole body, where the life-force is divided, with many variations: the intellect rests in the brain, and speech in the mouth, and it descends lower and diminishes, etc.: the power of movement in the hand, and the power of walking in the foot.

The level of the life-force that is in the level of the light that fills all worlds (memalei kol almin) is called by the name "His Shechinah" (Divine Presence), a term from "and I will dwell in their midst," etc.; for the life-force is enclothed in the worlds like the soul that is enclothed in the body, etc. 2

And the level of the light that encompasses all worlds (sovev kol almin) is also life-force and the Infinite Light (Or Ein Sof) within all the worlds, except that it is not in a state of revelation and of division into more and less; for that life-force is equal, and makes equal small and great, etc.

And it is called "encompassing" (sovev), like a circle, by way of analogy, in which above and below are equal. For this level is called "the Holy One, blessed be He": holy and set apart, for it is not grasped in the level of worlds at all; ["holy"] in the sense of "Do not touch me,

for I am holier than you," or "Set bounds around the mountain and sanctify it"; and likewise "You shall be holy" [means] "You shall be set apart." For the level of what is set apart and separate is called in the Holy Tongue by the name "holy."

And this is the meaning of "For the sake of the unification of the Holy One, blessed be He, and His Shechinah (Divine Presence)": that through the mitzvos one draws the level of the light that encompasses all worlds (sovev kol almin), the level of "holy," to be revealed in the level of the light that fills all worlds (memalei kol almin). 3

And this is the meaning of the intentions of the blessings over the mitzvos, "Blessed are You, Havayah, our G-d, King of the world": that the level of Havayah, the light that encompasses all worlds, should be in a state of "blessing" and drawing down, in revelation, in the level of "You," [addressed] in the second person; and through this additional light is drawn into Gan Eden, as [will be explained] below.

Summary: Through the mitzvos one draws additional light into Gan Eden, by drawing from the level of the light that encompasses all worlds (sovev kol almin) into the light that fills all worlds (memalei kol almin). 4

2. Now, the matter of this drawing-down from the encompassing [light] into the filling [light], as a whole, is explained in the Shema: "Havayah is our G-d, Havayah is One." The meaning is: "Havayah our G-d" is the level of the light that encompasses all worlds (sovev kol almin). 5

And "Havayah is One" is that there be a drawing-down from the light that encompasses all worlds into the light that fills all worlds (memalei kol almin) (as is explained about this in the discourse beginning "You have captured my heart, my sister, [my] bride"). For in "One" (echad), the ches is the seven heavens and the earth, and the dalet is the four directions of the world,

which is the level of division that is drawn from the level of the light that fills all worlds; [these] are nullified and included within the alef, which is the drawing-down from the light that encompasses all worlds, which is without division; therefore it is called alef.

(And see what is written in the discourse beginning "Return, O Israel," regarding "Say to Him, 'All…'") And the fact that the world appears as an existing thing and an entity is because

of "Blessed be the Name of the glory of His kingdom forever and ever": there is no king without a people, etc. Therefore, "And you shall love" (ve'ahavta) is a term of desire (avah): it is the will of the heart that Havayah, the level of the light that encompasses all worlds, be the level of "your G-d," in the second person, revealed

(through its shining in the level of the light that fills all worlds, which is the meaning of the unification of the Holy One, blessed be He, and His Shechinah (Divine Presence)); whereas the level of the light that encompasses all worlds itself, the level of "Havayah our G-d" said in the verse of Shema, is the level of concealment, etc.

"With all your heart": with both your inclinations. For specifically through the evil inclination, which is the level of the concealment and hiding of the G-dly light, through it there will be "their heart cried out to Havayah."

And this is "O wall of the daughter of Zion, let tears run down like a river" (Lamentations 2:18): through the level of the wall and the hiding of the G-dly light, through this "they cried out to Havayah in their distress."

And this is the purpose of the soul's descent into this world: to be at the level of baalei teshuvah (penitents), who draw Him down with greater strength; "in the place where baalei teshuvah stand," etc.

For before its descent into this world the soul was at the level of a perfectly righteous person, and it descended into this world to be at the level of a baal teshuvah, "with greater strength."

And this is the level of "with all your might," without limit; and that is specifically in this world, because in this world there is the level of the light that encompasses all worlds (sovev kol almin). And this is "which I command you today": the level of "I" (Anochi), "Who I am," etc.; "command you today," specifically. 6

"Today to do them," in this world, for in the World to Come there is no level of teshuvah (return); whereas in this world one can go from being completely wicked to being perfectly righteous.

And that is because in this world, the lowest world, the level of the light that encompasses all worlds is revealed, and "darkness is as light," without any level of concealment at all, "equal, and makes equal small and great," etc.

(As is explained about this in the discourse beginning "Command the children of Israel," etc., "My offering, My bread.") And this is "which I command you today." And [the reason] that the drawing of the level of the light that encompasses all worlds into revelation in the level of the light that fills all worlds (memalei kol almin) is specifically through Torah and mitzvos

is that the mitzvos are the Supernal Will, the level of the light that encompasses all worlds, which rests and is enclothed in tefillin and mezuzos, upon physical parchment; for one writes "Havayah is One" upon parchment;

and so in all the mitzvos, and especially the act of charity: physical silver and gold: through [this], G-dly light rests in it, and it draws down the level of the supernal Chesed (kindness).

7 And this is because for the level of the light that encompasses all worlds (sovev kol almin), above and below, spiritual and physical, are equal. And this is what our Sages, of blessed memory, said: "A person is obligated to recite a hundred blessings every day"; for this is the meaning of the blessings: drawings-down of the level of the light that encompasses all worlds to be revealed in the level of the light that fills all worlds (memalei kol almin). "Blessed are You, Havayah": that the level of Havayah, the light that encompasses all worlds, be revealed, "Blessed are You," etc.

8 And this is "And now, Israel, what does Havayah your G-d ask of you, but to fear Havayah your G-d," etc.

For at first glance it is not understood how awe is so small a matter that he said "but to fear," etc.

However, the meaning of "to fear Havayah your G-d" is [this]: it was explained above that "your G-d" is the level of the light that fills all worlds (memalei kol almin), and "Havayah your G-d" is the drawing of the encompassing [light] into the filling [light]. If so, since the awe will be drawn from this level of the light that fills all worlds, it is the level of the lower awe (yirah tata'ah).

But there is the level of the higher awe (yirah ila'ah), which is drawn from the level of the revelation of the light that encompasses all worlds (sovev kol almin) itself, like the trembling that fell upon Daniel's companions, because "their mazal saw," that is, from the level of the encompassing (makif), etc.

Therefore this is what it says, that He asks of you only "to fear," [meaning] the lower awe. For of the higher awe our Sages, of blessed memory, said, "If there is no wisdom, there is no awe"; for this level of awe is drawn through occupation in the Torah, since it is impossible for this level to be revealed in the soul

except in the level of "their mazal," and it is drawn into the soul through occupation in the Torah, for Israel are bound up with the Torah, as is explained elsewhere,

in the discourse beginning "And G-d spoke all these words, saying." And at the time of the Giving of the Torah there was a revelation of the level of the higher awe, drawn from the level of "I" (Anochi), "Who I am," the level of "and the Awesome."

And that is why our Sages, of blessed memory, said that at each utterance their souls flew out, etc. But even so, He asks of you only "to fear," that is, the level of the lower awe.

Summary: This drawing-down is in the Shema, "And you shall love Havayah your G-d"; the hundred blessings; "to fear Havayah your G-d." 9

3. However, the drawing of the root of the mitzvos, "Who has sanctified us," etc., to be revealed below in the performance of the mitzvos, is through Torah, as it is written, "And you shall speak (vedibarta) of them," etc., a term [as in] yadber ("He leads"), which denotes leading and drawing; and afterwards, "And you shall bind them," "And you shall write them," etc. 10

For the Torah is food for the soul, and the mitzvos are garments; and just as food gives life to a person, so

through Torah, the reasons of the mitzvos, the root of the mitzvos, "Who has sanctified us with His commandments," the Supernal Will, is drawn to rest and be revealed in the performance of the mitzvos, as it is written, "Wisdom gives life to its masters" (in Koheles, chapter 7, [verse] 12).

For the mitzvos are called the "masters" of wisdom, since the [Aramaic] Targum renders ba'al as "master" and "lord," meaning that it has dominion over the level of Chochmah (wisdom); for the mitzvos are from the level of the Supernal Will, which is above the level of Chochmah, and "the Torah comes forth from Chochmah." Nevertheless, "wisdom gives life," for the Torah is the explanation

and elucidation of the reasons of the mitzvos. Therefore it is specifically through the Torah that the root of the mitzvos and the Supernal Will are drawn to be revealed in the level of the light that fills all worlds (memalei kol almin).

(As is explained elsewhere, in the discourse beginning "A candelabrum all of gold," on the matter of "wisdom gives life to its masters"; and see what is written on [the verse] "I am my Beloved's," in explaining "They took a vote and concluded: study is greater, for it leads to action."

For it is impossible for there to be an arousal of the drawing-down of the level of the light that encompasses all worlds (sovev kol almin) through the mitzvos, which are of physical things, such as tzitzis of wool, except through the Torah, which is the intermediary that joins them; as, by way of analogy, in a person, speech is the intermediary that joins and brings his will and desire out of concealment into revelation.

That is to say: just as the revelation and drawing of the will into action is through speech, and speech is taken from the intellect, so too the drawing of the Supernal Will into the performance of the mitzvos is through speech in words of Torah, for "the Torah comes forth from Chochmah.") And this is the meaning of "to do in the land": that is, to draw the Supernal Will, the level of the light that encompasses all worlds, into the level of the mitzvos

(and also, as explained above, that "land" is Gan Eden, and one must "do" and rectify [it], that is, draw into it from the level of the Supernal Will. For the illumination that was created in Gan Eden is only the radiance of the Shechinah (Divine Presence), and it is drawn from two letters: "For with Yah (yud-hei), Havayah formed the worlds"; with the yud the World to Come was created.

But through the mitzvos the very essence of the Supernal Will is drawn down, before which the aforementioned letters are considered as nothing; or, as in the analogy that there is no comparison between the delight and sweetness enclothed in a fruit, such as an apple and the like, and the very source of the power of growth, from which these flavors are drawn, as is explained elsewhere.)

Therefore it says, "And this is the commandment which Havayah commanded to do in the land," and afterwards it is written, "Hear, O Israel," which is the mitzvah of reciting the Shema, and afterwards, "And you shall speak of them," the mitzvah of Torah study; and all of it is a personal obligation, and applies both in the Land and outside the Land.

Rather, the meaning of "to do in the land" is to draw the light that encompasses all worlds into the light that fills all worlds, which is called "land"; and that is the level of the lower Gan Eden, as mentioned above.

And this drawing-down as a whole is principally the mitzvah of reciting the Shema, as explained above, that this is the meaning of "Havayah is One," etc. And so too it is through all the mitzvos, only that in the Shema is the principal [part] of this drawing-down.

Therefore it also says in the Shema, "And you shall speak of them," that is, in words of Torah; for this drawing-down through the mitzvos is [through] the Torah, as mentioned above.

Summary: However, to draw the revelation of the Supernal Will into the soul through the mitzvos is through the Torah, and of this it is said, "Wisdom gives life to its masters." 11

"To keep all His commandments," etc., "and you shall keep to do": the matter of keeping is because the performance of the mitzvos is done with physical things: silver and gold with which charity is given, physical parchment for Torah scrolls, tefillin and mezuzos, and other lowly things 12

which are drawn from kelipas nogah; for "there is no blade of grass below that does not have a mazal above that strikes it and says to it, 'Grow!'"

The meaning of mazal is the minister (sar) that bestows influence on that blade of grass; and through doing the mitzvah with it, this life-force is included in the holiness of the One G-d. And of this it is said, "And pasture your kids by the dwellings of the shepherds."

The meaning of "your kids" (gediyosayich) is from the expression "the gada of the mountain" in the Gemara, which is a term for mazal, from the expression "who set a table for Gad"; that is, the performance of the mitzvos,

which are enclothed in lowly physical things that are drawn from the mazalos, and the mazalos receive from the dregs of the Ofanim; and through this elevation of the mitzvos they are raised up to "the dwellings" of the seven "shepherds," Avraham and Yitzchak, etc.,

who are called "shepherds" because they draw down the level of the supernal delight, and love and awe, to the Community of Israel (Knesses Yisrael), as is explained elsewhere in the discourse beginning "If you do not know."

Now, since they are nevertheless taken from lowly things, only that the Supernal Will is drawn into them, etc., therefore they need guarding, so that no nurture be drawn from this to the external forces, G-d forbid. 13

For a level that was of the level of a mixture of good and evil, even though it has been refined and elevated, needs guarding so that there be no nurture from it, as mentioned above.

Whereas the level of what is essentially good does not need so much guarding, for it is essentially far from evil. And this is what is said, "guards strangers" (gerim): it does not mean actual strangers specifically, but rather what is written first, "Who executes justice for the oppressed," etc.,

which are the sparks that fell in the shattering of the vessels or through the sin of Adam, the first man, and are oppressed in the hands of the external forces; and G-d, blessed be He, has compassion on them with "justice," which is mercy, to raise them up to their root.

And of this our Sages, of blessed memory, said, "Israel were exiled only in order that," etc.; these 14
are the sparks that are elevated through fulfilling the mitzvos with physical things.

Therefore it says of this, "guards gerim": that is, even after they have been refined they need a superior guarding, so that they do not fall again,

just as, by way of analogy, a person who sinned and incurred guilt and returned in teshuvah (return) needs a superior guarding so that he not revert to his ways; whereas one who has not tasted the taste of sin does not need guarding so much.

And as is known, this is the matter of the "teshuvah (return) of the fence." For there is the "teshu- 15
vah of the scale": that according to the pleasure he had in the transgression, in that proportion he must feel pain, in the anguish of the heart, corresponding to the desire and the craving that he enjoyed.

But the teshuvah of the fence is to distance oneself exceedingly from evil, to the farthest extreme, so that he will not crave the transgression, G-d forbid; and the baal teshuvah (penitent) needs this more than one who has not sinned, etc.

And so said the holy Rav, the Maggid, whose soul is in Eden: that although our Sages, of blessed memory, said, "A person should not say, 'I have no desire for meat,' etc., but rather, 'I do desire it, but what can I do? My Father in Heaven has decreed upon me,'" that is for one who has never sinned;

but for the baal teshuvah, every kind of evil and of prohibition must be loathsome to him, and he must say, "I have no desire," etc., so that he will not fall, G-d forbid.

It is thus explained that one who was once low in level needs extra guarding even after he has been elevated. And from all this we can

understand the matter of "to keep" mentioned regarding the doing of the mitzvos: that although the mitzvos are drawings-down of supernal holiness from the level of the light that encompasses all worlds (sovev kol almin), "Who has sanctified us with His commandments" in the literal sense, for the Holy One, blessed be He, puts on tefillin, etc.,

nevertheless, because the supernal light is enclothed specifically in physical things, which are from the level of kelipas nogah, as mentioned above, therefore they need guarding,

so that the external forces will not draw nurture from this, G-d forbid; because these sparks were oppressed by them, and now they have come out from there and been refined, therefore they need guarding, so that no nurture of the external forces be mixed into them.

And this is that a person should not be stirred within himself, when doing the mitzvah, to credit himself with goodness, or to take glory and greatness from it, or any other ulterior motive, G-d forbid. For "Who shall ascend the mountain of Havayah? The clean of hands and pure of heart."

The meaning of "pure of heart" is that it is without any foreign admixture, G-d forbid. (And see what is written in the discourse beginning "Thus shall you bless," regarding "and keep you," and in the discourse beginning "The voice of my Beloved," on the matter of "And you shall keep the matzos," etc., which is said in Parshas Bo) (12:17).

And in [Midrash] Rabbah, Parshas Eikev, it appears that it explains "And you shall keep the matzos" as all His commandments, may He be blessed. And see in the Zohar, Part II, Terumah (131a), on the matter of "a night of watching."

Summary: The matter of "to keep all His statutes," etc. 16

4. However, since even the performance of the mitzvos needs the level of guarding, then how, and through what, will this guarding come about? But the matter is as our Sages, of blessed memory, said: "'Keep': this is Mishnah," and as is explained elsewhere on [the verse] "You shall keep, to offer to Me." 17

Therefore the guarding is through occupation in the Oral Torah, for in it and through it the guarding can come about. (And see what is written in the discourse beginning "After Havayah your G-d shall you walk," regarding "and His commandments shall you keep, and His voice shall you heed"; see there.)

The explanation: the mitzvos are the level of garments for the soul, that is, the drawing of the level of the light that encompasses all worlds (sovev kol almin) into the light that fills all worlds (memalei kol almin); and this is the level of a garment, which encompasses the body. But the guarding of the body and the garment is through a house, and this is the level of the Torah.

As it is written in the Zohar that the Torah is the supernal palace of the Holy One, blessed be He. And our Sages, of blessed memory, also said, "From the day the Holy Temple was destroyed, the Holy One, blessed be He, has in His world 18

only the four cubits of halachah." Thus the four cubits of halachah correspond to the level of the Holy Temple, which is the level of a house. And as it is written, "And all your children shall be taught of Havayah, and great

shall be the peace of your children": "Do not read 'your children' (banayich) but 'your builders' (bonayich)," etc.; for Israel are the builders of the palace, and that is through the Oral Torah.

Therefore through this there will be guarding for the level of the garments of the performance of 19
the mitzvos, so that the external forces do not draw nurture from them, through the guarding of the level of a house mentioned above.

The explanation of the matter is that the entire Oral Torah is to impose stringencies and the fine distinctions of the Scribes, [specifying what] not to do.

And so too with positive commandments: if one does it thus, it is valid, and if not, it is invalid and is no mitzvah at all. For this is the foundation of the entire Oral Torah: to be stringent regarding the words of the Torah, [specifying what] not to do.

And of this our Sages, of blessed memory, said, "The words of the Scribes are dearer to me than the wine of the Torah," for this is the main fence and guard for the words of Torah. (And see what is written in the discourse beginning "And her father hears.")

For it is the level of the supernal gevuros (powers of restraint) from the level of the higher Chochmah (wisdom), from which is made the level of the seal and the wall, so that the external forces will not draw nurture from the mitzvah and the Supernal Will.

And this is "I am a wall," of which our Sages, of blessed memory, said, "This is the Torah"; and it is implied in Yevamos (62b) that it refers to the Oral Torah, for they said "without a wall," as it is written, "A female shall encompass a man," and that is the level of the Oral Torah.

And see what is written in the discourse beginning "And all your children," on the matter of "Do not read 'your children' but 'your builders.'" Now, through speech in the Oral Torah, when one says "exempt" and "liable," "impure" and "pure," "forbidden" and "permitted," there is made the level of

distinction and separation, so that they cannot receive nurture and a hold, G-d forbid. As it is written, "And My words which I have placed in your mouth"; "I am the Mishnah that speaks in your mouth"; "These and these are the words of the living G-d": it is He who speaks in your mouth,

and not the words of Beis Shammai and Beis Hillel themselves. Therefore, through this the external 20
forces are made distant, and they will have no hold on the light drawn down through fulfilling the mitzvos.

And this is like a house, by way of analogy, which is made "for a shelter and a covert from storm and from rain." Therefore Torah scholars are called "your builders," for they build the house through their speech, the words of the living G-d Who speaks in their mouths.

But even so, "If Havayah does not build a house," etc.; for first there must be the level of "And all your children shall be taught of Havayah,"

that is, that there be "And you shall love Havayah your G-d with all your heart," the will of the heart, that he desire in absolute truth, in the depth of the heart, the revelation of G-dliness, the level of the light that encompasses all worlds (sovev kol almin): "spirit brings spirit and draws [it down]," etc. And through this he can be at the level of "your builders"; whereas if he studies [Torah] by itself, he draws down nothing.

21 And this is "so that you may fear Havayah your G-d," etc., "to keep," etc.: for in order that there be the level of a house and guarding through occupation in the Oral Torah, it is through "so that you may fear Havayah," etc. But "one who says, 'I have nothing but Torah,' does not have even Torah."

22 The reason is that the main power of the guarding is because this speech is the word of G-d speaking within his mouth; and as the saying goes, "The Mishnah is a queen," like a king who decrees that no stranger shall come near, etc.

And for a person's speech to be a vessel for the word of G-d is specifically through awe and the will of the heart, that he truly desires this revelation.

23 And this is the order of the verses: "And this is the commandment which Havayah commanded to do in the land" is the drawing of the revelation of the Supernal Will, blessed be He, the level of the light that encompasses all worlds (sovev kol almin), into the light that fills all worlds (memalei kol almin), which is called "land"; and afterwards, "so that you may fear," etc., "to keep."

And further, "and you shall keep to do": these are two guardings, a guarding from within and from without, the level of food and the level of a house; and that is through the Written Torah and the Oral Torah: "And you shall speak of them," etc.; "to keep" and "and you shall keep," etc.

LIKKUTEI TORAH • PARSHAS VA'ESCHANAN • MAAMAR 9

למען תירא את הוי' אלקיך

So that you will fear Havayah your G-d

◇

"So that you will fear Havayah your G-d." Now, to understand the matter of the mitzvos, which are 1
called "the commands of the King," whose root is from the level of Malchus (sovereignty), and which nevertheless are also the level of garments and encompassing lights (makifim), we must first preface the matter of the chain of descending worlds (hishtalshelus) from cause to effect, and the matter of the level of something from nothing, etc. For

indeed, Gan Eden is the level of Malchus: the lower Gan Eden is in the Malchus of the World of Yetzirah (Formation), and the upper Gan Eden is in the Malchus of the World of Beriah (Creation); and as the Arizal, of blessed memory, writes, it is at the level of Binah (understanding) within Malchus

(see Etz Chaim, Sha'ar 43, the Gate of the Picture of the Worlds of Atzilus, Beriah, Yetzirah and Asiyah, chapter 1; and see in Parshas Bereishis, folio 26a, "Gan (the Garden) — this is the lower Shechinah," etc.; and in Parshas Terumah, 166b; Vayakhel, folio 210b; and in Parshas Pinchas, folio 240b). For

indeed, the matter of Gan Eden is at the level of the apprehension of G-dliness — "sitting and delighting in the radiance of the Shechinah (Divine Presence)" — and this is from the level of Binah specifically; yet not from the level of Binah as it is at the level of Atzilus (Emanation), but after it passes through Malchus.

The reason is that created beings are finite and are brought newly into being, truly from nothing to something, and they cannot contain within themselves the light of apprehension

as it is at the level of Atzilus, since there is no comparison at all between them. (As is explained elsewhere: this is why Yesod is called "orphaned of its mother," namely, what is written of Yosef, "beautiful of form and beautiful of appearance," whose initials [form the word] yasom (orphan);

for Yesod is the source of the flow of influence into Beriah, Yetzirah and Asiyah, and in this flow of influence there cannot be a revelation of the level of Binah itself as it is in Atzilus; as is explained on this, following the Raaya Mehemna of Parshas Ki Sisa, regarding "and the poor shall not give less," etc.)

unless the illumination passes through the medium of the level of Malchus, which is what brings about the change of the influence from one essence to another,

altogether, until there is an altogether new creation. And, as is known, [there is] a difference between the level of the chain of descent of the worlds within Atzilus itself, which is only in the manner of cause and effect, concealment and revelation alone,

for the emotive attributes (middos), although they come into being from the intellect and are born of it — as is plainly seen in the cause of the change of a person's attributes: when he is small he desires small and petty things, and when he is grown he does not desire them at all, which is because of the illumination of the intellect (mochin) of maturity, as mentioned above

(and see the Rambam's Commentary on the Mishnah, in Sanhedrin, on the mishnah "All Israel have a share," in what he writes, "Set your mind [to this]: a small boy," etc.) — here we see that the manner in which they are drawn from the intellect is only at the level of cause and effect,

that is, at the level of revelation from concealment: for even before they emerge from concealment into revelation, to become an existing love and longing, or awe and fear, they are included and actually present in that very intellect that gives birth [to them]. If so, it is at the level of something from something, in which the recipient is close in measure to the one who bestows.

Whereas the manner in which Beriah, Yetzirah and Asiyah come into being from the level of the Malchus of Atzilus is at a far greater distance, to the point that created beings are not of the essence of Atzilus at all. And this is what is called [coming into being] from absolute nothing to something, inasmuch as

the level of Malchus is called "nothing" (ayin), for it is not apprehended by them, as mentioned above; and as, by way of analogy, the extension of a king of flesh and blood over the people of his country is at a level of distance,

for they accept the yoke of his kingship even though they do not see his face at all. (And see what is written in the discourse beginning "Who has counted the dust of Yaakov," on the meaning of "and the sea was upon them, above.")

And this is the reason that Gan Eden is at the level of Malchus specifically: that is, a tzimtzum (contraction) of the light until there is an altogether new essence, at the level of a light that is an offspring (toldah), and it is called something from nothing, so that it can be

apprehended by the souls and angels of Beriah, Yetzirah and Asiyah. And this too is the reason that we draw down all the lights into Beriah, Yetzirah and Asiyah through the level of Malchus specifically, as we say, "Blessed are You, Havayah our G-d, King of the world."

And this is [the meaning of] what is written, "And this is the commandment, etc., to do in the land which…": "land" is the level of the Malchus (sovereignty) of the World of Atzilus (Emanation), for all the drawings-down into Beriah, Yetzirah and Asiyah are through Malchus specifically; therefore it says "to do in the land" specifically. 2

This is for the reason mentioned above: that there cannot be a revelation of illumination from the Infinite Light (Or Ein Sof) in Beriah, Yetzirah and Asiyah except through the medium of the level of Malchus specifically, for then it can be apprehended by created beings, through the level of tz-imtzum (contraction), by way of the screen (masach).

Whereas from Abba and Imma (Chochmah and Binah) to Z'eir Anpin (the emotive attributes), and from Z'eir Anpin, it would not be apprehended by created beings at all, since they are the level of Atzilus, which is above apprehension. And even in the emotive attributes (middos), although

they are a level of descent in rank relative to the level of Chochmah (wisdom) and Binah (understanding), nevertheless they are of one essence, etc.; and therefore Netzach (victory) is called by the name "the branch of Chochmah," as mentioned above and as is known.

But this power in the level of Malchus — to conceal the light and to bring into being something from nothing — is from the illumination of Keser that shines in it, which is from the level of the very essence of the Infinite Light, blessed be He; and therefore it is called Keser (the Crown), from the term koteres (the crown of a pillar),

that is, the level of an encompassing light (makif), etc. And it is what brings all the worlds into being from nothing to something; for even [the levels of] Atzilus bear no comparison to it, and they too receive a very contracted illumination, in the manner of something from nothing, as it is written, "And Chochmah is found from ayin (nothing)."

Now, because "their beginning is wedged in their end" specifically, therefore the illumination of Keser (the Crown) shines in Malchus (sovereignty) more than in all the Ten Sefiros; and it is what gives it the power and strength to give life from nothing to something in Beriah, Yetzirah and Asiyah, as mentioned above. 3

And see the discourse beginning "He and His life-forces"; and see what is written in the discourse beginning "For as the new heavens," on the matter of "The heavens are My throne." And this is the matter of the mitzvos, which are at the level of Malchus — "the commands of the King" —

that is, 248 kinds of drawings-down from the level of Malchus into Beriah, Yetzirah and Asiyah; and nevertheless their root is in the level of Keser — the 613 paths of the Gulgalta (the Skull) — namely, for the reason mentioned above, that the illumination of Keser is in Malchus specifically. (And see what is written on this in the explanation on "And it shall be for you as tzitzis," and on "And [G-d] spoke" of the Ten Commandments.)

And this is [the meaning of] what they said, that the 613 mitzvos of the Torah and the 7 mitzvos of the Rabbis are at the level of the 620 pillars of light: that is, like a pillar that joins the roof with the floor, which is the level of "their end is wedged in their beginning," as mentioned above.

Now, before all the mitzvos one must say, "For the sake of the unification of the Holy One, blessed be He, and His Shechinah (Divine Presence)." The explanation is that the drawing down of this light that comes from Keser is only through the level of the unifications specifically: the unification of Abba and Imma (Chochmah and Binah), and the unification of Z'eir Anpin and Nukva.

The explanation is that the unification comes about because of an addition of illumination in the one who bestows, until he is able to bring down from himself an illumination below, as mentioned above; and as our Sages, of blessed memory, said, one less than nine years old, his cohabitation is not [considered] cohabitation — which is because the level of the intellect (mochin) of maturity has not yet been completed in him. 4

And even though he then also has strength and vitality, and he also has the level of intellect, this is only enough to suffice for his own needs alone, and enough to exempt, etc.

But when the additional illumination comes, then he is able to bestow also below and to beget an altogether new being. And in the same way will be understood the matter of our Sages, of blessed memory, praising Rabbi Meir for saying three hundred parables, while of Shlomo it is written, "And he spoke three thousand parables."

At first glance this is a wonder: what great novelty is there in parables? Are they not only from physical matters of this world? There is more praise in the knowledge of supernal mysteries, as mentioned above.

But the explanation is that devising a parable for the matter it illustrates — that is, being able to bring one's wisdom down into physical garments — is through the depth of wisdom specifically, which is above the wisdom in the matter illustrated.

Therefore we see many wise men who, though [each] knows a matter of wisdom, nevertheless cannot explain that wisdom, and all the more so through parables, etc.; and if he does say parables, they will be idle words.

This is because for this the depth of wisdom is needed. (And see what is written on this in the discourse beginning "Behold, Avram," etc., and in the discourse beginning "And the curtain shall divide"; and see what is written in the explanation on "My dove," regarding the meaning of "my fair one": the garments that come from the performance of the mitzvos.)

And this too is the matter mentioned above, that for the sake of bestowal there must be an addition of light in the one who bestows. (And see what is written in the explanation of "The mezuzah on the right," regarding "Now, the root of the revelation of the letters," etc., "but their root," etc., "and the analogy for this is the power of procreation," etc.)

So too here: it is impossible for there to be a drawing down of Keser into Malchus through the mitzvah — which must be drawn by way of Abba and Imma and Z'eir Anpin — except through an addition of illumination in Atzilus; and then, of itself, there would be bestowal below. And this is what is called the level of unifications.

(And see what is written at the end of the discourse beginning "And you shall make holy garments," regarding "And with this will be understood the matter of the blessing over the mitzvos," etc., "and the purpose and end of the blessing is that there be a revelation of His kingship, may He be blessed.")

2. And now will be understood what is written, "And now, Israel, what does Havayah your G-d ask of you, but to fear Havayah your G-d," and our Sages, of blessed memory, said: do not read mah (what) but me'ah (one hundred), etc. 5

The explanation is that the matter of the mitzvos is the drawing down of Keser (the Crown) into Malchus (sovereignty). And this is "what does Havayah your G-d ask of you, but to fear," and to draw the light of Keser into Malchus, which is called "Havayah your G-d."

For the level of the light of Keser as it is above, they cannot receive it; and at the Giving of the Torah, when there was a revelation of the light of Keser — "Anochi (I)" — their souls flew out.

But what He asks of you is to draw the light of Keser into Malchus, which is called mah (what), as it is written, "How (mah) great is Your goodness," etc. (See the Zohar, Part I, in the Introduction, folio 2, and the beginning of Parshas Terumah.)

And this is "but me'ah (one hundred)": through one hundred blessings we draw down from the level of the light of Keser, as is written in Parshas Chayei Sarah (folio 123a).

And the holy Rav, the Maggid, of blessed memory, constantly had this verse on his lips: "And now, what does Havayah ask of you," etc.

And he would give a reason for it, adding an explanation and a precise reading of the wording, "but to fear Havayah your G-d" specifically: that is, there is no need to interpret "to fear Havayah your G-d" as the drawing of the Infinite Light (Or Ein Sof) into Malchus, which is called Elokim;

rather, it should be interpreted according to its plain meaning: that each and every one should draw the light of Keser into the G-dliness that actually rests within him, namely, the level of the spark of the illumination of Malchus that is in his soul — that through the mitzvah, whose root is from the light of Keser, he should draw into it an illumination from there.

And this is "your G-d" specifically. And this is [the meaning of] what is written, "And you shall love Havayah your G-d … with all your might (me'odecha)," which is the level of the desire of the heart (re'usa deliba), that is, the inner dimension (pnimiyus) of the heart, which is above the limitation of the vessels of the heart; 6

and this is [the teaching] "Z'eir Anpin (the emotive attributes) is bound to and hangs upon Atika." Through this, the supernal Keser (Crown), the source of the encompassing lights, will be aroused to be drawn down and to rest below. And this is the whole essence of the matter of the mitzvos, etc.

Now, the mitzvos are called garments and encompassing lights, but the Torah is the level of food — "Come, eat of my bread." The explanation is that the Torah is the level of Chochmah (wisdom) and Binah (understanding): 7

that is, the Written Torah, which is called a book (sefer), for "the Torah comes forth from Chochmah"; and the Oral Torah is the level of Binah. And the explanation is that the Torah too has its root in the level of Keser (the Crown), except that it is at the level of the Chochmah within Keser.

As it is written, "He established a testimony in Yaakov and set a Torah in Israel": that is, the level of the middle line, which runs from the upper end of Keser (the Crown) to the lower end, at the conclusion of the World of Atzilus (Emanation); and it is what couples and unites Abba and Imma (Chochmah and Binah), to draw down the level of the drop of Abba, etc. 8

And this is the level of the Torah, and this is through the illumination of Keser, as is known. And this is [the meaning of] what is written, "Chochmah (wisdom) gives life to its masters (be'aleha)": the explanation is that below, Chochmah actually gives life to the mitzvos,

for the mitzvos are at the level of Malchus (sovereignty), and its source and root is from Abba and Imma and Z'eir Anpin (the emotive attributes): for from the Malchus within Chochmah comes the Chochmah within Malchus, and likewise from the Malchus of Chesed (kindness), etc.;

[this is] like the Torah, which is the clarification of the mitzvos — that is, the reason and the rationale of that mitzvah — and this is truly the life-force (chayus) of the mitzvah. (As is written on this in the discourse beginning "I saw, and behold, a menorah of gold," etc.)

Nevertheless, at the root of all roots, the mitzvos are loftier even than the level of the Chochmah of the Torah, for the root of the mitzvos is from the Keser within Keser, which is above the Chochmah within Keser.

(And see what is written on this in the explanation on "Go out and see," and on "Let them bring royal apparel.") And therefore the mitzvos are called the masters (be'aleha) of Chochmah;

only that, even so, "Chochmah gives life to its masters." And as is known, this is why the Torah is called food for the soul, as it is written, "Come, eat of my bread," etc., since they actually give life.

But the mitzvos are called by the name garments, that is, on account of their root in the light of Keser, which is the level of encompassing lights (makifim). (And see what is written further on this in the explanation on "I am my Beloved's," etc.)

However, within the encompassing lights themselves there are two levels; and corresponding to this, the mitzvos are called a garment, and the Torah is called a house: "Do not read banayich (your children)

but bonayich (your builders)." And Malchus too is called a garment and a house, as in the saying of Rabbi Yossi, "In all my days I never called my wife 'my wife,' but 'my house'"; and it is written, "And Havayah built the rib" — an expression of building.

The explanation is that the difference between a garment and a house is this: although both of them serve to guard and protect a person, nevertheless there is a great difference between them, for a garment is in great closeness to the one who wears it, and it is also fitted to his measure specifically. 9

Whereas a house is at a great distance from him, since it is of great breadth and expanse, and therefore it is not fitted to the measure of the one who dwells in it.

So too above, there are two kinds of encompassing lights. The first is the encompassing light within the chain of descending worlds (hishtalshelus), in which, from the level of what is inner in the higher one, an encompassing light is made for the lower one; it is fitted 10

only to the measure of the vessel: in relation to the measure of that vessel, in the extent of its capacity to receive, it is the level of an encompassing light, whereas if [the vessel] were wider, it would enter as an inner light (pnimiyus), just as it is the level of an inner light in the higher one, etc. And this is what is called the level of a garment.

The second is the level of the encompassing light of all encompassing lights, that is, the level of the first circular light, which encompasses all the worlds equally, as one, and not that it is a particular encompassing light; 11

for it is from the essence of the Infinite Light (Or Ein Sof), "Who is equal and makes equal," etc., and it includes them all as one. And this is what is called by the name "house." And this is what is said in Etz Chaim, that the root of the heichalos (chambers) is from the remnants of the light of the encompassing lights, etc.

(And see on the subject of food, garment, house, on "A psalm, a song for the dedication of the House." And see what is written on the subject of the two levels of encompassing lights in Shir HaShirim, on "like the tents of Kedar, like the curtains of Shlomo"; and in the explanation on "[In days] to come, Yaakov will take root," etc.; and in the explanation on "When you go out," on the subject of the lamed and mem of tzelem (image).)

Now, these two kinds of encompassing lights both come and are revealed in the level of Malchus (sovereignty). (And therefore David said, "A psalm, a song for the dedication of the House," even though Shlomo built the House; this is because David was a chariot for the level of the Malchus of Atzilus (Emanation) in its general and collective expression (klalus), as is explained elsewhere.)

That is, inasmuch as it is at the level of "the commands of the King," this is the level of a garment, and its root is from the light of Keser (the Crown), as mentioned above. However, inasmuch as it is the level of the Oral Torah, it is called a house:

just as a house guards a person and saves him from the cold and the rain, or from the heat, so too "Guard (shamor) — this is the Mishnah"; "guard" [corresponds] to the Nukva (the feminine),

which is at the level of guarding the good from the evil and refining it, as it is written, "And she gives food (teref) to her household"; "Through wisdom a house is built"; "The wise among women builds her house" — see the Midrash Rabbah at the beginning of Shemini; for it is in Chochmah (wisdom) specifically that they are refined.

But even so, this is through the power of the supernal encompassing light of the level of a house. And this level in the Torah is the breath of the speech with which one speaks the Mishnah,

which is the level of an encompassing light, as it is written, "And I have put My words in your mouth, and in the shadow of My hand I have covered you"; and as is explained elsewhere, on "On the day of Shemini Atzeres," on the subject of "Study is great, for it leads to action"; and likewise also in [the Book of] the Beinonim, at the end of chapter 5,

in the name of the Pri Etz Chaim. And see also what is written on the subject of speech in words of Torah in the discourse beginning "This is the statute of the Torah," regarding "and scarlet wool." But to understand why they said "Guard — this is the Mishnah" specifically, that is, the Oral Torah:

The explanation is that the Torah is to distinguish between the impure and the pure. And our Sages, 12
of blessed memory, said in the Toras Kohanim, at the end of Shemini: Need it say, between a cow and a donkey? Are they not already explicit?

If so, why does it say, "And to distinguish between the impure and the pure"? Between what is impure for you and what is pure for you: between [an animal] of which the greater part of the windpipe was slaughtered and one of which half was slaughtered.

And how much is [the difference] between its greater part and its half? A hair's breadth. End of quote. That is, what is made clear in the Written Torah to be forbidden or permitted does not need [to be taken] inside [to the sages], and is not called a ruling (hora'ah) at all — in the first chapter of Horayos (folio 4a),

regarding [the law of] "the court ruled," because it is [a case of] "go and read it in the schoolhouse." For a ruling applies to a matter that is not so revealed, in which there is room for doubt;

therefore the essence of this ruling is through the Oral Torah, in which it is clarified, even in doubtful matters, what is forbidden and what is permitted; and the ruling is the clarification (birur). And this is [the meaning of] "Guard — this is the Mishnah."

Now, physically, the separation is in its plain sense: that they not eat what is forbidden. But the sep- 13
aration in spirituality is this: it is known that every forbidden thing — whatever is forbidden to a person — has a root and source above, in the kelipos (the husks).

Therefore our Sages, of blessed memory, said, "One who commits one transgression acquires for himself one accuser." And through one's saying "it is forbidden" and "invalid" and the like, he nullifies it and brings it down from its greatness,

for in truth evil in and of itself is as if it never was, except at the level of brazenness (chutzpa) — "Though you rise high like the eagle," etc. — and through those who strike [it], all workers of iniquity shall fall and be scattered.

Now, this level is the level of Malchus (sovereignty) — "the Mishnah is a queen" — which decrees 14
thus and thus, etc. Therefore the Oral Torah, in this level, which is called a house, is the level of a guard for the garments that are made from the performance of the mitzvos.

The explanation is that the mitzvos themselves — although their root is in Keser (the Crown), and this is the level of the will that is in the mitzvah — nevertheless the very object with which the mitzvah is done is from nogah, such as tzitzis from wool and the like, and there is good and evil in it,

and it needs refining, and this is through the level of Malchus — "And she gives food (teref) to her household," etc. And it also needs guarding, and this is the level of techeles, "the blue light (nehora techela)," with which the Mishkan was covered, which is the level of a house.

And see what is written at the end of the discourse beginning "How goodly are your tents, Yaakov": 15
a tent is called a temporary dwelling — the level of businessmen who set times for Torah, one chapter in the morning and one chapter in the evening;

"your dwelling places" are called a permanent dwelling — when one engages in Torah constantly. At any rate, the Torah is called a dwelling and a house, which guards the garments. And see what is written on the subject of the encompassing light of techeles at the end of the discourse beginning "And Korach took." And this is "So that you will fear."

For at first it says, "And this is the commandment, etc., to do in the land"; but there must also be "so that you will fear, etc., to guard."

The explanation is that "to do" is the drawing down of Keser (the Crown) through the mitzvos, and 16
this is what is called a garment, as mentioned above; and then "to guard," etc.,

that is, the level of "Guard — this is the Mishnah." But "Unless Havayah builds," etc.; and so there must be "so that you will fear Havayah."

The meaning of "Unless Havayah builds the house" is that the letters of the Torah are called a house, as is written at the end of the discourse beginning "One thing I asked of Havayah": "that I may dwell in the house of Havayah."

And it must be the house of Havayah specifically: that is, as it is written, "And My words which I 17
have put in your mouth"; and as is written on this at the end of the discourse beginning "The heads of the tribes," regarding "saying: This is the thing," etc.

And this is "My tongue shall respond to Your word"; and as is written also at the end of the discourse beginning "There are sixty queens," on the subject of the meaning of "In every place where I cause My Name to be mentioned," etc.;

see there. And for it to be so is through "so that you will fear Havayah," and "you shall not profane," etc., so that there not be a yesh (a separate existence) and a thing that interrupts, etc.

Whereas Torah that is without fear is not called the house of Havayah, but is called only "a gate to the courtyard" (in the chapter Bameh Madlikin, folio 31). And this is

because "Torah without fear and love does not fly upward," and the refining and separating, by one's saying "kosher" and "invalid," does not come about at all.

And therefore it says, "So that you will fear," etc., "to guard." And also, as is written elsewhere on "The heavens are My throne," etc., "What house

would you build for Me?": that the level of the supernal encompassing light of a house is what is made through the bending of the knees and the bowings of the Shemoneh Esreh, which is the level of self-nullification (bittul), etc. And this is "So that you will fear," etc., "to guard," etc.

And see in Parshas Noach (folio 74a) on "And the house, in its being built," and in Parshas Vayishlach (folio 172); and see what is written in the discourse beginning "And all your children," regarding "do not read banayich (your children) but bonayich (your builders)."

LIKKUTEI TORAH • PARSHAS VA'ESCHANAN • MAAMAR 10

שמע ישראל הוי' אלקינו הוי' אחד ואהבת כו'

Hear, O Israel, Havayah is our G-d, Havayah is One

◇

"Hear, O Israel, Havayah is our G-d, Havayah is One. And you shall love," etc. We need to understand why [the verse] mentions [the Name] Havayah twice. 1

Further: why did the Men of the Great Assembly interrupt between "One" and "And you shall love" with "Blessed be the Name of the glory of His kingdom forever and ever"? We also need to understand the meaning of "Shema," which is a term of gathering, as in "And Shaul gathered (vayeshama) the people," and also a term of understanding.

Now, "And you shall love" is a term of command and also a term of the future. That is, the verse is saying that when a person delves deeply with his mind and understands that Havayah is One, he will come to the level of "And you shall love" (a term of the future) "with all your heart," with both your inclinations: even the evil inclination is subdued and nullified before the love of G-d.

Now, each and every one recites the Shema twice every day, morning and evening, and nevertheless they do not reach the level of "And you shall love." 2

But the explanation is this. It is written, "See, I have set before you today life," etc., "and you shall choose life, to love Havayah your G-d with all your heart,

for He is your life." That is, each and every one who wishes to serve G-d must first know [what] his choice [is].

That is why it is written, "and you shall choose life." Now we need to understand: who is there that does not want to choose life? Surely each and every one loves life! 3

On the contrary, one who loves life is, on the contrary, a lover of the opposite, namely the delights of this world. So how can it be written, "and you shall choose life, to love Havayah your G-d"? Surely the evil inclination loves life!

But we need to know what is called "life." It is written, "And G-d said, Let there be a firmament," etc., "and let it divide," etc.,

"And G-d made the firmament, and He divided between the waters that are below the firmament and the waters that are above the firmament."

We need to understand why [the Torah] varied in this utterance more than in the other utterances, 4
in that the dividing of the firmament is stated twice: "and let it divide" and "and He divided."

But "from my flesh I behold G-d." By way of analogy: all the life-force in a person is drawn from the heart. That is, for example, voice and speech come into being in that [the life-force] is drawn from the heart to the lungs, and from the lungs to the windpipe,

and this is the voice and speech that come out of them. And even the brain, too, receives life-force from the heart, [life-force] that rises from the heart to the brain to think and to reflect.

Now, this is the level of a spiritual life-force drawn from the heart, from which speech and thought are drawn. And likewise a physical life-force is also drawn from the heart to all the limbs, namely the blood that is drawn from the heart to all the limbs,

and from this comes the growth of the flesh. And this blood is made from the food, which is sorted in the stomach and the liver: the choicest part rises to the heart, and the waste goes out through the intestines.

All of this is divided by the partition (parsa) that separates, namely the diaphragm, which is what 5
divides between the organs of breathing and the organs of nourishment.

Exactly so in the analogue, as it were. It is written, "the Rock of my heart," for the life-force as a whole is drawn from Him, may He be blessed, as it is written, "and You give life to them all." And here too there are two levels of flow.

The first is what is called the level of the "upper waters," which is supernal delight: "then you will delight in Havayah."

The second is the "lower waters," which are the waste, the delights of this world, drawn through the 6
partition and the firmament that divides between the upper waters and the lower waters.

This is "and you shall choose life": the supernal life, which is the level of the Tree of Life and supernal delight; and to despise the physical delights, which come from the level of the lower waters, the Tree of Knowledge of good and evil.

But how can one reach this level? It is through the recital of Shema, morning and evening. "Shema" is shem ["name"] [and] the large ayin.

The ayin [whose value is seventy] is the seven emotive attributes (middos), "Yours, Havayah, are the greatness and the might," etc.: seven attributes, each comprising ten. And shem is letters [that come] from the attributes (as is explained in the discourse beginning "The heavens are My throne"), which is a radiance that is drawn forth and spreads out to bring into being something from nothing,

that is, His Name, may He be blessed, itself gives life. For it is written, "for His Name alone is exalted": His Name is exalted; "His splendor is over earth and heavens": even over earth and heavens it is nothing

but "His splendor," a gleam of radiance from the letters. This is the level of "By the word of Havayah the heavens were made," in which there is a division of time.

That is, on the first day, "Let there be light"; on the second day, "Let there be a firmament." And "in His goodness He renews each day, continually, the work of creation."

The matter is as follows. On each and every day there is revealed "the word (davar) of each day on its day," that is, the level of the letters and the speech drawn from the level of the attribute of that day. 7

That is, on the first day the letters of "Let there be light" are drawn from the level of the attribute of Chesed (kindness); on the second day, "Let there be a firmament," etc.

And on the day of Shabbos it returns to its source, as it was, like a person who is thinking or speaking: when he finishes his speech or his thought, he returns to his first source. So too, as it were, with Him, may He be blessed: [this] is called "a Shabbos to Havayah your G-d." 8

The meaning of "Israel" is: "Israel arose in thought." And when one contemplates that "Havayah is our G-d": the Name Havayah is the level of tzimtzum (contraction), expansion and drawing-down, and it is in order to be "our G-d," the level of the Supernal Thought, so that the souls of Israel come into being, for they came into being from the level of the Supernal Thought,

which is higher than the level of "Havayah is One," which is contraction, expansion and drawing-down to become the level of speech, from which is the root of the coming-into-being of the seven heavens, the earth and the four directions of the world, alluded to in the ches [= eight] and dalet [= four] of echad ("One").

As mentioned above in the analogy: from the heart life-force is drawn to speech and also to the brain, to think and to reflect; and the drawing-forth to the level of thought is surely higher, etc. 9

This is why the Name Havayah is said twice. And so it is to be understood above as well: the meaning of "Havayah is our G-d" is that the souls of Israel arose in thought, which is higher than the level of the drawing-forth of the level of speech, and even than the level of the angels, "and by the breath of His mouth all their host," etc.

The explanation is that [regarding] the level of "Havayah is One," the term "one" applies only within the chain of descending worlds (hishtalshelus), the level of heaven and earth, etc., which are the level of the six directions, spiritual and physical, etc.; and He, may He be blessed, is One within them because they are nullified to Him, may He be blessed (as is explained in Parshas Beha'aloscha and on the verse "And I appeared").

But the level of "Havayah is our G-d" is a drawing-forth from the level of Yachid, the Singular One: He, may He be blessed, is singular and unique, and He alone is.

As in the saying, "the seed of Yitzchak, his only one (yechido)": this is the level of the Life of life, which is higher even than the level of spiritual life, the level of "and You (ve'atah) give life to them all." The level of ve'atah is the letters of speech, from alef to tav, and the hei [= five] articulations of the mouth.

This is [the meaning of] "He sustains life." And as in the saying, "Singular One, Life of the worlds, 10
King": He, may He be blessed, is singular and unique, and "Life of the worlds" is only from the level of "King," etc. And this is "For with You is the source of life."

And when one contemplates this, that "Havayah is our G-d" is the very level of Yachid, as it is written, "One is she, my dove … one is she": that is, the soul is called Yechidah because it receives from the level of Yachid.

Through this contemplation he will automatically come to the level of "And you shall love Havayah 11
your G-d," truly, "with all your heart," with the level of Yechidah in the soul, which is in every spark of man, as it were: "Israel arose in thought."

Of this Moshe Rabbeinu, peace be upon him, said, "And we dwelt in the valley opposite Beis Pe'or." When he gave his warning regarding Mishneh Torah [the repetition of the Torah], he said that it should be

opposite Beis Pe'or. Pe'or is the name of an idolatry whose [worshippers] wanted to draw the life-force from above into the lower waters, which are the delights of this world, like the matter of the wayward son, "a glutton and a drunkard," in the Torah, Parshas Ki Seitzei;

therefore they would relieve themselves, to draw down the waste, etc., as is written in Etz Chaim, Sha'ar 31, chapter 5. That is why he cautioned, "And we dwelt in the valley opposite Beis Pe'or."

For "valley" is the level of lowliness, submission and self-nullification (bittul) to Him, may He be blessed, which is "opposite," the reverse, of Beis Pe'or. For "every man who followed Baal Pe'or, Havayah your G-d destroyed him," so that they became as though they had never been;

but "you who cleave to Havayah your G-d are alive," etc. And the meaning of "And we dwelt (vane-shev) in the valley": it can be said that this is the recital of Shema, which is [said] sitting, and the recital of Shema is in order to be in the level of bittul, to [the point of] self-sacrifice (mesirus ne-fesh) at [the word] "One."

Now, before the destruction of the First Temple, when there were lofty souls, they could reach "And you shall love" through contemplation alone: "Hear, O Israel," etc., "And you shall love." 12

But after the destruction one cannot reach "And you shall love" except through "Blessed be the Name of the glory of His kingdom forever and ever," which is accepting the yoke of the Kingdom of Heaven (kabbalas ol malchus shamayim).

With this the question above is resolved: why does not everyone reach the level of "And you shall love"? For to reach the level of "And you shall love" now, it must be through accepting the yoke of the Kingdom of Heaven, which is the matter of "Blessed be the Name of the glory of His kingdom forever and ever," which they required to be said before "And you shall love." 13

This is the matter of subduing the sitra achra (the other side), namely "Nullify your will." The nulli-fication of physical will is the level of service and of accepting the yoke of His Kingship, may He be blessed. For "there is no king without a people (am)," a term [akin to] omemos ["dimmed"],

for he is a yesh (an existence) and a thing, and nevertheless he nullifies his will completely. And anything that is not in nullification of will is not called service at all. (And see what is written in Parshas Shelach on the verse "And now, let [the power] be great," and on the verse "For with You is the source of life.")

Nullification of will means, simply, doing the opposite of what the heart desires, both in the aspect of "turn away from evil" and in the aspect of "do good." In "turn away from evil," it is "Sanctify yourself in what is permitted to you," and this is the level of a vow: "And a man,

when he vows a vow to Havayah." "Vows are a fence for abstinence"; [abstinence] "brings one to holiness." This is the level of great love (ahavah rabbah), "with all your heart." (And see what is written on the verse "the heads of the tribes," etc.)

And sometimes it is said, "Cleanliness brings one to abstinence." That is, before the destruction they attained the level of a vow (see the Raaya Mehemna at the end of Parshas Yisro)

(p. 91b): "A vow is above, and they are the life of," etc. And see what is written above on the meaning of "life." But nowadays we say, "without a vow."

And in the aspect of "do good," [doing] the opposite is as follows: "One who reviews his chapter a hundred times is not comparable to one who reviews his chapter a hundred and one times," for the one time that is beyond his habit is worth more than the hundred that are his habit.

So too with charity: the coin that one gives beyond his habit is worth more than what is habitual. This is accepting the yoke of the Kingdom of Heaven, and through this one can come to the level of "And you shall love … and with all your might." For

it is written, "Light is sown for the righteous," and "I will sow her for Me in the land." (And see what is written on the verse "When Pharaoh sent out.") And this is a general rule: nothing can change from one existence (yesh) to another existence

except through the nullification of its essence, like the analogy of sowing: when one sows a single kernel, it does not sprout until it has rotted, and when it has rotted, many ears grow from it.

Exactly so in the analogue: when one nullifies his will and the sitra achra is subdued, then he can come to the level of "And you shall love … with all your might," the level of a great love that cannot be received in a vessel. For the level of "with all your soul" is the level of a love that is received in the mind, which is the level of a vessel;

but the level of "and with all your might" is not in any vessel. Rather, its vessel is Malchus, "Malchus is the mouth, and we call it the Oral Torah," and it is called "the King's command": forbidden and permitted, impure and pure, fit and unfit, and the Mishnah (matnisa), etc.

This is [the meaning of] "So shall your seed and your name endure." "Your seed" is the level of "Light is sown," "Fortunate are you who sow," etc. And "your name" is the level of "And David made a name": accepting the yoke of the Kingdom of Heaven, which is the level of the nullification, the rotting of the kernel, through which the growth can come about. 14

(Now, through this the Congregation of Israel is called the level of "My perfect one" (tamasi), for they draw down so that below, too, there will be revelation as above. And this is what is written of the Time to Come: "And a spring shall go forth from the House of Havayah and water the valley of Shittim," which is the level of the lower waters, that they will no longer be in the level of "and from there it divided," etc.,

as is explained elsewhere on the verse "There are sixty queens," etc. And this is through the level of the yoke of the Kingdom of Heaven and "with all your might," which is the level of "a well of living waters": the waters become the level of living waters by passing through the earth, etc.,

as is explained in Parshas Chukas on the verse "Spring up, O well," etc. And through this is drawn the level of "and a spring shall go forth," etc., "and water," etc.) And see on the subject of the verse "Hear, O Israel" in [Midrash] Rabbah: at the end of Parshas Va'eschanan; Vayechi, chapter 98; Vayikra, at the end of chapter 4.

In Shir HaShirim, the verse "and his desire is for me"; in Eichah, at the end of [the section on] "The yoke ... is bound." And there, regarding the story of Miriam, on the verse "therefore I will hope in Him."

And on the verse "My portion is Havayah." In Koheles, on the verse "There is one," and on the verse "from one Shepherd." In Esther, on the verse "There is one people." 15

And this is [the meaning of] "See, I have set before you today life and good, and death and evil." It was explained above that the level of "life" is what is above the partition, and "death" is the name of the waste that is sorted out below the partition.

But "evil" is more bitter than death, namely the matter of Pe'or, where they made of the waste a complete existence (yesh). This is more evil than the waste itself, as it is in its own right.

Now, in the same way, the level of "good" is above the level of "life," as our Sages, of blessed memory, said: "Better is one hour of teshuvah (return) and good deeds in this world than all the life of 16

the World to Come." And it is written, "For Your kindness is better (tov) than life." For the life-force of all the worlds is only from two letters, "with yud-hei, Havayah is the Rock of the worlds": "with the yud the World to Come was created," etc.;

and they are as nothing compared with His being and essence, may He be blessed. And also, as it is written, "And wisdom gives life"; and He, may He be blessed, is far, far above wisdom: living, but not through life, etc.

And it is written, "For with You is the source of life": even the level of the source of life is only "with You," secondary and nullified to You, etc.

And see what is written on the meaning of "And in His goodness He renews" in the discourse beginning "I am black." And this is the matter of the firmament's dividing, which is stated twice. And this drawing-forth is through "with all your might," etc.

LIKKUTEI TORAH • PARSHAS VA'ESCHANAN • MAAMAR 11

ענין ק"ש אחד ואהבת כו'

The Subject of the Shema: "One" and "You Shall Love"

◇

The subject of the recital of the Shema, "One" and "You shall love," etc. And also an explanation of the first section [of the Shema] as a whole. Now, it is stated in the Tikkunei Zohar: "You are One, but not in number," etc. 1

The explanation of the matter: the entire chain of descending worlds (hishtalshelus), from cause to cause, in each and every world, is ten Sefiros. So too in the G-dly soul there are ten Sefiros, and so too in the vital soul, and the first of them is Chochmah (wisdom), etc.

Now, there is a level that is above Chochmah, and it is the level of the Supreme Will. For there is will and there is will. There is a will that is below Chochmah and Daas (knowledge), and it is the will within the emotive attributes (middos), which is taken from reason and knowledge,

as, by way of analogy, in physical matters: in the soul that reasons out the things his body needs, how this business, in which there is profit, is good for him; and therefore his soul longs, craves and wants to do so. And there is a will

that is above reason and knowledge. For sometimes a person wants something such that, even if everyone were to come and show him, with their intellect and understanding, that one should not do so, nevertheless he will not consent

and will not listen to them, because of his stubbornness in the matter. This is the will that is above knowledge, on which knowledge has no effect whatsoever.

So too in G-dliness, it is along the lines of the saying of our Sages, of blessed memory: "Be silent! Thus it arose in thought." For there is no reason for will. And although there is certainly a reason for the matter, that reason is very hidden and was not given to the comprehension of the angels, 2

and therefore He said to them, "Be silent," etc. (And see what is written about this in the explanation of the verse "For over all the glory, a canopy.") Now, from Chochmah downward is called the level of the chain of descending worlds (hishtalshelus),

for all hishtalshelus is in order that there be the level of revelation, and the first revelation is called Atzilus (Emanation), from the expression "And He drew (vayaetzel) from the spirit," [said] concerning Moshe. For Moshe was on a supreme level, very high and exalted, [and] the leadership of the children of Israel in physical matters, to give them meat, etc., was a burden upon him.

This is why he said, "From where shall I have meat?" (See what is written in the discourse beginning "When you raise up [the lamps]," [on] "Yours is greater," etc.) Therefore the Holy One, blessed be He, told him to gather seventy men, the elders, "and I will draw from the spirit," etc.,

that is, that it would descend and come down by degrees to the level of the seventy elders, who were the Sanhedrin, who were beneath him in rank; and through this, "they shall bear with you the burden of the people." For this atzilus is a descent and hishtalshelus from level to level,

so that they would bear the burden of the people. So too, with regard to the Infinite Light (Or Ein Sof), blessed be He, whom "no thought can grasp," the worlds would not have been able to receive radiance and illumination from Him, may He be blessed, nor could the worlds have come into being at all, were it not through the descent and hishtalshelus of Atzilus. And as is explained in the discourse beginning

"For Avraham did not know us," that the ten Sefiros of Atzilus are intermediaries between the level of the Emanator, the Infinite One (Ein Sof), blessed be He, and the level of created beings, [the worlds of] Beriah, Yetzirah and Asiyah.

And this chain of descending worlds (hishtalshelus) is from the word shalsheles, "a chain": like a chain linked ring within ring until it becomes long. So too, for there to be the revelation and coming into being of the worlds, it is through a chain of illumination, and illumination of illumination, etc.: 3

from intellect to the emotive attributes (middos), and from the middos to thought, speech and action, etc. Even though "My thoughts are not your thoughts," for this is not the nature of thought at all,

since from physical thought and speech no coming into being whatsoever is possible, whereas "By the word of Havayah the heavens were made," "And G-d said, 'Let there be light,' and there was light," "For He spoke, and it came to be"; but all this is called by the name of intellect and thought, etc., by way of analogy,

as in physical matters, where speech is perceptible to another, which is not so with thought. So too, the life-force (chayus) that is drawn down to give life to the revealed worlds, to be in actual revelation, as the prophets heard the voice of G-d in actual revelation, as it is written of Moshe, "And he heard the voice," etc.,

and as [with] the coming into being of the worlds through the Ten Utterances, "Let there be light," and there was light, so that physical light came into being in actuality: the life-force drawn down for this revelation is called by the name "speech," which is perceptible to another. This is not so with the hidden worlds, etc.

And this is [the meaning of] "Praise Him according to the abundance of His greatness." It does not 4
say "according to the greatness of His greatness," for "the greatness of His greatness" would imply the greatness of the aspect of expansion of the attribute of greatness, which is Chesed (kindness), for the power of the expansion of Chesed is very great.

But "according to the abundance of His greatness" means that [there are] so many kinds of multiplicity of division in the aspect of the greatness of the expansion of Chesed, in so many kinds of worlds and many levels, without end.

For the expansion of the Chesed of the World of Asiyah (Action) is, for example, "from the earth to the firmament, five hundred years," and from firmament to firmament, etc.; this is a great expansion. And there is expansion with respect to comprehension,

such as the comprehension of Moshe our teacher, peace be upon him, the master of the prophets, the expansion of whose comprehension was without end. And similarly there are many levels "from world to world," "from the head of all levels," etc. And see Reishis Chochmah, Shaar HaYirah, chapter 1.

2. Now, this chain of descending worlds (hishtalshelus) is in Atzilus and from it downward, that is, 5
that there be Chochmah, intellect, and the emotive attributes (middos), and thought, etc.; for the middos descended in a chain from the intellect, and thought from the middos, etc.

But with the Emanator Himself, blessed be He, nothing bears comparison (erech) to Him, may He be blessed. The term erech is written in the Torah regarding valuations (arachin), where one assesses the silver of his valuation according to the number of his years.

So too, in number, [this] is called erech (ratio): as the ratio of two to four, so is the ratio of four to eight, which is half, and the like.

So too, in the entire order of hishtalshelus there is a proportion (erech) from one to the next, for they descended in a chain one from another: the middos from intellect, and thought from the middos, etc.

So too, physicality has a proportion with respect to spirituality, for spirituality is enclothed in physicality: the power of intellect in the brain, and the power of sight in the eye, etc.

And indeed there is some connection and bond between them, through vapors, as is explained in the science of anatomy: that in the three cavities of the skull are three brains, [and] if there is some deficiency in one of the physical brains, such as the brain of memory, he will be forgetful, etc.

So too, intellect is enclothed even in physical action, such as the act of writing, when one writes words of deep intellect in a book with ink. 6

But with the Supreme Emanator, blessed be He, none of these aspects apply, for He is not in the realm of the chain of descending worlds (hishtalshelus), nor in the realm of enclothement, at all.

Rather, He is called "the One who encompasses all worlds" (sovev kol almin), for above and below are equal before Him, since He is not grasped and enclothed within the bounds of the worlds at all. For it is written, "I, Havayah, have not changed," and "You are He before [the world] was created," etc.

If there were some grasp and enclothement of His being and essence, may He be blessed, in the worlds, there would be a change, G-d forbid, for before [the world] was created there was no grasp and enclothement, and after the days of the world come to an end there will also not be, etc.

Rather, even now He is not in a state of enclothement; rather, the life-force (chayus) drawn into the worlds to give them life is in the aspect of a name alone, from the attribute of His Malchus (sovereignty), may He be blessed, as in the analogy of a king: even though

he is far away, his name is called upon the places of his dominion, which are under his authority; his name is called upon them, [meaning] that they are his.

This is [the meaning of] "One, but not in number": that is, He is not in the realm of proportion (erech), for He is not within the bounds of hishtalshelus at all. And when a person takes to heart this aspect of "One" in the Shema,

then there will be "You shall love … with all your heart" at the level of the Yechidah of the soul, which is "all your heart." For in the soul there are Nefesh, Ruach, Neshamah, Chayah and Yechidah. By way of analogy, we see that the powers of the soul extend into many levels, and are moved by its extension;

but the arousal is not uniform. For when stories of events, of wars, are told before a person, the soul is moved a little, in that it has pleasure from those stories, but not from their outcome, since it does not matter to it whether the event was this way or that.

But in a matter that concerns it, it is moved more, by [whether it turns out] one way or the opposite. And in a matter that concerns a person there are many degrees, until there is a matter that touches him to the very draining of the soul, at the innermost point of the heart, on which he literally stakes his soul.

This is the level of Yechidah in the intellectual and vital soul. So too in the G-dly soul: the source of the souls of Israel is the Community of Israel (Knesses Yisrael), which is called by the name "my heart," the point of the heart, the level of Yechidah, which receives the aspect of "One," which is the level of the will (ratzon) that is above reason and knowledge.

That is, because he will contemplate how He, may He be blessed, is One, "One, but not in number," and [how] hishtalshelus is a great and immense descent from the light of His countenance, may He be blessed, in the aspect of a name alone: "Let them praise the Name of Havayah,

for His Name alone is exalted"; only "His glory," etc. And [there are] so many kinds of multitudes of myriads of levels, many and immense contractions (tzimtzumim) without end, until the beings of this physical world came into being: "Let there be light," physical [light].

Around this axis turns and revolves everything in Etz Chaim, from its beginning to its end: the beginning of his words is the explanation of the tzimtzum (contraction) of the Infinite One (Ein Sof), and the end of his words, on the last page, is the creation of heaven and earth; and from the beginning of the tzimtzum until heaven and earth were made is the entire hishtalshelus in Etz Chaim.

Along these lines our Sages, of blessed memory, instituted the order of Pesukei deZimra (the Verses of Praise) and the blessing of Yotzer, in order to dwell at length on "One," for "whoever prolongs 'One' has his days prolonged": ["his days"] is the attribute of love, 7

which is called "day," as it is written, "By day Havayah commands His kindness." For by dwelling at length in contemplating "One," the attribute of love for Him, may He be blessed, will grow and increase. And in Pesukei deZimra it is explained how "they shall praise the Name of Havayah," etc.,

and "Praise Him for His mighty acts, praise Him according to the abundance of His greatness." For "the abundance of His greatness" is the multiplicity of division of the attribute of greatness into many kinds of levels in each and every world,

drawn down through "His mighty acts," which are the many and immense contractions (tzimtzumim). And through this he will return to the love of G-d, the Infinite Light (Or Ein Sof), blessed be He, to be nullified and included in Him, may He be blessed,

for the love of this world and its physical powers will become very small in his eyes, since they descended and came down in a chain from world to world, in the concealment of the levels, from level to level, through many and various kinds of contractions.

3. Now, it is true that the Tannaim and Amoraim did not prolong [their] prayer so much, and especially Pesukei deZimra (and see what is written about this in the discourse beginning "And Moshe made a copper serpent"). But this was only because they were very high in stature, 8

as in the saying of Rabbi Shimon bar Yochai, "With one bond I am bound," etc.: the true "One" was grasped in their heart through a brief contemplation, all at once, and it was a peg fixed in their heart, never to be moved, forever and ever.

(See the Zohar, Part III, 128a, on the subject of "a peg in a sure place," and Midrash Rabbah on Tetzaveh, beginning of chapter 37; and it is written, "A tent that will not be moved, whose pegs will never be pulled out" (in Isaiah 33).) And this is the level of "two companions that do not

part." And see what is written at the end of the discourse beginning "Return, O Israel, unto"; and see what is written about this in the discourse beginning "Because you did not serve." We, however, are coarse and far from spirituality, so that one must dwell at length until the matter of spirituality is grasped in our mind and heart, and how

physicality is a great descent, "from a high roof to a deep pit." It is like the analogy of a child, to whom one must explain the halachah at length, with analogies and various figures of speech, to bring it close to the mind of the young one according to his smallness and his distance from the reasoning of the Gemara and from knowledge of the nature of the worldly matters with which the halachah is concerned.

Therefore they instituted for us Pesukei deZimra and the "two [blessings] before it" [the Shema], etc., so that through this one fulfills "You shall love Havayah your G-d": that Havayah be truly your G-d, dwelling and revealed in you. That is, through contemplating "Hear, O Israel, Havayah our G-d": Havayah, He was, He is and He will be.

"Our G-d": a G-d who is ours, for we are nullified to Him in true self-nullification (bittul) and union, as it is written, "You are children to Havayah your G-d"; "a son is his father's leg," like

the foot, which is nullified to the head. Even if the head wants to inflict pain on the foot and make it ache, for teshuvah (return) or for healing, for example, if he harmed the foot through cold, the remedy is to rub it with snow,

and if it was burned, the remedy is to heat it greatly in a bathhouse, so that the remedy is very painful indeed at the time it is done; and the foot does not perceive the healing, only the head does; nevertheless the foot does not hold back, because of its nullification

to the head in oneness. To this the name "our G-d," a G-d who is ours, applies: for in one person, one can say of all the limbs that they are his, that is, that the head is the foot's, or that the foot is the head's.

This is not so with another, separate person: one cannot say that he is truly his. So too, throughout the whole Torah it says, "I am Havayah your G-d": truly a G-d who is yours,

for "Havayah's portion" is truly "His people," only [the soul] descended and came down through the descending chain (hishtalshelus) of the levels, "from a high roof," etc. Therefore, "You shall love Havayah": that He be truly your G-d. And let a person not say that he is far from this,

for about this it concludes, at the end of the Shema, "Who brought you out of the land of Egypt," which was "the nakedness of the land," and we had become attached to the fifty gates of impurity, and the Holy One, blessed be He, brought us out from there, and in fifty days they received the Torah

and were elevated to a very great degree, until there was "to be your G-d": the revelation of the Shechinah at the Giving of the Torah. Therefore, even now, "I am Havayah your G-d." And the purpose of the descent is that there be drawings-down of G-dliness in Torah and mitzvos.

The mitzvos are "the 248 limbs of the King," like limbs in which the powers of the soul are enclothed: in the eye, the power of sight, etc.

And by drawing the eye, one draws the soul's power of sight that is enclothed there. So too, the mitzvos are drawings-down of the Infinite Light (Or Ein Sof), blessed be He, which is enclothed in them, so that through the tallis one draws down such-and-such, etc.

But the drawing-down is through "You shall love," for "a spirit brings a spirit," etc.: "If he sets his heart toward Him," etc.

(As is explained in the discourse beginning "Therefore say to the children of Israel," and in the discourse beginning "A menorah of gold," on the subject of "so that one accept upon himself the yoke of the kingship of Heaven first, and afterwards accept upon himself the yoke of the mitzvos.")

And in general, the mitzvos are the aspect of love and Chesed (kindness): the five chasadim, the five times "light" [and] five times "water" that are stated at the beginning of Bereishis.

(For "water" is the aspect of the actual performance of the mitzvos, which are the five chasadim, "like water that waters a tree": water descends from high to low; and as is explained in the discourse beginning "And the number of the children of Israel shall be." But their inner dimension (pnimiyus) is the five times "light," that is, the aspect of love, which is the inner dimension of Chesed.)

"And these words which I [command you] shall be," etc.: this is the Written Torah, Mikra, from the expression "And it shall be for you for summoning (mikra) the congregation," which is said concerning the trumpets, and which is a term of calling and gathering. So too, the whole Torah is the names of the Holy One, blessed be He, and through this one calls and draws down the Infinite Light (Or Ein Sof) from above to below.

"And you shall teach them to your children": this is the Oral Torah, which is from below to above, for its essence is comprehension. And there is no difference between the language of the Mishnah, or the language of the Tosefta and the Yerushalmi, and the language of the Beis Yosef: all is called the Oral Torah. And through comprehension there is the ascent from below to above, etc.

(This is [the meaning of] "And I will make your windows of kadkod": twice kad. The first, "and she filled her kad (pitcher)," is the twenty-four (kad) books of the Torah, from above to below; and their explanation in the Oral Torah is the aspect of from below to above; and as is explained elsewhere.)

"And you shall bind them": this is the performance of the mitzvos, for the whole Torah is compared to tefillin. Just as tefillin are a matter of drawing down His unity, may He be blessed, that it be revealed in physicality,

as one writes the section of "One" on parchment and with ink, so that it be written in the tefillin physically, and to place [them] on the arm and between his eyes physically,

so too, all the mitzvos are the drawing down of His unity, may He be blessed, so that His oneness, may He be blessed, rest and be revealed in the physicality of the mitzvos, as in the tallis, etc.

LIKKUTEI TORAH • PARSHAS VA'ESCHANAN • MAAMAR 12

ואהבת את הוי' אלקיך כו'

"And you shall love Havayah your G-d"

◇

"And you shall love Havayah your G-d," etc. Now, from "And you shall love" until "and on your gates" there are forty-two words, and the second section is the Name Av (72). And see the Zohar, Part II, Terumah (132b), and the Pardes (Gate 21, chapter 6 and chapter 12). 1

Now, it is known that the Name of forty-two [letters] is in Gevurah (restraint) and the Name Av in Chesed (kindness); yet here, is it not the very reverse? For the first section of the Shema is the level of Chesed, "And you shall love," and the second section, "Take heed for yourselves," etc., is in Gevurah.

And as is explained in the matter of the order of the sections "Sanctify," "And it shall be when He brings you," "Hear" and "And it shall be, if you listen," which are Chochmah (wisdom) and Binah (understanding), Chesed and Gevurah: "Sanctify" is in Chochmah, etc. But the matter is what is found in the Zohar about the lights, that they "exchanged their places, and included the left in the right."

And the explanation is that the lights were exchanged in relation to their vessels: the light of Chesed (kindness) rests in the vessel of Gevurah (restraint), and the light of Gevurah in the vessel of Chesed. [See on this the Ramaz, Parshas Tzav, on page 27, and as is mentioned about this in the explanation on the verse "You have captured my heart."] And so 2

also with these two sections: the first section is in the level of Chesed, in the level of vessels, "And you shall love" being the level of the vessel of Chesed; and the Name of forty-two [letters], in Gevurah, is the light of Gevurah resting in the vessel of Chesed. And the second section, the Name Av, is the light of Chesed in the vessel of Gevurah.

To understand this explanation, we must first explain the matter of the higher unity (yichuda ila'ah) and the lower unity (yichuda tata'ah) that are in "Hear, O Israel" and in "Blessed be the Name of the glory of His kingdom forever and ever." For on the words "Havayah our G-d" in the first verse of the Shema, the Arizal, of blessed memory, explained that this is the drawing down of the light into Chochmah (wisdom) and Binah (understanding) of the World of Atzilus (Emanation), and it is called the union of Abba and Imma. 3

That is to say: the chain of descending worlds (hishtalshelus) and the coming into being from nothing to something must be constant, as is written in Chinuch Katan; and not only from nothing to physical something, such as the seven firmaments and the earth, etc.,

which must be renewed every hour and moment from nothing to something, for if the drawing down of the life-force into them were interrupted, they would revert to utter naught and nothingness, as before the six days of Creation, as is written at length in Sefer Shel Beinonim, Part II.

Rather, exactly so in the higher worlds too, and even for the levels of Chochmah and Binah to come into being, as it is written, "And wisdom is found from nothing (me'ayin)," and from it [the light] is drawn into Binah, which is called the level of "something" (yesh): "to cause those who love Me to inherit yesh."

4 And this is the meaning of "And a river goes forth from Eden": "goes forth" is an expression of the constancy of the drawing down from nothing to something, "two companions that never part."

And this is "which G-d created to make": the meaning of "which He created" is spiritual something from nothing, the level of "And wisdom is found from nothing"; and from this there is drawn afterwards "to make," which is the level of [coming] from nothing to physical something. And see what is written in the discourse beginning "You shall keep My Shabbosos."

5 As is known, the very essence of the Infinite Light (Or Ein Sof), blessed be He, is exalted and lofty, far, far above the bounds and the level of supernal Chochmah (wisdom), for supernal Chochmah bears no comparison to Him at all. And "You are One, but not in number" means that there is no comparison, etc. And as was explained above in the discourse beginning "The matter of the Shema."

6 "And He is not of any of these attributes at all," but rather "to show," etc. Therefore, for there to be "You are wise": that is, for "You," the level of "One but not in number," to be drawn down and enclothed in the level of supernal Chochmah (wisdom), this is a lowering and a descent, and this is His humility.

Therefore there must be an arousal from below (isarusa dilesata) to arouse this descent and drawing down. For the beginning of the creation of the world, "at the outset of the decree," etc., came about of itself, as a matter of course: "when it arose in His will," etc., "for He desires kindness."

But now it depends on the raising of mayin nukvin (feminine waters), etc. And this raising of mayin nukvin is in the Shema, for then we draw down the coming into being from nothing to something: "Havayah our G-d," etc.

That is: "our G-d" (Elokeinu), what we comprehend, and [the fact] that our intellect has the capacity for grasp and comprehension, etc., is from the level of Havayah, which is the level of Chochmah, the level of self-nullification (bittul), etc.,

which "is found from nothing," not in the way and order of the chain of descending worlds (hishtal-shelus), which is something from something; which is not so with Chochmah relative to the level of Keser (the Crown), etc.

[And see what is written about this in the discourse beginning "Eliyahu opened," in Parshas Vayera, and in the explanation on the verse "Who has counted," etc.] And this level of Chochmah is the level of Havayah, which brings into being the level of "our G-d" from nothing to something, etc.

(And see what is written in the explanation on the verse "And I shall be sanctified in the midst," and in the explanation on the verse "My dove," about this drawing down in the Shema, that it is the drawing down of a new light, etc.; see there.)

Therefore we first say "Hear, O Israel," which is the raising of mayin nukvin from below to above, in order to draw down the revelation of the Infinite Light (Or Ein Sof), blessed be He, into Abba and Imma; and this is what is said afterwards, "Havayah our G-d," as mentioned above.

That is, for Shema is shem ayin: the large ayin, which is the source of the emotive attributes (middos), namely when the attributes are in the intellect (and the seven attributes, each one comprising ten, make seventy), for then they are in a state of greatness (gadlus).

Whereas when they become complete attributes, after they have been drawn down into the heart to become the stirring of complete love and complete awe, they are in a state of smallness (katnus),

and bear no comparison to when they are in the intellect, for then the love and awe are great, with surpassing exaltation, etc. Therefore the attributes are called by the name Z'eir Anpin, for they have been made small and have become ze'ir, a term meaning "little."

And see what is written in the discourse beginning "My offering, My bread," on the matter of bones, sinews and flesh; and what is written in Parshas [Vezos] HaBerachah on the verse "And He came from the holy myriads"; and see the Zohar, beginning of Parshas Vayikra, and in Parshas Terumah (p. 132),

on the matter of large letters and small letters. And see what is written on the verse "And He called to Moshe," on the matter of the small alef and the large alef.

And the raising of mayin nukvin to the source of the attributes is through the level of shem, that is, the 288 sparks together with the Name Ban (52), equal in numerical value to shem.

For the Name Ban is what raises the level of the 288 sparks that fell in the shattering of the vessels (sheviras hakeilim) to give life to all physical things, since all their life-force is from the 288 sparks;

and these 288 sparks, which are the life-force in all physical things, rise through the Name Ban, Malchus (sovereignty), which refines, etc., to the level of the large ayin, the sources of the attributes, from which comes the drawing down of the aforementioned 288 sparks.

7 And this is shem ayin. And there is a further reason why it is called shem ayin, shem in the literal sense of "name": namely, also from the standpoint of the root of the root of the 288 sparks and of the Name Ban of the Tikkun (rectification), which is all only from the level of His Name, may He be blessed, alone, as it is written,

"For I am Havayah, that is My Name." And as is known, Keser (the Crown) is the intermediary between the Emanator and the emanated, and it is called the Malchus (sovereignty) of the Infinite One (Ein Sof), merely the level of a name, which is for the coming into being of the level of Atzilus, and of the shattering and the rectification.

Whereas in the Infinite One Himself this does not apply at all, for "I, Havayah, have not changed," and "I am first and I am last"; and before the shattering and after the shattering, and at the time of the rectification and the refinement, and after the completion of the refinement has been finished, all is equal before Him, may He be blessed;

for the shattering of the vessels touched only the Infinite Light (Or Ein Sof), blessed be He, and not the Luminary itself, G-d forbid, for in the Luminary itself there was no change at all, G-d forbid. It is like the analogy of a screen or a cloud that interrupts the light and radiance of the sun and darkens it, which does not touch the very essence and being of the sun, etc.

8 And this level of shem is what raises the 288 sparks to the large ayin, which is the level of Binah (understanding), the source of the emotive attributes (middos), the root of the seven kings who were shattered, "and he reigned … and he died," etc.,

who are the kings "who reigned in the land of Edom," etc.: it is Binah, and from there they fell and were shattered. And this name (shem) is what raises those 288 sparks of the shattering to their source and root, which is the level of Binah, the large ayin, etc.

9 And afterwards [there is] a higher ascent, to the level of Yisrael. For Kel is "the radiance of Chochmah (wisdom)," as is written in the Zohar on the verse "The heavens declare the glory of Kel," etc.;

and Yisrael is the letters of shir Kel ("a song of Kel"), etc. [And see what is written in Shir HaShirim, in the explanation on the verse "Go forth and see," on the matter of "And may Israel, who sanctify Your Name, rejoice in You."

And in the explanation on the verse "My dove, in the clefts of the rock," on the matter of "Israel arose in thought"; and what is written on the verse "Nor has He seen wrongdoing in Israel."]

2. Now, through the level of the aforementioned raisings of mayin nukvin (feminine waters), we 10
draw down from above to below, that there be "Havayah our G-d," etc.: Havayah in Chochmah (wisdom), the level of self-nullification (bittul), etc.

For the Infinite Light (Or Ein Sof) rests only in Chochmah, which is ko'ach mah ("the power of 'what'"); and even in Binah (understanding) the Infinite Light does not rest

except through the enclothing of Chochmah. And Chochmah is the level that connects, so that there be a drawing down of the Infinite Light into every world, etc.,

for "You made them all with wisdom"; and as is known from the matter of the Torah that is in every world, etc. That is: the Infinite Light, blessed be He, is the light that encompasses all worlds (sovev kol almin), which encompasses from head to foot equally.

Along these lines he gives the analogy, in Etz Chaim, of the great circle that encompasses the kav 11
(line of light), and it cannot be enclothed in any vessel as an inner light (or pnimi).

For all are considered as nothing before Him, may He be blessed, and there is no comparison, etc. And of this it is said, "The heavens and the earth I fill," equally; that is, in a manner of concealment,

for "no thought can grasp Him at all," and He is not enclothed in any vessel as an inner light, except in Chochmah (wisdom) alone, in which He is enclothed as an inner light, and through it He is drawn down and acts in the other nine Sefiros. And the reason is written in Sefer Shel Beinonim, chapter 35, in the gloss.

Therefore, through engaging in the Torah we draw Him, may He be blessed, down, that He be re- 12
vealed to us as an inner light. For the Torah has been enclothed in physical things in Beriah, Yetzirah and Asiyah (Creation, Formation and Action), and we comprehend it,

and within it is enclothed supernal Chochmah (wisdom), and within that specifically the Infinite Light (Or Ein Sof) is enclothed as an inner light, as mentioned above, that which is not enclothed in any vessel as an inner light but only as an encompassing light (or makif), etc., as mentioned above.

And this is the meaning of "Havayah our G-d." And through this, "Havayah is One." For the word "One" does not denote His unity, may He be blessed;

for since "there is none else besides Him," the term "one" does not apply, for this term applies only to a thing that is separated and divided, and nevertheless all is one.

As with "These and these are the words of the living G-d": although they are apparently divided, nevertheless all is one, etc. Rather, it refers to His attributes, may He be blessed, Chesed (kindness) and Gevurah (restraint), etc.;

that is, although they are separate things, and almost two opposites, for where there is Chesed, Gevurah does not apply, nevertheless all is one, because there is drawn

the Infinite Light, blessed be He, which is enclothed in Chochmah, into Binah (understanding), and from there it is drawn into the attributes as well, so that in them too there be self-nullification (bittul) and inter-inclusion, "to be one in one"; as it is written, "Yours, Havayah, are the greatness and the might," etc.,

for all are nullified to You and are not reckoned by any name at all, since "He is not of any of these attributes," etc. And see what is written about this on the verse "When you raise up the lamps," and on the verse "And I appeared to Avraham." And afterwards

we draw this unity down with "Blessed be the Name of the glory of His kingdom forever and ever": baruch ("blessed") is an expression of drawing down, that there be drawn into Beriah, Yetzirah and Asiyah and into the chambers (heichalos) a level of unity too, as above in Atzilus, in that the Infinite Light is drawn to them too, so that there be self-nullification and inter-inclusion, etc.

[And from this will be understood what is said about the destruction of the Holy Temple, "The angels of peace weep bitterly; the highways are desolate," etc.; and as the disciples of the Arizal, of blessed memory, wrote, that when there is a union in Z'eir Anpin (the emotive attributes) and Nukva (Malchus) of the World of Atzilus (Emanation),

then the chambers that extend from Tiferes (beauty) are also united with the chambers that extend from the level of Malchus (sovereignty). And see the Mikdash Melech, beginning of Parshas Shemos (page 4),

on the verse "each man and his household came." And the explanation and meaning of this unity is that a revelation of the Infinite Light is drawn into them, so that there be self-nullification; and this is the meaning of "Blessed be the Name of the glory of His kingdom forever and ever."

Therefore, at the destruction of the Holy Temple, "the angels of peace weep bitterly" over the absence of the revelation, etc. And see what is written further on this unity of the chambers and the angels on the verse "And they shall speak of the might of Your awesome acts."

One may also explain: the higher unity (yichuda ila'ah) is the root of the drawing down from nothing to something, Chochmah (wisdom) and Binah (understanding) of Atzilus; and the lower unity (yichuda tata'ah) is from nothing to something in Beriah, Yetzirah and Asiyah, until it is drawn also from nothing to physical something.] And through this, "And you shall love Havayah your G-d with all your might": without limit, 13

that is, to go out of the level of vessel and limit, for the vessel is what limits the light. And along these lines, the whole section in its entirety is for there to be a withdrawal of the light from the vessel.

Now, this withdrawal is the level of the Name of forty-two [letters], in Gevurah (restraint), as is known that all ascents are through the Name of forty-two [letters]. [And see what is written about this on the verse "These are the journeys," on the matter of the forty-two journeys.] 14

Therefore it was established to say [it] in the Shema recited upon the bed, to raise the soul through this Name. And therefore it has, seven times, six words each: "with two he covers," etc., "and with two he flies," flies from the vessel, to rise and withdraw upward. And this is the matter of Gevurah within Chesed (kindness), etc.

And this is the meaning of "they exchanged their places": the light rests in another vessel. For the first section is Chesed, since "And you shall love," etc. is said in it, and it is the level of the vessel of Chesed,

but the light is Gevurah and withdrawal upward, and this is the Name of forty-two [letters]. And with this it will be understood that it is specifically the kavanah (intention) in the Shema that is in this Name.

For the kavanah is the inner dimension [the level of light], that is, the intent, the ultimate purpose, upon whose foundation the whole matter revolves; and the whole matter is in the level of the outer dimension (chitzoniyus), etc.

Therefore the body of the section, which is the matter [itself], is in "And you shall love," etc., the vessel of Chesed, as mentioned above. (That is to say: the outer dimension and the vessel of "And you shall love … with all your might" is the level of Chesed, that is, inasmuch as it is the level of love, and love is, in general, the level of Chesed.

But its inner dimension (pnimiyus), which is the intent of the love, is the level of the light of Gevurah, which is for there to be a withdrawal, and to separate from the wick, etc. And see Sefer Shel Beinonim, chapter 50. And this is "He crouched, he lay down like a lion and like a lioness." And our Sages, of blessed memory, said at the end of the first chapter of Berachos)

(page 12b) that they sought to fix the section of Balak in the Shema because this verse is written in it; and in the Yalkut: "They stand like lions, snatching the Shema."

That is: the level of the lion is also along the lines of the above, the light of Gevurah in the vessel of Chesed, as the Ramaz wrote on Parshas Tzav (pages 27, 28)

on the matter of the fire upon the altar, which was in the form of a lion, for aryeh ("lion") is numerically equal to gevurah; and it is written, "And the face of a lion on the right," etc.; see there. And this is "they stand like lions" specifically: that in the Shema there be the level of "And you shall love," etc., "with all your might," etc.

3. Now all this is in the first section, which is the level of ratzo (running); but the second section is the level of shov (returning), for there to be specifically a drawing down of lights into vessels. 15

Therefore "with all your might" is not said [in it]. And in this it is the reverse: the vessel is Gevurah (restraint), "Take heed for yourselves," etc., "And the anger will flare," etc.

But the inner dimension (pnimiyus) is in the Name Av (72), which is in Chesed (kindness) [chesed is numerically seventy-two], for Chesed is divided into seventy-two aspects, which are the seventy-two bridges.

The matter of a bridge is like what is made, by way of analogy, over the water: a bridge built of many chambers, so that the water passes through it divided up in each chamber, etc., and does not pass all at once, but rather there is a separation between water and water, etc. 16

So, by way of analogy, there are seventy-two bridges, which are seventy-two kinds of separations in the kindnesses, between one kindness and another. For there are a number of things, and all are alluded to in Chesed (kindness): the first day is Chesed.

And light (which was created on it) is Chesed. And water is Chesed. The color white is Chesed, etc. And there are many particulars like these below.

And likewise above: the song of the angels; and "the righteous sit and enjoy the radiance," etc., in the upper and lower Gan Eden, etc.; and the 310 worlds, etc.; and the like. There are many particulars beyond number, except that they are all included, in a general way, in seventy-two aspects.

[And see the Tosefta in the Zohar, Part II (Beshalach, page 50), on the verse "And the angel journeyed," etc., regarding "and the waters are sealed beneath the openings, in seventy-two letters"; and it is explained elsewhere.]

But with one simple Chesed the worlds could not have existed at all; only by way of contractions (tzimtzumim) and the chain of descent (hishtalshelus) of the levels, in the upper Gan Eden one way and in the lower Gan Eden another way, and so that there be light and water, etc.

Therefore the Name Av that is in the three verses Vayisa ("And … journeyed"), Vayavo ("And … came") and Vayet ("And … stretched out") has three letters in each name, numbering 216 [letters], which is the numerical value of gevurah; for the descent of Chesed is by way of gevuros (restraints) and contractions,

like "the might of rain" (gevuros geshamim): we mention the rain in [the blessing] "You are mighty," because rain descends with might, even though rain waters the earth and makes it give birth and sprout, and gives seed to the sower and bread to the eater, etc.;

but its might is in that it descends drop by drop, for it must be divided into many drops, so that it not sweep away and make a flood. And "He did not create it for tohu (chaos)," etc., "He formed it to be inhabited": in the level of vessels this is specifically through the level of gevuros, so that the vessel may have the capacity to receive, etc.

Now, the drawing down of this light into the vessel, in the second section of the Shema, is through what is written in it, "with all your soul," that is, to be in the level of "And you shall not profane," etc.: 17

not to make a void (chalal) and an interruption in the resting of the Infinite Light (Or Ein Sof) that he drew down upon his soul in the first section of the Shema, in the level of "and with all your might," with self-sacrifice (mesirus nefesh), etc.;

for through this the Infinite Light itself is drawn into him, in the level of the Name Av (72): "And I will give the rain of your land": "rain" is mayin duchrin (masculine waters); "your land," of mayin nukvin (feminine waters). [And see Pri Etz Chaim, Gate of the Shema, chapter 24.]

And this is "And I will give." It should have said, "And Havayah will give"; what is "And I will give"? Although it is the speech of Moshe our teacher, peace be upon him, and the Shechinah (Divine Presence) was speaking from his throat, nevertheless it is not said so elsewhere. 18

Rather, it is because here it is the matter of the drawing down of the Name Av, which is the drawing down of the Infinite Light (Or Ein Sof) itself into vessels; and even any person can say this section about himself, since in the first section he was in self-sacrifice (mesirus nefesh), etc.,

and inclusion in the Infinite Light itself; so he draws the Infinite Light itself into his soul, that there be "with all your soul" and "And you shall not profane," etc., and that there be the drawing down of the Name Av: "And My words which I have placed in your mouth," My very words in your mouth, etc.

And the matter of the three verses Vayisa, Vayavo, Vayet, straight, reversed and straight, is that it must first be from above to below, and afterwards from below to above, and afterwards it returns to be from above to below; and these are the three lines, etc.

LIKKUTEI TORAH • PARSHAS EIKEV • MAAMAR 1

ויאכילך את המן וגו' למען הודיעך וגו'

"And He Fed You the Manna … in Order to Make You Know"

◇

"And He fed you the manna," etc., "in order to make you know," etc. Now, the manna is the level of 1
dew, as it is written, "And the layer of dew went up"; and it is the dew with which the dead will be revived in time to come, which is the level of great mercy (rachamim rabbim),

as in the words, "who revives the dead with great mercy." And to understand what the level of great mercy is Above, note that it is written, "And I will sow the house of Israel [with] the seed of man and the seed of beast"

(in Jeremiah, chapter 31; and see what is written about this on the verse "And these are the laws"). That is, there are two kinds of souls: the level of "man" and the level of "beast."

This will be understood through what is written, "the face of a lion on the right," etc., which is the level of love; and elsewhere it is written, "A lion has roared; who will not fear?" (in Amos, chapter 2). And the Days of Awe, too, are called by the name "lion,"

for aryeh (אריה, "lion") has the letters of yirah (יראה, "awe"). That is to say, this level of love, of the level of "lion" Above, comes from the level of the revelation of the greatness of the Holy One, blessed be He; and "His greatness is unsearchable," so that it cannot be clothed within the worlds.

And therefore "terror and dread fall upon them" at this great revelation, on account of the recipient, for this level cannot be clothed in them

as it is Above, at the level of love. [And along the lines of the analogy explained elsewhere: from a raised seal there is made on the wax the form of

a sunken seal; so from the revelation of the greatness of the Holy One, blessed be He, the level of awe is drawn down below, into the worlds.] And this is the matter of the fire in the form of a lion that came down upon the altar, "which consumes all the offerings," etc.

That is, the level of the fat and the blood, which is consumed and burned up in the revelation of this level. And of this it is said, "For Havayah your G-d is a consuming fire," which burns up and consumes all the fires. And all the worlds receive the level of love from the level of "the face of an ox on the left,"

which is the level of Gevurah (restraint), which conceals and hides the level of greatness mentioned above. And the love that is drawn from this level is called by the name "beast" (behemah), a term for Nukva (the feminine), which receives from "the face of an ox" mentioned above. And it is called ahavas olam ("the love [that comes from] the world"), because love

of this kind comes about through the concealment and hiding of the G-dly life-force that is within the worlds; and it is the life-force that rises upward with a wondrous yearning, to ascend and be included in the One, who is the Source and the Life of all life, the level of the light that encompasses all worlds (sovev kol almin), as it is written, "Do not be silent," etc.:

"it calls constantly and is not stilled," etc. So too a person who constantly contemplates, with the eye of his intellect, the concealment and hiding of the G-dly life-force — which is why it is called olam ("world"), from the word helem, concealment and hiding — is aroused with a wondrous yearning, so that he longs and is drawn

by nature upward, "to be illumined with the light of life." And this love is called the level of the great beast (behemah rabbah) and the lesser love (ahavah zuta), which is within the worlds. Now, the level of "man" is as it is written, "And upon the likeness," etc., "as the appearance of a man," etc.

That is, the masters of Torah. And this is, by way of analogy, like a man, who has 248 limbs and 365 sinews; whereas the limbs of a beast do not have this number.

So too the Torah is 248 positive commandments and 365 prohibitive commandments, and it is a level higher than love and awe; for love and awe are nothing but "wings" (gadpin) "to fly upward," to the place of the Torah.

2. Now, it is written, "And I was brutish and did not know; I was [like] beasts with You." Behemos ("beasts") is in the plural, for there is another level of "beast" that is above the level of "man," and it is the one called by the name "the great beast" (behemah rabbah), 2

which is the level of great love (ahavah rabbah) that is above the knowledge that is grasped and clothed within the worlds; for it is from the level of the light that encompasses all worlds (sovev kol almin), before which all is considered as actually nothing. [And this is the matter of what is written in Etz Chaim, Sha'ar (Arich Anpin, chapter 4),

that all the supernal partzufim (configurations), of Arich Anpin, Abba and Imma (Chochmah and Binah), Z'eir Anpin (the emotive attributes) and Nukva (the feminine), first nursed from two levels of "the breasts of the beast"; see there.] And from there the level of great mercy is drawn down.

That is, it is like, for example, a king of flesh and blood: because of his loftiness and his exaltation over all the ministers and the peoples, he has the attribute of compassion to a greater degree, having compassion on them all, because they are all lowly and inferior to him.

Therefore the compassion in his eyes is very great, over the magnitude and intensity of their lowliness. And exactly so, as it were, with the Infinite Light (Or Ein Sof), blessed be He: all are nullified in existence before Him, may He be blessed, and all is considered actually as nothing before Him, even the upper worlds,

as it is written, "Behold, the heavens are not pure in His eyes." Therefore the compassion over them is very great: how they are lowly and inferior, in utter lowliness, relative to Him, may He be blessed; so much so that even upon the level of the upper and lower Gan Eden the compassion mentioned above falls [as is written about this on the verse

"For the mountains may depart," etc.]. For what Gan Eden is, is that "the righteous sit and delight in the radiance of the Shechinah (Divine Presence)," etc.; and this is nothing but a radiance and illumination that spreads forth from Him, may He be blessed.

But in Him, in His very self and His glory, this does not apply at all; for all are nullified in existence before Him, may He be blessed, and are included in His unity and oneness, and there is nothing there by itself to which the name of a thing and an entity by itself could apply,

such as Gan Eden, etc. [And see what is written in the discourse beginning "I will sing to Havayah, for He is highly exalted," in Parshas Beshalach, on the matter of the hidden world (alma de'iskasya).] And even the level of Eden, which is above the level of Gan ("garden"),

which is the level of Chochmah (wisdom): of it is said, "You have made them all with wisdom," for it is considered the level of physical making (asiyah) relative to the Holy One, blessed be He. And the compassion over this is very great: how they have descended so far, to the level of "below," as to be considered as actually nothing before Him, as mentioned above.

From this the thoughtful person will reflect, so as to arouse great mercy upon his soul, that is, upon the spark of G-dliness within him, which is actually "a part of G-d above," from the level of G-dliness: "And I, Havayah, have not changed"; "was, is, and will be"; and "You are He before the world was created," etc. 3

And it is imprisoned and bound in the vanities of the world, which conceal and hide the light of truth; and he is occupied with the vanities of the world, which are as actually nothing. And even when he is occupied with words of Torah, "if he does it for the sake of his own honor," etc.,

that is, he wants to attain something, to be considered a "something" (yesh) and an entity, then this study is from "under the sun," where "all is vanity and a striving after wind." And when he goes deeply into this matter in contemplation, each person according to what he knows and recognizes of himself,

for "a person knows his own soul," he will arouse great mercy and abundant pity: how he is in utter lowliness and utterly far from G-d.

And through this his soul will live, actually like the Resurrection of the Dead. For the Resurrection of the Dead will come about through dew, as it is written, "For Your dew is a dew of lights"; and it is "the dew that drips from the mouth of Atika (the Ancient One)," etc.

That is, there will be a revelation of G-dliness, at the level of an abundant and mighty revelation, from the Source and Life of all life, the Infinite One (Ein Sof), blessed be He; and "the glory of Havayah will be revealed" so greatly that even in a place where there was a tiny bit of life-force and existence,

they will be aroused and rise upward, to be included in the One and nullified like the nullification of a candle before a torch; and they will be gathered from all the places where they were banished. And through this they will be able to receive abundant life-force, to revive the dead, because there remained in them a "measure of life" (kista dechayusa).

And exactly so a person will revive his soul, which is imprisoned and bound in the vanities of the world and is considered as dead, as it is written, "And he made his grave with the wicked," and as our Sages, of blessed memory, said, "The wicked in their lifetime are called dead"; for even the life-force within them is reckoned as dead.

And through the arousal of the level of great mercy from Above, through this the life-force is aroused and gathered from every place in which there is a tiny bit of a "measure of life" (kista dechayusa), to its source and root; and he will receive abundant life-force to revive his soul.

3. Now, the drawing down of the level of great mercy mentioned above is through the Thirteen Attributes [of Mercy]. That is, since it is great mercy without limit, 4

it is impossible for it to be clothed within the worlds except through contractions (tzimtzumim), by way of the Thirteen Attributes, which give a measure and proportion so that the worlds can receive it. [And this is the matter of "Like the good oil," etc.,

"running down upon the beard," etc.; and as is written in the Zohar, Part I (page 88a), "It is oil and it is dew," and it "runs down upon the beard": it is drawn down and clothed in the Thirteen Attributes, which are the level of the thirteen tikkunim of the beard (tikkunei dikna).

And this is what the Ramaz wrote in his commentary on Vayikra (on page 15b) and in Parshas Emor (on page 94a), in the name of the Likkutei Torah of the Arizal, Parshas Toldos: that in the beard there are two levels, the hairs and the inner [level], etc.;

see there.] And this corresponds to the twelve tribes and the tribe of Levi, which includes them all. And therefore we say Selichos and the Thirteen Attributes from Rosh Chodesh Elul onward, for that is the time of the arousal of the level mentioned above.

And this is what is written: "Great are Your mercies, Havayah; according to Your judgments, grant me life." For through the level of great mercy, life-force is drawn down to such an extent that even in the place of "Your judgments," grant us life; and as we say, "Inscribe us for a good life." And this is what is written: 5

"For Avraham does not know us, and Israel does not recognize us; You, Havayah, are our Father." That is, "Havayah our Father" is the level of great mercy mentioned above. [It can be explained along the lines of what the Ramaz wrote in Parshas Emor, there: that the existence of Abba receives its flow from the inner level of the beard, etc.;

and see what is written on this verse, "For Avraham," etc., in connection with Megillas Esther.] And therefore during the Ten Days of Teshuvah we say, "Our Father, our King."

And this is above the rank of the Patriarchs, who are themselves the Chariot; and as it is written, "But by My Name Havayah I was not known to them": that is, they did not have knowledge of and connection with the Name of "Havayah our Father," which is the level of great mercy mentioned above.

And this is what is written of the manna, which is the level of the dew, the level of great mercy: "which your fathers did not know," for the Patriarchs had no knowledge of it

(and see on this in [Midrash] Rabbah, Bamidbar, at the beginning of section 1; at the end of Parshas Re'eh; Parshas Acharei, at the end of section 22; in Koheles Rabbah, in the section "When goods increase," page 93b). "In order to make you know that not by bread alone does [man] live," etc.

The meaning is along the lines of what our Sages, of blessed memory, said: "Whoever says, 'I have nothing but Torah,' does not even have Torah." For it is not by this that man lives.

That is, the supernal Man (adam ila'ah), who is "upon the likeness of the throne," etc., along the lines of the saying of our Sages, of blessed memory, "Israel sustain their Father in Heaven." "But by everything that comes forth from the mouth of Havayah," etc.: that is, through contemplation, as one reflects and contemplates that the Torah is "what comes forth from the mouth of Havayah" and the speech of the Omnipresent, and "the Torah and the Holy One, blessed be He, are all one."

And this is the matter of "the dew of Torah," as our Sages, of blessed memory, said: "Whoever occupies himself with Torah, the dew of Torah revives him"; which is from the level of the light that encompasses all worlds (sovev kol almin), only that it became physical in physical letters, upon the scroll, in ink. [And see what is written on the matter of the dew of Torah in the discourse beginning "Give ear, O heavens," etc., "my speech shall distill as the dew," and in the discourse beginning "He will revive us after two days."]

And this is "in order to make you know": that is, through the manna this will be made known to you, that it is the level of dew, "which your fathers did not know," as mentioned above; and nevertheless "He fed you," for it became physical, to the point that they "pounded it in a mortar." And from this you will understand the matter of the Torah, which is "what comes forth from the mouth of Havayah," as mentioned above, only that it descended and was clothed, etc.

And therefore it is through this that man lives. [And see further on the meaning of "For by everything that comes forth from the mouth," etc., in the Zohar, Parshas Yisro, page 81b; Pekudei, 253a; Naso, 122b and 123a; Vayechi, page 203a.]

LIKKUTEI TORAH • PARSHAS EIKEV • MAAMAR 2

ואכלת ושבעת וברכת וגו׳

And you shall eat and be satisfied, and you shall bless

◇

"And you shall eat and be satisfied, and you shall bless," etc. Our Sages, of blessed memory, said in chapter 7 of Berachos (48b): "'And you shall bless': this is the blessing 'Who sustains' (Birkas HaZan); 'for the land': this is the blessing for the land; 'the good': this is 'Who builds Jerusalem,'" etc. 1

And there (49a) [the Talmud] raises a difficulty against Rabbi, who said that one does not conclude [a blessing] with two [themes], from the fact that we conclude "for the land and for the food"; and it answers: [it means] a land that brings forth food.

We need to understand why he needs to mention food at all in the blessing for the land, since food seemingly belongs to the blessing "Who sustains," for which they established a blessing of its own.

But the explanation is this. It is stated there, just before this: "Moshe instituted for them the blessing 'Who sustains' at the time the manna came down for them; Yehoshua instituted for them the blessing for the land once they entered the Land," etc.

And the Rashba raised a difficulty there (quoted in the Beis Yosef, section 187): but we hold, close by, that these blessings are from the Torah! And one may answer that it is the formula that they coined for them, etc.

See there. If so, the wording and formula of the blessing "Who sustains" belong specifically to the coming down of the manna. Therefore we mention, in the blessing for the land as well,

"and for the eating of food," and we also conclude "for the land and for the food," even though food was mentioned in the blessing "Who sustains": for that formula refers to bread from heaven, which is the manna.

The food in the blessing for the land refers to bread from the earth. But we need to understand: if so, why is there an obligation even now to bless with this wording of the blessing "Who sustains," although the manna does not come down now at all? 2

To understand this, we must first explain the matter of the manna, of which it is written, "which you did not know, nor did your fathers know." This implies that it is a very lofty level and rank, so that even to the Patriarchs

the level of the source and root of the manna was not known; rather, this is the level of Moshe, as our Sages, of blessed memory, said, that the manna came down in the merit of Moshe. See the Zohar, Parshas Emor (p. 102, end of side b), and the commentary of the Ramaz there.

We also need to understand what is written, "in order to make you know that not by bread alone does man live, but by everything that comes out of the mouth of Havayah does man live."

In the Likkutei Torah of the Arizal it is explained that it means the utterance of the mouth of Havayah that is in the food; but this is somewhat forced. (See what is written on this in the Zohar, Part I, p. 240a; Part II, p. 81b, see there; and in Part III, 47b, 122b, 123a.)

But the matter will be understood by first explaining [the concept of] Tohu (Chaos) and Tikkun (Rectification). In Tohu [the levels] were in a state of yesh (self-standing existence), and therefore there was no inter-inclusion among them;

therefore they are called "the seven points" (see on this in Parshas Emor, in the explanation on "lambs"), and therefore they fell below. This is at the level of the Name Ban, as it is written, "and the earth was tohu (chaos)."

Man, however, is from the level of Tikkun, the Name Mah, which is the level of inter-inclusion, as is explained in the explanation mentioned above. And since the root of the World of Tohu is from the Name Sag, which is above Mah, man is therefore nourished by vegetable and animal [life],

and this is the meaning of [the verse] that man lives by bread, as is written there, and on "The heads of the tribes," and on "Six days you shall eat matzos."

This is the meaning of "bread from the earth": the refinements (beirurim) of Ban, as mentioned above regarding "and the earth was," etc. But as for "but by everything that comes out," etc.: 3

the manna came down by means of the dew, and it is written, "of the dew of heaven"; and this too is "bread from heaven." And of dew it is written, "for a dew of lights," for it is drawn from the level of the lights that are above the vessels. If so, it is above Tohu and Tikkun, like Akudim, which is above Nekudim, etc.

Therefore it left no waste, unlike other food, whose root is from the shattering of the vessels; for it is above the level of refinements.

It is from the level of the crystalline dew (tala divedolcha), which is enclothed in Mocha Stima'ah (the hidden brain), which is above the Chochmah of Atzilus. This is [the meaning of] what is written, "and its appearance was like the appearance of the bedolach," etc. And see what is written on this on "Eat it today," etc.

About this it is said, "not by bread" from the earth "alone" — the refinements of Ban and Sag — "does man" — Mah of Atzilus — "live, but by everything that comes out of the mouth," etc. — from the level that is above Tohu and Tikkun.

(This is like an arousal from above, which is above an arousal from below; this is the level and rank of the dew, as is explained at the end of the discourse beginning "I am asleep," etc. And this is what is said in the Zohar, Parshas Vayikra (p. 17b), on the question "Where do You pasture?": "Mine is a hidden matter," etc.)

Therefore it is said of it, "which your fathers did not know," for they are Chesed, Gevurah and Tiferes of Atzilus, lights in vessels. [And it may be said that Chesed, Gevurah and Tiferes of Atzilus are rooted as high as Chesed, Gevurah and Tiferes of Arich Anpin, which are enclothed in Abba and Imma, "man" [of Asiyah] (of Atzilus), lights in vessels;

but the dew and the manna have their root in Mocha Stima'ah, which is not enclothed, etc., except in the form of hairs, and not in the form of actual vessels and limbs.

This is because it is from the level of Atik, from the lowest level within the Emanator. And this is also the meaning of "I appeared to Avraham," etc.,

"but by My Name Havayah" — the level of Atik, the Name Havayah of above — "I did not make Myself known to them." And this is only the level of Moshe: "and proclaimed: Havayah, Havayah," etc. And see what is written at the end of the discourse beginning "And I pleaded."

Taken simply, it means that the Patriarchs are the level of the emotive attributes (middos) of Atzilus, while the manna has its root in Supernal Chochmah. Therefore it is said, "which your fathers did not know": for the Chochmah that is enclothed in the emotive attributes bears no comparison to the very essence of Supernal Chochmah. See what is written in the discourse beginning "I have come into My garden," etc. 4

Therefore the emotive attributes are called Z'eir Anpin, as is explained on this regarding the Shema in Parshas Va'eschanan; and see what is written in Parshas Va'eira, in the discourse beginning "And Elokim spoke to Moshe," etc., "I appeared to Avraham," etc. See there.]

Therefore Moshe instituted the blessing "Who sustains" at the time the manna came down, for the manna is drawn from the level of Mocha Stima'ah, the source of the Name Mah; 5

and this is the level of Moshe, "and what (mah) are we," which is the level of true self-nullification (bittul), from the level of the higher unity (yichuda ila'ah). Therefore he was "heavy of mouth,"

for "mouth" is the level of revelation and drawing-down, and it is [a state of] yesh relative to the self-nullification of Moshe. See what is written on this in the explanation on "These are the journeys," and see what is written in Parshas Beha'aloscha on "if all the fish of the sea," etc.

Now, even for this drawing-down of the level of Supernal Chochmah to take place, there must be a blessing and a drawing-down; for the essence of the Infinite Light (Or Ein Sof) is far, far above even the level of Supernal Chochmah, 6

only we bless and draw down, so that this descent and drawing-down may come about. This is the meaning of "Blessed are You, G-d," etc., "Who sustains," etc., "in His goodness," etc. — all in the hidden (third-person) form,

for it is a very lofty drawing-down. As is known, the difference between the present (second-person) form and the hidden (third-person) form is that the second person speaks of the drawing-down from the level of the light that fills all worlds (memalei kol almin), the revealed world, whereas the third person is the drawing-down from the level of the light that encompasses all worlds (sovev kol almin).

This is why the formula and wording of the blessing "Who sustains" belong to the level and rank of "bread from heaven," etc.

2. And Yehoshua instituted for them the blessing for the land — Malchus — and it is in the second person: "that You sustain," etc. Therefore the blessing for the land opens with "We thank You," the level of acknowledgment, 7

which is the level of the nullification of yesh, the lower unity (yichuda tata'ah); whereas the blessing "Who sustains" opens with "Blessed," the revelation of the higher unity (yichuda ila'ah), true self-nullification (bittul). [See the Zohar, Vayechi (p. 237), on the matter of Yehudah;

and this is "Yehudah, you," an expression in the second person. See the Zohar, Mishpatim (p. 114a); and see what is written on "And the children of Yehudah shall be gathered," etc., in the Haftarah of Parshas Bamidbar.]

And this is "a land that brings forth food": these are the refinements of Tohu, which Malchus refines; through this they ascend and are included in Atzilus as mayin nukvin (feminine waters), and mayin duchrin (masculine waters) and new intellect (mochin) are drawn down,

just as bread is refined in the stomach and liver and ascends to the heart, etc., and through this it draws down life-force (chayus), so that "man shall live." See what is written on "Shema": shem (name) [and] ayin; Ban [and] 288: there the Name Ban refines and raises the 288 sparks. See there.

Moreover, the mazalos (constellations) have their root in the guardians of the Ofanim, and higher above higher, up to Malchus of Atzilus, "the word of Havayah," as is mentioned in the discourse beginning 8

"When you go out." And see on this in the explanation of "The heads of the tribes": the ten utterances, which are the life-force of the inanimate, vegetative and animal [realms], are from the level of the Ten Sefiros of Ban of Malchus of Atzilus. Therefore it is called "a land that brings forth food."

This is why we say "food" in the blessing for the land, "and for the eating of food, that You sustain," etc.: that is, drawing the power down into the land, which is the level of Malchus, to refine the refinements of the 288 sparks and raise them up from the shattering of the vessels.

This is also why this blessing opens with acknowledgment and closes with blessing, "and we bless You," etc. For "blessed" is a drawing-down from the level of Supernal Chochmah, true self-nullification, whereas acknowledgment is the level of the lower unity, the nullification of yesh, as mentioned above. 9

But even for there to be the nullification of yesh, there must be a blessing and a drawing-down for it from the level of the higher unity, that is, from the level of the blessing "Who sustains"

of the higher unity, which we say first; for from there the level of blessing is drawn into the blessing for the land as well, so that there may be "a land that brings forth food," the nullification of yesh. As is said in the Zohar at the beginning of Parshas Tazria (42b)

on "She bestows good upon him": this is the refinement of the good of the 288 sparks. "When? At the time that those 'days of heaven' shine upon her," etc.: that is, a drawing-down from the level of the higher unity into the lower unity, so that there be the nullification of yesh.

Just as the dew of heaven comes down and is drawn to moisten the earth, etc., and likewise the rain of heaven, and through this it arouses the earth and gives it power to grow all kinds of food;

and also as it is written, "with the bounty of the produce of the sun": when the sun shines on the earth and strikes it with force — as is known, the lower air near the earth is hotter than the middle air, etc. —

through this it brings forth the produce of the earth. It follows that although the earth brings forth food through the power of growth within it, from the utterance "Let the earth sprout grass," etc.,

nevertheless this is only through its receiving dew, rain and the light of the sun from heaven. Likewise, "there is no blade of grass below that has no mazal above that strikes it and tells it, Grow!"

So too above: although the Name Ban, which is the level of "earth," refines the refinements of the 288 [sparks], as mentioned above, so that there be the nullification of yesh — and this is the meaning of "bread from the earth" —

yet this is through a drawing-down from the level of the "days of heaven" that shine upon her, that is, from the level of the dew of heaven, which is the blessing "Who sustains," corresponding to the manna, which is the level of dew.

Moshe, too, is the level of the sun, as is known, as is explained on "And I pleaded," etc.; and precisely through this the power is drawn into the earth to refine and to bring about the nullification of yesh in Beriah, Yetzirah and Asiyah, etc.

And see what is written in Parshas Shelach, in the discourse beginning "And it shall be to you as tzitzis," on techeiles, "the blue light," which consumes the yesh and is drawn from "the white light"; and like "this one shall be called woman, for from man she was taken," etc. See there at length.

In the same way one will understand what is said in the Zohar, Vayigash (end of 207b), on "and you shall bless es": "to bless Him," etc. "What is the reason? Because food," etc., "for it depends on mazal," etc.

See there at length. That is, one must draw the drawing-down from the level of the higher unity into the level of the lower unity, which is called es, so that through this there will be "a land that brings forth food," etc. And see the Zohar, Parshas Terumah (171a).

And since the main intent of the blessing for the land is for the sake of this refinement, "to bring forth bread from the earth," this is not like concluding with two [themes]; rather, it is one: "a land that brings forth food," etc.

The meaning of "for having given our fathers as a heritage a desirable, good and spacious land" is this. Although the higher unity is higher than the lower unity, nevertheless the purpose of creation is that there be a dwelling place specifically among the lower realms, that there be yesh and the nullification of yesh; as is known concerning Yisrael, "for you have striven with Elokim" — specifically —

for "laughter has the Name Elokim made for me," etc., as is explained in the discourse beginning "I [am Havayah]" of the passage of tzitzis; and see what is written elsewhere, in the discourse beginning "And I pleaded," on Israel's counting by the moon; and what is written in the discourse beginning "Return, O Israel," at "For with You is forgiveness, so that You may be feared."

The source of the drawing-down of this nullification comes from the level of "land," which is the 10
level of Malchus of Atzilus — "this is the gate to Havayah" — for she receives from far, far above, for "their end is embedded," etc.; and precisely from her the power is drawn into Beriah, Yetzirah and Asiyah, so that there be the nullification of yesh.

Therefore it is called "a desirable land," "a land of desire": that is, the desire and will above that there be the nullification of yesh into ayin (nothingness). As is written in Etz Chaim, at first the drawing-down was from the level of

"for He desires kindness," whereas now it is through the deeds of the lower beings; and of this it says, "for having given our fathers as a heritage a desirable land," etc.

[And see what is written on this further on, on the meaning and significance of its being called "the land of Canaan," a term for a merchant; and see the Midrash on Psalms (section 5) on "For the conductor, upon the nechilos."]

That is, so that in them and through them there be this elevation and drawing-down of a dwelling place among the lower realms; and this is because Israel arose in Thought.

Therefore they have the power to draw the revelation down below as well, as is explained elsewhere, in the explanation on "My dove," that this Thought is an encompassing level that includes Atzilus, Beriah, Yetzirah and Asiyah, etc.

Therefore we say the blessing "Who sustains" first: this is like the level of "for He desires 11
kindness"; and afterwards the blessing for the land: this is the drawing-down through

the deeds of the lower beings. And the meaning of "and spacious" is like "Your commandment is exceedingly broad": to draw down the revelation of the level of the light that encompasses all worlds (sovev kol almin), which is above the kav (line of light), etc. See what is written in Parshas Va'eira, in the explanation on "Therefore say."

And this is "and for having brought us out of the land of Egypt," the level of constriction and limi- 12
tation, etc. And first "and blessing You" — we, the children of Israel — and afterwards "may Your Name be blessed in the mouth of every living being." See what is written on this at the end of the discourse beginning "And all the people saw."

This is why we say this verse, "And you shall eat and be satisfied, and you shall bless," in the blessing for the land: for the main purpose of the drawing-down of the blessing "Who sustains," too, is for the sake of the blessing for the land; that is, from the higher unity the power and strength are drawn to the lower unity, so that there be the nullification of yesh.

Now even in the days of Moshe, before they entered the Land, they mentioned the blessing for the land, for the level of the nullification of yesh, only it was then in a different wording,

and it was also included within the blessing "Who sustains" said over the manna, as the Magen Avraham writes (section 191), that by Torah law it suffices if one says a single blessing for all three, etc.;

only afterwards, when the manna stopped coming down and they entered the Land, Yehoshua instituted the blessing for the land as a blessing of its own, etc. And so the Rashba's difficulty is resolved.

3. This is also why one must mention covenant and Torah in it, and if he did not mention them he has not fulfilled his obligation. The explanation is this: 13

this drawing-down from the level of the higher unity of Supernal Chochmah, which is the blessing "Who sustains" — for this drawing-down to be drawn into the lower unity in the blessing for the land is through covenant and Torah.

For Moshe said, "for I am heavy of mouth and heavy of tongue," etc., and the Zohar explains: "heavy of mouth" with regard to the Oral Torah, "heavy of tongue" with regard to the Written Torah.

That is: "Malchus is the mouth; we call it the Oral Torah," which is the level of revelation below. The Written Torah too, though it "issues from Supernal Chochmah," is nevertheless what is enclothed in Z'eir Anpin, 14

which is the level of the emotive attributes (middos): fit and unfit, as is explained elsewhere in the discourse beginning "The heavens are My throne," etc. And Moshe is the very essence of Supernal Chochmah

as it cleaves above, in its root; therefore he could not lower himself to be at the level of drawing-down and revelation below, but only to be bound to his source, etc. See what is written on this in the explanation on "My dove."

But the Holy One, blessed be He, answered him, "and I will be with your mouth," etc. It follows that the Torah is the intermediary that connects and draws down from the level of the essence of Supernal Chochmah, the hidden Chochmah (Chochmah Stima'ah), into the level of the lower Chochmah (Chochmah Tata'ah),

which is the level of Malchus. See what is written along these lines on "My dove": the Torah connects the level of the source of the souls of Israel, which arose in Thought, with the level of the soul as it spreads into the body; and above, this is the connection and drawing-down from the level of the hidden Chochmah and Keser (the Crown) into Malchus of Atzilus, and this connection is through the Torah,

which is the Chochmah of Atzilus. See what is written in the discourse beginning "So that you may fear Havayah." In the same way here: the drawing-down from the level of the blessing "Who sustains,"

which is the level of the manna, drawn from Mocha Stima'ah, the crystalline dew — for it to be drawn into Malchus of Atzilus, which is the level of "the land," is through the Torah, which is from the level of Chochmah, Binah and Daas of Z'eir Anpin.

And this is "Wisdoms cry aloud outside": for there to be revelation outside, that is, in Beriah, Yetzirah and Asiyah, is precisely through "wisdoms," that is, two levels of wisdom; that is, for there to be the drawing-down from Supernal Chochmah is through the Torah — "and she filled her pitcher," etc.

See what is written on this in the discourse beginning "Remember the Shabbos day to sanctify it," and see the Mikdash Melech in the commentary on the Zohar, Parshas Toldos (141b), on the meaning of "Wisdoms outside"; and see further on.

In the same way one will understand the Midrash Rabbah (Parshas Vayechi, chapter 98): "Another explanation: 'Yissachar is a strong-boned donkey': the fruits of Yissachar were large," etc.,

"because they occupied themselves with Torah," etc. See there. That is, the blessing for the land comes precisely through Torah, for the reason mentioned above.

(In another way one may explain "Wisdoms outside": for the drawing-down from the level of Supernal Chochmah to be outside, in Malchus, the source of Beriah, Yetzirah and Asiyah, there must be a drawing-down from the hidden Chochmah of Atik, which is above

the Supernal Chochmah of Atzilus, for before Him Atzilus and Beriah, Yetzirah and Asiyah are equal; therefore precisely from there the power is drawn for the drawing-down to be outside as well, like "Who is enthroned on high," etc., "Who looks down low," etc. And so the meaning is implied in the Idra)

(131b and 140a), and in Parshas Va'eschanan (262a). See what is written on this above, in Parshas Beha'aloscha. Along the same lines it may also be said regarding the mention of Torah in the blessing for the land:

although the Torah is called "the fallen fruit (novlos) of wisdom," as mentioned above regarding "The heavens are My throne," etc., and regarding "heavy of mouth," etc.,

yet in truth, for there to be a descent and drawing-down from Supernal Chochmah into this level is through a drawing-down from far above Chochmah; as is explained at length elsewhere, with an example of this from "And he spoke three thousand parables," etc., in the discourse beginning "Go for yourself from your land."

15 And this is the meaning of "and I will be with your mouth." As is also explained in the discourse beginning "And I was with Him as an amon," the Torah praises itself for this quality of hers, that she can descend to be at the level of amon, a tutor — which Moshe could not descend to be, at this level, as it is written,

"that You should say to me, Carry them in your bosom, as the nurse carries," etc. Only, this is through a drawing-down from the level of Anochi ("I"), "Who I am," specifically.

16 This is what is said in the Midrash Rabbah on "These are the words that Moshe spoke": "Before he merited the Torah, it is written, 'I am not a man of words'; once he merited the Torah," etc., "'These are the words that Moshe spoke.'"

It follows that although his being "heavy of mouth" and "not a man of words" stems from his being of the level of Supernal Chochmah, which cannot come into the revelation of the chain of descending worlds (hishtalshelus) at the level of mouth and speech, nevertheless, that through the Torah he merited to speak "these words," etc., is a higher level still.

17 And how is this? Surely it is only because, for this drawing-down from the level of Supernal Chochmah into the level of speech, there must be a drawing-down from the level of Keser (the Crown), which is above even Supernal Chochmah, as is explained along these lines elsewhere, on "I will exalt You, Havayah, for You have drawn me up."

In the same way one may also explain the mention of Torah in the blessing for the land. For "bread from heaven" is Z'eir Anpin of Atzilus and Supernal Chochmah; and although its root is from the crystalline dew, that is, its root is from there,

nevertheless it is called "bread from heaven," because its drawing-down below is at the level of "heaven," that is, Z'eir Anpin of Atzilus. And for there to be a drawing-down from this level into the "land,"

that is, the blessing for the land, is through the Torah, as with "and I will be with your mouth" said of Moshe. And this is "And you shall eat and be satisfied, and you shall bless es Havayah."

Es specifically: that is, the level of the supernal speech, which is the level of the twenty-two letters from alef to tav, as is explained elsewhere. Thus, for this blessing to be, it must be through the Torah.

Further on it is explained that the meaning of "Wisdoms outside" is Supernal Chochmah and the lower Chochmah, which is the level of Malchus; and so the meaning is implied in the Zohar, Parshas Toldos, there.

The obligation to mention the covenant in the blessing for the land will be understood along the lines of what is said in the Zohar, Parshas Mikeitz (198a), on "And Yosef was the ruler over the land" — he illuminates her and nourishes her — "he is the provider for all the people of the land,"

"for that river which flows and goes forth: from it all are nourished." That is, the main one who draws down and bestows into the level of "land," which is Malchus, is Yosef, the supernal tzaddik (as is also said further in the Zohar, Parshas Vayishlach, p. 168).

"And if you ask, why Yosef more than all of them? But surely Yosef alone is like all of them, because he is called tzaddik, and he it is who illuminates the moon more than all of them," etc.

See there; and in the Zohar, Vayeitzei (end of 162b). And this is as it is written, "Yours, Havayah, are the greatness and the might," etc., "for all that is in heaven and on earth; Yours, Havayah, is the kingship," etc. For

"Yours, Havayah, are the greatness" means that the emotive attributes (middos) of Atzilus are in a state of "Yours," a state of actual self-nullification before the Infinite Light (Or Ein Sof), blessed be He, Who is not any of these attributes at all; and this is the level of the higher unity (yichuda ila'ah).

"And Yours, Havayah, is the kingship": this is the lower unity, the nullification of yesh. And the 18
drawing of the nullification from the higher unity to the lower unity is through "for all that is in heaven and on earth," which the Targum renders "that holds fast to heaven and earth": this is the level of Yesod (foundation), which binds and draws from the level of heaven, which is the higher unity, to the level of earth, which is the lower unity.

Therefore one must mention the covenant before the Torah in the blessing for the land. This is along the lines of what is said in Pri Etz Chaim, Sha'ar HaSukkos, chapter 2, on the meaning of "From all my teachers I have gained understanding": the level of "all" is the teacher, which draws the Torah into the level of Malchus, and is called "he who understands a matter." See there.

And this is "And You fulfilled Your words, for You are righteous," etc. And see the Zohar, Parshas Terumah (p. 168b), on covenant and Torah in the blessing for the land.

And in Tola'as Yaakov he wrote: "One must mention covenant and Torah in it — the mystery of peace and truth, which cleave to the Land of Life, and from them it receives its flow;

and one must mention the covenant before the Torah, for such is the order from below upward; and further, the covenant is the gateway by which to enter the Torah." End of quote. And see what is written in the discourse beginning

"To understand the matter of the heart," regarding "Blessed," which is Yesod of Abba, etc.; and see the Arizal's Likkutei Torah, Parshas Eikev, on "a land of olive oil"; and see the Zohar, Part III, Bechukosai (end of 113b),

on "And I will give peace in the land"; and see what is written in the discourse beginning "The Song of Songs," on the meaning of "which is Shlomo's," and in the discourse beginning "Go out and see," at "upon King Shlomo," the King to Whom peace belongs. And this is why we say, "Just as he has entered the covenant, so may he enter into Torah."

4. (Further, one may explain in another way why the covenant must come before the Torah. This is by first noting that the level of Yesod (foundation) is, by way of analogy, the bond by which a father binds his intellect to the intellect of his son when he studies with him, with love and longing, etc., 19

as in "more than the calf wants to suckle, the cow wants to nurse." This bond is drawn from a high place, from the level of the one who understands (maskil); therefore precisely one whose intellect is greater can bestow more, etc., unlike one whose intellect is not so great.

In the same way above: from the level of "Who is enthroned on high," etc., comes "Who looks down low upon heaven and earth," because before Him heaven and earth are equal.

And so it is explained in Pri Etz Chaim, Sha'ar HaAmidah, chapter 14, on the intention of "Who possesses all": Yesod of Z'eir Anpin, which is called "all," is formed through the upper mazala of the beard of Arich Anpin. And this is what our Sages, of blessed memory, said, that sustenance depends on mazal; and the Zohar explains, Vayigash)

(p. 207, end of side b, and p. 208a), and in Parshas Vayeira (p. 115a), that mazala is "the river that flows and goes forth," which is the level of Yesod. That is, even though the land,

which is the level of Malchus, is what brings forth food, nevertheless the root of the drawing-down must be from far, far above, as is explained in the Zohar, Parshas Terumah (p. 170b).

This drawing-down is through the level of Yesod, which joins and draws from the level of the higher unity (yichuda ila'ah) into the lower unity, as mentioned above. Therefore it is called mazala, from the expression "water shall flow (yizal)": it makes flow and draws the drawing-down from the level of the light that encompasses all worlds (sovev kol almin) and the higher unity, etc.; and also because its root is from the mazala of Arich Anpin, as mentioned above. Moreover,

Malchus is called the lower Chochmah (Chochmah Tata'ah), as is known from "Chochmah at the head and Chochmah at the end." That is, Chochmah is the level of self-nullification (bittul);

therefore the Infinite Light (Or Ein Sof) rests specifically in Chochmah. And there are two levels of Chochmah: Supernal Chochmah is the true self-nullification, in which and through which the Infinite Light rests and is drawn into Atzilus — the higher unity;

and the lower Chochmah is the nullification of yesh, and it is the source of the nullification of Beriah, Yetzirah and Asiyah — the lower unity; as is explained on this in the discourse beginning "For Avraham did not know us."

Now, just as the Supernal Chochmah of Atzilus "comes from ayin (nothing)" — from the level of Arich Anpin, which is Keser, which is the level of the upper mazala, the thirteen tikkunim of the beard: "Abba suckles from the mazala" — so too the lower Chochmah is drawn from Z'eir Anpin; for Z'eir Anpin, relative to Malchus, which is called the lower Chochmah, 20

is like the level of Arich Anpin relative to Supernal Chochmah, as is explained elsewhere. Also, from Tiferes of Z'eir Anpin the Keser of Nukva is formed. Therefore Yesod of Z'eir Anpin, in which and through which the drawing-down from Z'eir Anpin to Malchus is drawn, is called mazala.

And this is the lower beard: "Great is circumcision, for thirteen covenants were made over it." Just as there are thirteen tikkunim of the beard in the upper beard of Arich Anpin, so there are also in the lower beard, at the level of Yesod, etc., as is written in the Arizal's Likkutei Torah, Parshas Kedoshim.

And this is "If not for My covenant by day and night, I would not have set the ordinances of heaven and earth": for the drawing-down from the level of heaven — the higher unity, the light that encompasses all worlds — into the earth — the lower unity — is through the level of the covenant, which binds and joins, etc. 21

Therefore in the blessing for the land one must mention the covenant, as mentioned above, for through this the blessing is drawn into it from the level of the blessing "Who sustains," the level of "bread from heaven." And see the Zohar, Parshas Vayechi (246a),

on “From Asher, his bread shall be rich,” etc. And according to the above, one may explain in another way why the covenant must come before the Torah: because “this one was given with three covenants and that one with thirteen covenants.” That is,

the Oral Torah is the level of the lower Chochmah, and it receives from the Written Torah through the thirteen principles by which the Torah is expounded, whose root is in the thirteen tikkunim of the beard.

Therefore our Sages, of blessed memory, said, “An elder (zaken) is one who has acquired wisdom.” And this is the covenant, which is the level of mazala, a drawing-down from the level of Keser, the thirteen tikkunim of the beard.

Therefore the covenant must come before the Torah, for it is what joins and draws to the “land,” which is the Oral Torah, from the level of “heaven,” which is the Written Torah.

Moreover, the Written Torah too has its root in Supernal Chochmah, while circumcision, “over which thirteen covenants were made,” is the thirteen tikkunim of the beard of Arich Anpin; and, as mentioned above, the root of Yesod is drawn 22

and formed from the level of Arich Anpin. And see what is written in the discourse beginning “Go for yourself” on Avram and Avraham: the level of Av ram (“exalted father”) is Supernal Chochmah, and a hei was added to it to become Avraham, and this was through circumcision, etc. See there.

And see what is written on circumcision in the discourse beginning “For the conductor, on the eighth.” This can also be understood in [terms of] divine service: the covenant is the level of attachment, longing and great love, from the level of the light that encompasses all worlds; it is the level of “with all your might,” as is explained further on, 23

and it is the level of the desire of the heart (re’usa deliba), which is the level of Keser. And the Torah is from the level of Chochmah, and it was enclothed in three levels, thought, speech and action, for the Torah must be fulfilled in these three levels; and this is why it was given with three covenants,

that is, to draw it into the three worlds of Beriah, Yetzirah and Asiyah, which are the levels of thought, speech and action. Of this it is said, “For My glory I have created it, formed it, and also made it,” and “there is no glory but Torah,” etc.; that is, the drawing of Atzilus into Beriah, Yetzirah and Asiyah.

But the covenant and the desire of the heart are the level of Keser, which binds and joins the Emanator, the Infinite One (Ein Sof), blessed be He, with the emanated beings.

And see what is written on "That you may enter into the covenant," etc., in Parshas Nitzavim. 24
Therefore the covenant must come before the Torah: for it is the drawing of the Infinite Light (Or Ein Sof), blessed be He, into Chochmah through Keser, and afterwards it is drawn from Chochmah, which is the Torah, into thought, speech and action, [in] Beriah, Yetzirah and Asiyah.

This is close to what was explained above regarding "and I will be with your mouth," etc. And therefore, "whoever says, I have nothing

but Torah," etc. And see what is written in the explanation on "There are sixty queens," etc., "My dove is one," etc., regarding "the early pious ones," etc.,

"that because," etc. See there. And what is written in the discourse beginning "My dove, in the clefts of the rock," on the idea that first there must be "Arise, go," and afterwards "my beloved," etc.

And in the Arizal's Likkutei Torah, Parshas Kedoshim: from the lower beard of Arich Anpin, that is, from Yesod of Arich Anpin, the upper thirteen tikkunim of the beard of Z'eir Anpin are drawn and formed. And this is why the covenant is put before the Torah:

for from the level of the covenant and Yesod of Arich Anpin the Torah is drawn, which is the level of Z'eir Anpin, etc., which is called "an elder (zaken), one who has acquired wisdom," etc., through receiving from Yesod of Arich Anpin. See there, in the Arizal's Likkutei Torah.

(And see what is written at the end of the discourse beginning "When Israel put 'we will do' before 'we will hear.'") Nevertheless, the way explained in section 3, regarding the reason for putting covenant before Torah, seems the main one, and simpler.

And this is "And you shall eat and be satisfied, and you shall bless es." The Zohar, Parshas Terumah (153b), explains that "and be satisfied" is the drawing-down of will (ratzon), as it is written, "and we were satisfied with bread, and were well,"

that is, to draw down the level of "You open Your hand and satisfy every living thing with will," and through this, "and you shall bless es."

The explanation is this: "every living thing (chai)" is the level of the tzaddik, the foundation of the world, as it is written, "Yosef my son is still alive (chai)," and it is also called "all," as mentioned above.

And this "will" for "every living thing" is the level of Keser, from which Yesod is drawn, as mentioned above regarding "Who possesses all"; and it is the drawing-down of the Infinite Light, blessed be He, the light that encompasses all worlds (sovev kol almin), "from world to world,"

that is, through "You open Your hand," which is the thirteen tikkunim of the beard, the upper mazala, through which "and satisfy every living thing with will."

And this is also the drawing-down of will and great love in a person's soul, the level of the desire of the heart. Through this the soul is also called "the soul of every living being," which issues forth from that Life of the worlds, as is said in the Zohar, Parshas Terumah (138a),

so that through this, "shall bless es Your Name," which is the level of Malchus, as is said in the Zohar there and explained elsewhere. And this is the meaning of "and you shall be satisfied, and you shall bless es."

That is: through the level of "and satisfy every living thing with" the supernal "will," through this, "and you shall bless es Havayah" — es specifically, which is

the attribute of His kingship, may He be blessed, to draw into it from the level of the light that encompasses all worlds, as explained above. And see what is written on "You open Your hand," etc., in the discourse beginning "For the mountains shall depart, but My covenant of peace shall not be moved."

5. And the meaning of "'the good': this is 'Who builds Jerusalem.'" Now, we need to understand: the land is the level of Malchus, and Jerusalem too is Malchus of Atzilus; if so, seemingly they are one and the same. 25

We must first explain "and for life, grace," etc., which is also mentioned in the blessing for the land. It will be understood from what is said in the Zohar at the beginning of Parshas Tazria on "She bestows good upon him

and not evil, all the days of her life": "She is destined for good," etc., "and not evil, because it is written, 'and the Tree of Knowledge of good and evil.'

'Good' — when? At the time that those 'days of heaven' shine upon her," etc., "which are 'the days of her life,' because the Tree of Life sends her life." End of quote.

For it is known that there are two levels, mayin nukvin (feminine waters) and mayin duchrin (masculine waters). The mayin nukvin are what Malchus refines in Beriah, Yetzirah and Asiyah from kelipas nogah, which is the level of yesh and a separate thing, so that it be included in the level of self-nullification — and this is the nullification of yesh. Afterwards mayin duchrin are drawn down,

which are from the level of the Name Mah, true self-nullification, to refine the mayin nukvin until they are included in actual G-dliness, to be at the level of the self-nullification that is in Atzilus, the higher unity, [where] "He and His life-forces and His vessels are one," as is explained in the explanation on "For as the new heavens," etc. See there at length.

It is also explained elsewhere, on the saying of the Ra'aya Mehemna, Parshas Ki Sisa, "a stone to weigh with — this is yud," that the main [power] of begetting is from the level of the mayin nukvin, only that the mayin duchrin refine it; 26

and this is because its root is higher, from Sag that is in the inner dimension of Adam Kadmon, whereas the mayin duchrin, which are from the Name Mah, are only a glimmer, etc.;

as is explained on this in the explanation on "Rise up, O well," etc., regarding "from below upward we do not know," etc. And this is "she is destined for good": that is, through her refining the good from the Tree of Knowledge of good and evil,

that is, from kelipas nogah; for the good that has been refined has its root in Sag, which is above the Name Mah of Z'eir Anpin; and through this Z'eir Anpin is raised to the level of Atik. See what is written in the explanation on "Remember the Shabbos day," etc., regarding "and the chayos carry the Throne," etc.

And what it says, "and not evil," means that there is no admixture at all in the refinement, along the lines of what is written in Sefer Shel Beinonim on "a righteous man who has good": that the evil is turned into actual good; see chapter 10. 27

But the power for this refinement comes specifically through a drawing-down from Z'eir Anpin, for "it is the way of the man to conquer," etc.: through this power and illumination from the level of Supernal Chochmah, which is drawn and enclothed in Malchus, she refines in Beriah, Yetzirah and Asiyah, as mentioned above regarding the blessing "Who sustains" and the blessing for the land, etc.

And this is "at the time that those 'days of heaven' shine upon her," etc.; and this is "which are 'the days of her life'": for the moon has nothing of its own,

and therefore David the King, peace be upon him, had no life [of his own], only what was drawn to him from Z'eir Anpin, which is called the Tree of Life, etc. And this is the meaning of "and for the life, grace and kindness that You have graciously given us," etc.

Now, when Malchus descends and enclothes itself to refine kelipas nogah, it too is then called "the Tree of Knowledge of good and evil," relative to Z'eir Anpin, which does not descend and enclothe itself below; 28

but after the refinement, when she has refined the good from the evil and raises it as mayin nukvin into Atzilus, of this it is said, "She bestows good upon him, and not evil."

And this is the meaning of "'the good': this is 'Who builds Jerusalem.'" For although the land too is the level of Malchus, it is the level of "a land that brings forth food," to refine kelipas nogah, etc.;

but Jerusalem is [Malchus] as she ascends into Atzilus to raise mayin nukvin, the offerings, etc. And this is the level of "the good": that she has already risen from her enclothement in the Tree of Knowledge of good and evil, etc.

And see on this in the Zohar, Parshas Tisa (190a), on "And it shall come to pass at the end of days," etc.: "and it brings out 'the mountain of the House of Havayah': this is good without evil." And as it says in the Gemara, "and so it says, 'that good mountain,'" etc.

And this is "Jerusalem, built as a city that is joined together": that is, through this the light that encompasses all worlds (sovev kol almin), which is the Infinite One (Ein Sof), blessed be He, is drawn and joined to shine in Atzilus — the light that fills all worlds (memalei kol almin).

And this is the meaning of "She bestows good upon him," as mentioned above: an added light is drawn into Z'eir Anpin from a level that is above even the Tree of Life; as is said in the Zohar, Shelach

(159b), on "Is there a tree in it or not (ayin)?": the level of ayin is what is above the Tree of Life.

For the Tree of Life is the level of Chochmah, as it is written, "wisdom gives life," and it is written, "and wisdom comes from ayin (nothing)": Chochmah is called "something from nothing" relative to this level, which is what is not grasped at all and is far, far above the order of the chain of descending worlds (hishtalshelus) — "One, but not in number," etc.

And it is the level of the Life of life, "for with You is the source of life." And see what is written at the end of the discourse beginning "Hear, O Israel," regarding "life and good."

And the meaning of "Is there a tree in it or not (ayin)?" is that the land receives from the level of ayin, which is above Chochmah, for "their beginning is embedded in their end," 29

that is, through the aforementioned refinement of the World of Tohu, which draws from far, far above, etc. Now, the main [time of] this ascent is on Shabbos, and this is the meaning of the double bread (lechem mishneh).

After all this, one will also understand the meaning of the double bread of Shabbos: on Shabbos there is the joining and inter-inclusion of the two breads mentioned above, bread from heaven and bread from the earth, which is the joining of the higher unity (yichuda ila'ah) and the lower unity (yichuda tata'ah);

that is, the higher unity and the lower unity are equal as one, like "'Remember' and 'Keep' were said in one utterance." And so it is in the Zohar, Vayechi (246a):

"'From Asher, his bread shall be rich': this is the bread of Shabbos," etc. "What is the double bread? Two breads: bread from heaven and bread from the earth," etc.,

"and on Shabbos the lower bread is included in the upper bread." And so it is written in the Zohar, Bereishis (47b): "What had been bread of affliction turned to become pannag bread," etc.

For bread of affliction is the lower unity, the level of acknowledgment, bread from the earth; and pannag bread is bread from heaven, the higher unity, the level of blessing; and on Shabbos the lower unity too is at the rank of the higher unity. The reason for this:

during the six days of work there is the descent and enclothement in Beriah, Yetzirah and Asiyah, to refine, that is, through a drawing-down from above to below, in which, from the level of bread from heaven

and the higher unity, [the light] is drawn into the level of earth and the lower unity, to refine. And now, this is the meaning of "A person is obligated to say a hundred blessings every day," as explained above regarding blessing and acknowledgment: the higher unity is the level of blessing,

that is, a drawing-down from the Infinite One, blessed be He, into the Ten Sefiros of Atzilus, each of which is composed of ten, etc.; and this drawing-down is drawn into the level of Malchus and the lower unity. And this is "Do not read mah (what) but me'ah (a hundred),"

and this is the meaning of "And the life of Sarah was a hundred years," etc. Afterwards, on Shabbos, there is the level of ascents; therefore on Shabbos selecting (borer) is forbidden. And this ascent is far, far above, into the Infinite One, blessed be He, the level of

"for with You is the source of life," until the higher unity and the lower unity are included together, like "'Remember' and 'Keep' were said in one utterance," as is explained elsewhere in the explanation on "Remember the Shabbos day," etc. See there at length.

This will be understood in the manner of the Time to Come, "the day that is wholly Shabbos and rest," when there will be a revelation from the very level of the light that encompasses all worlds: heaven and earth, which are the upper and lower Gan Eden, are both nullified before this level; therefore there is then no division into two levels,

as in Gan Eden, where there are two levels of Gan Eden — the upper Gan Eden, which is called heaven, and the lower Gan Eden, which is called earth — as is known from the verse, "Whom do I have in heaven," etc.

This is because in Gan Eden the revelation is from the level of the light that fills all worlds; therefore there is a difference and distinction between the level of heaven and the level of earth; but relative to the level of the light that encompasses all worlds, both are equal. And see what is written on this in Parshas Shelach, on "I [am Havayah]" of the passage of tzitzis.

In the same way is the double bread of Shabbos: the two breads, bread from heaven and bread from the earth, are included as truly one through the ascents of Shabbos, as is explained elsewhere, at the end of Parshas Beshalach.

6. Now we can explain the matter of blessing in general. The commentators, and Rabbeinu Bachya 30
on Parshas Eikev, raised a difficulty: since He, may He be blessed, is the source of blessing, and all blessings descend from Him, then all the beings that bless Him — none of their blessings are worthy of Him,

for He is the primordial Being Who brought all beings into existence, and their existence is only from His existence, and His existence suffices in itself and does not need anything else at all.

If so, if they bless Him all day and all night, what is increased by this? Or what will they give Him, or what will He take from their hand?

Now, in the Gemara, chapter 9 of Bava Metzia (p. 114b), they said, "Excluded is hekdesh (consecrated property), which needs no charity but needs blessing." The Sages, of blessed memory, stated explicitly that hekdesh needs blessing

but does not need charity. And they said explicitly in Berachos, chapter 3, "He said to him, Yishmael my son, bless Me"; and likewise in Tractate Shabbos, chapter 9, "The Holy One, blessed be He, said to Moshe, You should have helped Me" — and this is the matter of blessing.

(And see on this in the book Avodas HaKodesh, in the introduction, and within the book, Part II, chapter 7.) The matter is to draw the blessing from the source, which is the Infinite Light (Or Ein Sof), blessed be He, to His glory and the radiance of His preciousness;

that is, from the level of the light that encompasses all worlds (sovev kol almin) into the level of the light that fills all worlds (memalei kol almin). And see the Ra'aya Mehemna at the beginning of Parshas Eikev. This is as is explained in the explanation on "Let them bring a garment," etc.: there are two kinds of drawing-down from the Infinite Light, blessed be He. The first is in the manner of actual infinitude;

and the second is in the manner of limit and measure. That is: the level of the supernal will, the 31
light that encompasses all worlds, is what He, may He be blessed, shines in the manner of infinitude; and there is the level of tzimtzum (contraction) and the vacated space,

which is the withdrawal of the level of infinitude, so that this level be concealed and not shine in a revealed way except in limit and measure; and this is the beginning of revelation, in Chochmah — "You made them all with wisdom," etc. See there.

Elsewhere it is explained that this is the meaning of the two verses, "Heaven and earth I fill" and 32
"The whole earth is full of His glory."

And so it is in the book Avodas HaKodesh, Part I, beginning of chapter 8, in the name of the early authorities; these are his words: "Ein Sof is perfection without lack. If you say that He has

power without limit but has no power within limit, you diminish His perfection," etc. "And the limit that first comes into being from Him is the Sefiros," etc. Thus far his words.

That is, the vessels of the Ten Sefiros. And as is written in Iggeres HaKodesh, beginning of section 33
20, the passage beginning "He and His life-forces are one." And in Me'orei Or, letter gimmel, section 5: "Limit:

from the side of the judgments, which give the measuring line and limit to everything, 'thus far you shall come'; Malchus too is called so," etc. End of quote. And so it is explained in Pardes, in the entry "Limit."

And see what is written in the explanation on "Who has counted the dust of Yaakov, or numbered," 34
that from the level of Malchus is drawn the level of number, which is limit;

except that this number can be at the level of "which cannot be counted," that is, through the drawing-down from the Infinite One, blessed be He, of what shines in the manner of infinitude, when it is drawn from this level into the level of Malchus. In the same way one will understand the matter of blessing, etc.:

that is, blessing is to draw from the level of the Infinite Light, blessed be He, the light that encompasses all worlds, what shines without limit, so that it shines an added light (the level of light)

into the level of the light that fills all worlds. And see what is written on this on "You have captured my heart, my sister, bride"; and in the explanation there it is also mentioned regarding the two levels of illumination mentioned above, that of infinitude and that of limit, and that this is the meaning of "For a G-d of knowledges is Havayah" — two kinds of knowledge, etc. See there.

And see what is written on the meaning of "Lift up your hands in holiness and bless Havayah" in 35
the discourse beginning "Go out and see," and in the explanation on "Many waters" in Parshas Toldos, regarding the hundred blessings.

And in the discourse beginning "Those who come, he will cause to take root," the meaning of baruch (blessed) is explained as from the word bereichah (a pool), which is a drawing-down from concealment into revelation; and so wrote Rabbeinu Bachya on Parshas Eikev.

If so, according to this, the term baruch applies also to the level of the light that encompasses all worlds, namely, that it be drawn from concealment into revelation. This is the meaning of baruch and bereichah.

And see what is written on this on "And in the fourth year all its fruit shall be holy, for praises," and 36
in the discourse beginning "When [Israel] put first," that there must be "those who do His word," for "Yours, Havayah, is the greatness," etc.

See there. And in the discourse beginning "Moshe would speak," on "to rectify the mystery of His Name"; and at the end of the discourse beginning "On the twenty-fifth of Kislev, the days of Chanukah," on Hallel.

And at the end of the discourse beginning "The mezuzah on the right," on "May His great Name be 37
blessed." And what is written on this in the discourse beginning "I am Havayah your G-d" of the passage of tzitzis,

and in the discourse beginning "When Pharaoh sent," on "Blessed is Havayah, the G-d of Israel, from world to world," etc. And concerning this power in a person to draw down, our Sages, of blessed memory, said, "Let not the blessing of an ordinary person be light in your eyes."

That is, because relative to the light that encompasses all worlds nothing bears comparison, etc.; therefore even the blessing of an ordinary person, etc., as is written in the discourse beginning "These are the journeys." But this is through the self-nullification present in everyone, [the readiness] for self-sacrifice (mesirus nefesh) in the Shema, etc.

Summary. (a) The matter of "Moshe instituted the blessing 'Who sustains' when the manna came 38
down": for of the manna it is said, "which your fathers did not know" — see the Midrash Rabbah, beginning of chapter 1.

For bread from the earth is the Tree of Knowledge — "it was wheat" — in which and through which knowledge is drawn; it is what is refined from what fell in the shattering of the vessels. And of this it is said, "not by bread alone does man" of Tikkun "live,"

"but by everything that comes out of the mouth": that is, the source of the mouth of Havayah, which is from the level of Akudim, whose root is from the mouth of Adam Kadmon; and from there is the root of the manna, which is drawn through the crystalline dew in Mocha Stima'ah.

And it is the food for becoming Chochmah, and it is the level above the shattering of the vessels, as it is written, "they die, and not with wisdom." Therefore this was the food of the generation of knowledge, who received the Torah, which "issues from Chochmah," face to face.

And this is "which your fathers did not know," for they are from the level of Chesed, Gevurah and 39
Tiferes; and it is said, "but by My Name Havayah" — Supernal Chochmah — "I did not make Myself known to them."

Nevertheless, even for there to be the drawing-down of Supernal Chochmah there must be a blessing and a drawing-down; and Moshe instituted this blessing. And see what is written at the end of the discourse beginning "And you shall make holy garments."

(b) And the matter of "a land that brings forth food" is through the power of growth within it; that 40
is, through its root in the World of Tohu — see what is written in the discourse beginning "Listen, O heavens" — and through its refining the sparks that fell in the shattering of the vessels, which is the matter of an arousal from below; and through this, an arousal from above: "You have visited the land," etc.

Therefore Yehoshua instituted this blessing; whereas the manna, which is dew, is the level of an arousal from above that is above an arousal from below. And see what is written at the end of the discourse beginning "And I pleaded." Therefore the blessing for the land opens with acknowledgment, "We thank You," and closes with blessing; that is, mayin nukvin (feminine waters) and mayin duchrin (masculine waters).

(c) Therefore one must mention covenant and Torah in it. For in them and through them [the flow] 41
is drawn from the level of the manna and dew of the blessing "Who sustains," which is the inner dimension (pnimiyus) of the Torah, into the level of "land," so that there be "You have visited the land."

And one must put covenant before Torah, for such is the order from below upward. And see the Zohar, Part II, beginning of Parshas Beshalach (p. 44, end of side a): "and a person puts first."

(d) One may further say that the level of Yesod (foundation), the covenant, which is the power of be- 42
stowal, has its root drawn from Keser (the Crown). And see what is written in the explanation on "These are the journeys."

Therefore thirteen covenants were stated concerning it, whose root is from the Thirteen Attributes of Arich Anpin; and therefore one must put it before the Torah, which "issues from Chochmah"; and from there the flow is drawn to the thirteen middos (principles) by which the Torah is expounded, whose root is from the Thirteen Attributes mentioned above.

And this is "And you shall eat and be satisfied," as it is written, "satisfied with favor (ratzon)"; and see Pardes, the entry "Will (Ratzon)." And through this, "and you shall bless" — up to "He who has a good eye shall be blessed."

And the meaning of "and you shall bless es": the letters from alef to tav, which is the level of the light that fills all worlds (memalei kol almin). (e) And the meaning of "'the good': this is 'Who builds Jerusalem'" — "as a city that is joined together." And see what is written in the discourse beginning "The Yom Tov of Rosh HaShanah." That is: although the whole land brings forth food,

yet the main elevation is through the offerings in the Holy Temple, where the main refinement is, for "through Chochmah they are refined"; as is explained elsewhere regarding "He began with the altar and ended with the table."

For although a person's table atones for him in place of the altar, it is not truly like the altar: for "the prayers were instituted corresponding to the daily offerings," etc., and before prayer it is forbidden to eat.

Thus the refinement of the table is not like the refinement of the altar: for at the table the refinement is through Binah (understanding), and at the altar through Chochmah, ko'ach mah (the power of "what").

Therefore, through this, the refinement is in utter goodness, without any admixture, so that darkness is actually turned into light, in the manner of the self-nullification (bittul) of Chochmah, which is truly "and what (mah) are we." And this is the meaning of "a righteous man who has good" in Sefer Shel Beinonim, chapter 10.

And this is "She bestows good upon him." And see elsewhere, on the saying of the Zohar, Part III, Emor (p. 100b), [and] Vayeira (p. 112), on the meaning of the verse "my sister: she is the daughter of my father, but not the daughter of my mother" — then specifically, "and she became my wife."

And this is "this good mountain and the Lebanon," which whitens, etc., through the drawing-down from the level of ayin (nothing). See what is written on Lebanon in the discourse beginning "Listen, O heavens"; and see what is written on "Rise up, O well," and at the end of the discourse beginning "The voice of my beloved," on "skipping over the hills."

Also, the meaning of "the good" is that there all the supernal good is drawn — see the Midrash Rabbah, beginning of Parshas Kedoshim, on Zion. And this is through her being "good," that is, an empty vessel in a state of self-nullification, and a sunken seal;

that is, the level of Jerusalem, Yir'eh Shalem. And see what is written on this in the discourse beginning "And all your children shall be taught of Havayah"; and see Me'orei Or, letter tes, end of section 5: that this is a vessel to receive the level of "the light,

that it was good." And see what is written in the discourse beginning "And Yaakov settled," on "for you shall be to Me a land of desire"; and see the Zohar, Part III, Behar (p. 110b), on "and do good, dwell in the land," and the Ramaz there. And then it is called "the good."

Now, the double bread of Shabbos means that bread from heaven and bread from the earth are joined. And see Me'orei Or, letter lamed, section 21.

(f) And the meaning of "and you shall bless es Havayah" as a whole is to draw the blessing into the light that fills all worlds (memalei kol almin) from the level of the light that encompasses all worlds (sovev kol almin); or, berachah (blessing) is from the term bereichah (a pool): to draw the level of the light that encompasses all worlds from concealment into revelation. 43

LIKKUTEI TORAH • PARSHAS EIKEV • MAAMAR 3

ולהבין שרש טעם קישור וחיבור ושייכות ברית ותורה...

"And to understand the root of the reason for the connection, bond and relevance of covenant and Torah to the Grace after Meals"

◇

And to understand the root of the reason for the connection, bond and relevance of covenant and Torah to the Grace after Meals — "for Your covenant which You sealed," etc., "and for Your Torah," etc., in the blessing of the land — as our Sages, of blessed memory, said, "Whoever did not say covenant and Torah," etc. For, 1

at first glance, an even greater difficulty needs to be understood: from where do we know that the blessing of the land in the present time is [an obligation] from the Torah? For it is written, "and you shall bless … for the land"; one could say that this means at the time when Israel dwell upon their land, etc.

But the explanation is this. The land was given to Avraham in the merit of circumcision, as it is written, "And I will give to you and to your seed after you the land of your sojournings, all the land of Canaan, as an everlasting possession," etc. "And as for you, you shall keep My covenant, you and your seed after you, throughout their generations," etc.

Now we need to understand what inheriting the land has to do with circumcision. Moreover, Israel are faithful to the covenant of Avraham our father, yet they are in another land, and the land has been given into the hands of strangers; where, then, is His promise, may He be blessed, "to you and to your seed after you … as an everlasting possession," etc.? 2

But the explanation is that in truth His promise, may He be blessed, was fulfilled in that He gave Avraham the inheritance of the supernal land of Canaan, in spirituality, and it truly is an everlasting possession for him and his seed. Therefore circumcision applies in the present time, and the blessing of the land too is [an obligation] from the Torah, also in the present time.

The explanation of the matter is this. "Canaan" (Kena'an) is from the language of hachna'ah (submission) and lowliness, the level of self-nullification (bittul), and from the language of "trader" and "merchant," as it is written in Isaiah

(chapter 23, [verse] 8), "whose merchants, whose traders [kin'aneha], are the honored of the earth"; and in Hosea (chapter 12, [verse] 8), "A trader [kena'an], in his hand are scales of deceit."

Now, a trader who acquires some merchandise from the seller [does so] through two things: first, that he performs drawing and lifting [of it] from his fellow's domain into his own domain; and second, that he gives money from his hand into his fellow's hand.

And so it is written, "[Who] acquires all" (see what is written on this in the discourse beginning "O that you were as a brother to me," on [the words] "I would find you outside"; and see Pri Etz Chaim, Sha'ar HaAmidah, chapter 14: that through "acquires," which is the higher mazal (mazla ila'ah), etc.; see there), and this too is along these lines. For

His essence, may He be blessed, is exalted and lofty beyond the worlds, myriads of levels without end above the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin), etc., and there is no comparison, etc. Even the first tzimtzum (contraction) is a great descent for Him, and [is] "the words of a commoner," etc.

And in a single glance He sees and looks to the end of all the generations, as it is said in the Zohar, "With one thought He created the world," and in the Mishnah, "But could it not [have been] with one utterance," etc.

And for the order of the chain of descending worlds (hishtalshelus) to be drawn forth from Him: 3
when it arose in His will, it was "because He desires kindness"; but afterwards it depends on the deeds of the lower beings, for through an arousal from below (isarusa dilesata) [comes] an arousal from above (isarusa dile'eila): "If he sets his heart to Him," etc.,

"To You, Havayah, I lift up my soul." That is, through his contemplating that "the soul which You placed within me is pure," "and You will in the future take it from me," etc.

Therefore, even now he will return it to Him, may He be blessed, even before its time, for he truly despises his life, [desiring] to raise his soul to the source from which it was hewn, to be "bound up in the bond of life with Havayah," literally. (And see what is written on this in the discourse beginning "To understand the meaning of the Thirteen Attributes"; and see Sefer Shel Beinonim, end of chapter 41.)

This is the level of an ascent from below, [from] "the mountains of separation," to raise it to His unity, may He be blessed. This is like the analogy of the drawing and lifting of the acquired object, etc. (And see what is written in the discourse beginning "Who is raised high to dwell"; and this is the meaning of "Draw me, we will run after you," etc.)

And through the arousal from below, "spirit brings spirit," and it draws down spirit: the arousal from above, the level of kesef (money), which is the level of great love (ahavah rabbah) that comes from above: "I have loved you, says Havayah," etc.

As is known, there are two levels of love, "awe and love" [and] "love and awe." The first is a love that is beneath the contemplating intellect, etc.,

and therefore it is within limit and measure, according to the capacity of the intellect. The second is the level of great love, without limit, the level of me'od ("exceedingly"). All of this is as it is written in the Shema: "And you shall love Havayah your G-d … with all your soul," which is the level of the lesser love (ahavah zuta), "To You, Havayah, I lift up my soul," etc.;

and "with all your might (me'odecha)" is the level of the higher love, without limit, the level of me'od. And these are the levels of mayin nukvin (feminine waters) and mayin duchrin (masculine waters), etc. [And this great love is called by the name kesef (silver), in the manner of what is written, "You yearned greatly (nichsof nichsafta) for your father's house."

And this is the meaning of the silver goblet of Yosef, the supernal tzaddik. And this is the meaning of "four hundred shekels of silver, passing to the merchant," which are the four hundred worlds of yearning,

that is, the supernal delight; they are drawn from the level of "passing to the merchant," from the essence of the Infinite Light (Or Ein Sof), which is higher even than the level of the encompassing [lights], as is explained in the discourse beginning "And Yaakov sent"; and see what is written about this at the end of the discourse beginning "This they shall give, everyone who passes among those who are counted."

And see what is written further on the land of Canaan as a term for "merchant," in the discourse beginning "And Yaakov settled."] And this is [the meaning of] "a land flowing with milk and honey." Milk is the level of the growth of the emotive attributes (middos), like milk, which makes the limbs of the infant grow. And so, 4

the great love makes the middos grow. For although at first there was also an illumination of the intellect (mochin) in the middos, nevertheless they were in a state of smallness; and through this higher love they grow, with addition and increase. And honey is sweetness and delight (taanug),

which is the level of "love in delights," as it is written, "Then you shall delight in Havayah," etc. And this is [the meaning of] "a good and broad land": that is, it is broad [enough] to receive within it the level of the Infinite One (Ein Sof), as it is written, "Your commandment is exceedingly (me'od) broad," without limit, etc.

Now, the drawing down of this great love below is the level of the mitzvah of circumcision and peri'ah, the uncovering of the crown (atarah), the level of yud. 5

And see the Zohar, Parshas Pinchas, folio 215b; and see Iggeres HaKodesh, in the [letter] beginning "Israel will be redeemed only through charity." Whereas the foreskin (orlah) is the level of the nurture and hold of the external forces, etc.

And this level — that it be within the power of every soul of Israel — was given to Avraham "as an everlasting possession," etc. And this is the land of Canaan in spirituality: first, the level of submission, self-nullification and self-sacrifice (mesirus nefesh); and through this an acquisition is made, in the manner of the trader, as mentioned above.

Therefore the mitzvah of circumcision applies in the present time, and likewise the blessing of the land is [an obligation] from the Torah, for the land in spirituality was given "as an everlasting possession," etc.

2. But to understand the reason for mentioning covenant and Torah in the blessing of the land: our Sages, of blessed memory, said, "Whoever did not say 'True and faithful' in the evening has not fulfilled his obligation." Now, in "True and faithful" we first say "all this" (kol zos), in the feminine (Nukva), and afterwards "and it is established upon us" (vekayam aleinu), in the masculine. 6

But the explanation is this. It is written, "Behold, I will rain down for you bread from heaven," and it is written, "to bring forth bread from the earth": two kinds of bread. And this is what is written, "Wisdoms cry aloud outside": two kinds of wisdom, the level of the higher Chochmah (Chochmah Ila'ah), "He is wise, but not with a known wisdom," etc., and the level of the lower Chochmah (Chochmah Tata'ah), Malchus,

for "His kingship rules over all," and "You have made them all with wisdom," it is written, etc. The level of the higher Chochmah is the level of essential self-nullification (bittul b'etzem), for "all before Him is as nothing," etc.; and the level of the lower Chochmah is the nullification of the yesh (separate existence), etc.

And this is the meaning of blessing (berachah) and acknowledgment (hoda'ah). Blessing is the level of drawing down in revelation from above to below, for berachah is from the language of berichah, [as in] "one who layers (mavrich) the vine," etc.

And acknowledgment is the level of the nullification of the yesh: one acknowledges how "all before Him," etc., even though it is only "before Him" and is not revealed below, etc.

It is like "the Sages concede (modim) to Rabbi Meir," that the truth is with him; so too here, we acknowledge (modim anachnu) that the truth is with Him, that before Him all is as nothing, etc., only this is not among "the revealed things [that belong] to us and to our children," etc.

And this is the meaning of "true and faithful" (emes ve'emunah), which is also the matter of blessing and acknowledgment: for truth is from near, what is seen with the eye of the intellect; and faith is from afar, that one believes that so is the truth.

7 And see what is written on "true and faithful" in the explanation of the verse "And you shall know this day." And this is also the difference between the two breads: "bread from heaven" was said of the manna, whose root is from the source of the higher Chochmah,

as it is written, "And when the dew descended upon the camp at night, the manna descended," and it is written, "and its appearance was like the appearance of crystal (bedolach)": that is, the level of "the crystal dew" (tala dibedolcha), the source of the hidden Chochmah. And as it is said in the Zohar, "the food of the wise"; that is, it is food for the coming into being of the higher Chochmah.

Therefore it is written, "they shall gather each day's portion on its day," for it is drawn from above time, and the source from which time comes into being is drawn from it.

Therefore it was also absorbed in the limbs, and there was no waste in it at all, and they had no need of [the body's] openings at all; as our Sages, of blessed memory, said, what is said, "And you shall have a peg," etc., refers to the things that the merchants of the nations of the world sold them.

That is because the root of the refinements (beirurim) is from the level of "And these are the kings," who fell in the shattering, from the level of Tohu, etc.; whereas the root of the manna is above the level of Tohu, [so] there was no waste in it at all.

8 Now, this is why our Sages, of blessed memory, said that the manna came down in the merit of Moshe: for Moshe's root, too, is from this level, the source of Chochmah, the level of essential self-nullification (bittul b'etzem), as it is written, "And what are we?"

And this is [the meaning of] "which your fathers did not know": they are the level of the chain of descending worlds (hishtalshelus), whereas Moshe was above the chain of descent; as it is written, "But by My Name Havayah I did not make Myself known to them," etc.

Therefore Moshe was "heavy of mouth and heavy of tongue," for this supernal Chochmah "is hidden from the eyes of all living," and it is impossible for it to come into revelation within the chain of descent at all.

Therefore, too, Moshe refused G-d's mission and said, "Who am I that I should go to Pharaoh, and that I should bring out the children of Israel," etc.

And although G-d told him, "When you bring the people out of Egypt, you shall serve G-d upon this mountain," which is the receiving of the Torah, nevertheless he said afterwards, "Please, my L-rd," etc.,

"for I am heavy of mouth and heavy of tongue." That is because Moshe's stature was above the level of the Torah, for "the Torah issues from Chochmah," etc.

And of Moshe it is written, "for I drew him out of the water": that is, the level of the sea of the supernal Chochmah; and the whole Torah is only a pitcher from the sea, "and she filled her pitcher," etc.

And this is what the Holy One, blessed be He, answered him: "Who has placed a mouth for man (adam)?" That is: from the standpoint of the chain of descent, there should not have been a mouth for "man," the level of the Name Mah, essential self-nullification, which cannot come into revelation at all.

But "I (Anochi) will be with your mouth": that is, through the revelation of "I" (Anochi) at the standing at Mount Sinai, "And Havayah descended," etc., "I am Havayah," etc.,

there can be a mouth and revelation for "man," the Name Mah. And this is along the lines of "And My words which I have placed in your mouth," My words, literally; "And these words which I (Anochi)," etc.; "'the word of Havayah': this is halachah," etc.

And this is [the meaning of] "Moshe instituted for Israel the blessing 'Who sustains' at the time when the manna came down for Israel." For His essence, may He be blessed, is exalted and lofty, higher and higher without end, even above the level of "the crystal dew," the source of Chochmah, the level of the manna, "bread from heaven," etc. 9

And this is the meaning of the blessing that he instituted: "Blessed" — that [He] be blessed and drawn down, to be the level of Havayah, the yud first, etc. Therefore the whole first blessing speaks in the hidden [third-person] form: "Who sustains the world," "Who gives bread," etc.,

and "it is not known who," because the root of the manna is above the chain of descending worlds (hishtalshelus). And the drawing down of this blessing is for the coming into being of the level of the manna, which is through Israel, for "Israel arose in [G-d's] thought," etc.

And the second blessing, the blessing of the land, is the matter of "bread from the earth," the level of the lower Chochmah (Chochmah Tata'ah) and the nullification of the yesh (separate existence), as in "and the host of heaven bow down to You," etc. Therefore it opens with acknowledgment, "We acknowledge You," etc., 10

and it speaks in direct address, "that You gave as a heritage," etc., and it concludes with "Blessed": for the drawing down of the level of the nullification of the yesh is from the level of essential self-nullification (bittul b'etzem), the higher unity (yichuda ila'ah). And this is the meaning of the blessing in the blessing of the land.

And this too is through Israel, as mentioned above. And this is the meaning of the saying of our Sages, of blessed memory, that "whoever did not say covenant and Torah," etc.: for the drawing down of the lower unity (yichuda tata'ah), the level of Malchus, is through Z'eir Anpin and the emotive attributes (middos) of Atzilus, which are called covenant and Torah. For

the middos of Atzilus, "Yours, Havayah, is the greatness," are at the level of "Yours," the level of self-nullification (bittul); through this there is drawn also below, into the level of Malchus, the nullification of the yesh.

Therefore whoever did not say [them] has not fulfilled his obligation: for were it not for covenant and Torah, [the flow] would not be drawn down to become the level of "bread from the earth," the level of the nullification of the yesh.

3. But to understand "Your covenant which You sealed in our flesh," and likewise "Your Torah which You taught us," which implies that there are two levels of covenant and of Torah: this is according to the saying of our Sages, of blessed memory, in the chapter Ein Ma'amidin (folio 27): "Himol yimol" ["he shall surely be circumcised"]: 11

one who is circumcised shall circumcise others. And even so, a woman is fit to circumcise, for a woman is considered as one who is circumcised. Yet at first glance circumcision does not apply to a woman at all. And see the Magen Avraham, at the end of section 187.

But the explanation is this. Malchus, the lower unity (yichuda tata'ah), is called by the name "woman": "a woman who fears Havayah." Now, it is written, "For a sun and a shield are Havayah Elokim": the level of Elokim becomes a shield and a sheath, and a recipient, in relation to the level of Havayah, the level of the giver, the level of the masculine.

Now, it is known in the explanation of "Havayah is the Elokim" that the level of Elokim, although relative to Havayah it is at the level of a recipient, nevertheless in turn becomes the level of the masculine, to bestow below what it received, etc.

In this way one can understand what is said in the Zohar, Balak (folio 187a), regarding "and once it rests in its place, upon the two cherubim, its name is Havayah"; see there, in the Mikdash Melech. And this is the level of kingship,

for such is the way of a king: to be a recipient, and in turn to bestow, etc. And this is "True and faithful is all this": the level of Nukva (the feminine) relative to above; and "it is established upon us": relative to Beriah, Yetzirah and Asiyah it is the level of the masculine and the giver. [And see what is written in the explanation of the verse

"For You are my lamp," on the matter of "Unique One, Life of the worlds, King," and the matter of "King, Unique One," etc.] And this is the meaning of the two covenants, that of the masculine and that of the feminine: for all bestowal is through the level of covenant.

"Your covenant" is the covenant above, in Atzilus, to bring about the level of the lower unity, the lower Chochmah, the level of Malchus; and "which You sealed in our flesh" is the covenant of the feminine,

for the drawing down of the self-nullification (bittul) also below, into Beriah, Yetzirah and Asiyah, is through the covenant of the feminine. [And see the Pardes, the entry "Bris"; and the word "sealed" applies to this, as in what is written elsewhere on the matter of a raised seal and a sunken seal.]

Likewise, "Your Torah" is the level of the Torah of Atzilus, and "which You taught us" is the level of the Torah of Beriah, Yetzirah and Asiyah, which is through the level of Malchus, as mentioned above.

Now, all the above applies on the six workdays: such is the measure and the order of the chain of descent (hishtalshelus) from above to below, that from "bread from heaven,"

the level of the higher Chochmah (Chochmah Ila'ah) and the higher unity, [the flow] is drawn down to become the lower Chochmah and the lower unity, "bread from the earth," as mentioned above; and this is through covenant and Torah, the middos of Atzilus: the first day, Chesed, etc.

Whereas Shabbos is the level of the ascent of the worlds, as it is written, "He rested and was refreshed": by way of analogy, a person who rests and ceases from his work, and returns to his own self, etc.

[Then] the two breads are joined as one. And this is the meaning of the double bread (lechem mishneh) of Shabbos. And this is also the meaning of the showbread (lechem hapanim, "bread of the face"), of which it is written, "On the Shabbos day he shall arrange it," etc.; and it is called lechem hapanim because it is all face and has no back at all.

Therefore the two breads of Shabbos must be joined "with their backs inward," toward each other, and their faces outward, so that it is all face. [And see what is written along these lines in the discourse beginning "And I was with Him as a nursling," regarding "they shall carry on the shoulder."]

And this is the mystery of the two breads mentioned above, "bread from heaven" and "bread from the earth," which are joined as one, as mentioned above. For even according to the teaching (kabbalah) of

the Arizal, of blessed memory, on the twelve loaves [corresponding to the showbread], nevertheless the main ones are the two loaves over which one says the blessing "Who brings forth" (HaMotzi), which one places side by side so that their faces are outward, etc. And this suffices for one who understands.

Summary. (1) The matter of what is said, "And I will give to you and to your seed," etc., "as an ever- 12
lasting possession": this is the inheritance of the supernal land, in spirituality,

which truly is "an everlasting possession." And see Rabbeinu Bachya, Parshas Tisa, on the verse "And all the land," etc., "and they shall inherit it forever (le'olam)": that olam means the world that corresponds to it, that is, the World to Come.

And see what is written on "like a city that is joined together" in the discourse beginning "These are the accounts." And this is in the merit of circumcision: see the Midrash Rabbah, Lech Lecha, parashah 46; and see the Zohar, Part I, at the beginning of Parshas Noach, on the verse "they shall inherit the land forever," and in Parshas Vayechi (folio 216a),

and in Parshas Bereishis (folio 50, end of side a), on the verse "to the utmost bound of the everlasting hills," and at the beginning of Parshas Va'eira (22a). And this is [the meaning of] "If not for My covenant by day," etc.,

for through this there is drawn from the level of "day" into the level of "night"; and this is the matter of "the ordinances of heaven and earth." And see what is written on the meaning of "by day" in the discourse beginning "My L-rd, open my lips."

Also, because the crown (atarah) is the level of yud, and with the yud the World to Come was created. And the explanation: "Canaan" is from the language of submission and from the language of "merchant." "[Who] acquires all."

That is: the arousal from above (isarusa dile'eila) that awakens the arousal from below (isarusa dilesata), so that there be "To You, Havayah, I lift up my soul": this is the drawing. And see the Midrash Rabbah, Vayeshev, at the beginning of parashah 86.

And in the Zohar, Part III, Pinchas (folio 249, end of side b), on the verse "Draw out and take." And through this, after the arousal from below, great love (ahavah rabbah) is drawn down and revealed, as is explained in the discourse beginning "And you shall make holy garments." This is the giving of the money.

And this drawing down is through circumcision, in which and through which the five Chasadim are revealed, which are from the level of great love, from the level of the light that encompasses all worlds (sovev kol almin), in the Congregation of Israel; and through this it is called "a land of desire," "the land of life" and "a good land." (2) And this is the matter of covenant and Torah in the blessing of the land.

For the higher Chochmah is essential self-nullification (bittul b'etzem), and the lower Chochmah is the nullification of the yesh (separate existence). Blessing and acknowledgment. And this is also the difference between the two breads:

for "bread from heaven" is food for the higher Chochmah to come to be, "which your fathers did not know"; and this is the blessing "Who sustains," in the hidden [third-person] form, "it is not known who." The level of "I did not make Myself known to them."

And the second blessing: "bread from the earth," the nullification of the yesh. Therefore the blessing of the land begins with "We acknowledge You," acknowledgment, and concludes with "Blessed." 13

And this drawing down from the higher Chochmah into the lower Chochmah, the level of "land," is through covenant and Torah; as mentioned above regarding the land being given to Avraham in the merit of circumcision, through which a supernal flow is drawn down.

And Moshe, in whose merit the manna came down, was born circumcised, in the manner of "And Havayah will circumcise your heart"; see what is written in the discourse beginning "See, I set [before you]." (3) Now, it is written, "This (zos) is My covenant which you shall keep."

Zos ("this") is the level of Nukva (the feminine), the level of Malchus: although relative to the higher unity (yichuda ila'ah), the higher Chochmah, it is the level of a recipient, as mentioned above, it in turn becomes the level of the masculine and the giver relative to Beriah, Yetzirah and Asiyah, to bestow the self-nullification (bittul) below.

And this is "and faithful is all this (zos)," in the feminine, and "it is established upon us," in the masculine. (And see the Zohar, Part I, Lech Lecha, folio 93, end of side b, on the verse "In this (zos) I trust.")

And this is the matter of the doubled wording, "Your covenant which You sealed in our flesh" (and see what is written on the meaning of "flesh" at the end of the discourse beginning "And it shall be, from one New Moon to the next," regarding "all flesh shall come to bow down," and in the discourse beginning "Command the children of Israel, My offering, My bread"),

and likewise "Your Torah which You taught us" (and see what is written on the verse "And all your children shall be taught of Havayah"). Now, the double bread of Shabbos is also like the two levels of bread mentioned above,

for the double bread is the matter of the higher Shechinah and the lower Shechinah (see Me'orei Or, the letter lamed, section 21), and this is the matter of the higher unity and the lower unity (yichuda tata'ah), as is explained in the discourse beginning "The Song of Songs"; and on Shabbos they are joined together.

LIKKUTEI TORAH • PARSHAS EIKEV • MAAMAR 4

ארץ הרים ובקעות למטר השמים תשתה מים

"A land of mountains and valleys; to the rain of heaven it drinks water"

"A land of mountains and valleys; to the rain of heaven it drinks water." (On "a land of mountains and valleys," [see] the Midrash Rabbah at the end of Parshas Re'eh, and the Yalkut in the name of the Sifri; and on "to the rain of heaven," Bereishis Rabbah, chapter 13.) (Folio 16b.) 1

[Shemos Rabbah,] Beshalach, at the beginning of chapter 25 (141c); Koheles Rabbah on the verse "and the earth stands forever," and at the beginning of [the section on] "All the rivers go to the sea"; the Gemara, the first chapter of Taanis (folio 9b); the second chapter of Bava Basra (folio 19, end of side a).

To understand what is written, "to the rain" (lemetar), for it should have said "from the rain" (mimetar). Now, it is written, "For in the image (tzelem) of G-d He made man." The meaning: a tzelem is a raised form which, when one stamps with it, becomes sunken, as is explained concerning the straps of the tefillin of the

head: that man is like a seal that is reversed; from left above, it becomes right below. [So it is in Mishnas Chassidim, Tikkun Tefillin, chapter 14, section 5: that man, in relation to Z'eir Anpin (the emotive attributes), is like a seal that is reversed. And see what is written on the matter of the straps of the tefillin of the head in the discourse beginning "Set me as a seal."]

The explanation: it is written, "Yours, Havayah, is the greatness," and this is the attribute of His kindness, which comes from His greatness. And below, it is reversed, as we find with Avraham our father, peace be upon him: "and I am dust and ashes." For the essence of kindness is to give from one's own living

and not from one's surplus, for that is the attribute of Yishmael; rather, as we find that on his return he paid off his credit debts, so as not to say "your life comes first," because he makes himself like leftovers.

And this is the aspect of water, which always descends to a low place. [It follows that from the level of the attribute of greatness above, there is drawn down below the level of the Chesed (kindness) of Mah, which is the self-nullification (bittul) of making oneself like leftovers;

and this is what is illustrated by a raised seal which, when one stamps with it, becomes below the aspect of sunkenness. And see what is written about this at length in the discourse beginning "Set me as a seal," mentioned above.]

Now, the love of G-d in the heart of His people is like a burning fire, as it is written, "Its flashes are flashes of fire": just as fire by its nature desires to rise upward to its root, so the souls of the children of Israel desire to cleave to G-d and to leave the body.

And this is the aspect of withdrawal (histalkus): from left above, it becomes right below. [And see what is written about this, too, nearby, in the discourse beginning "And He fed you the manna."] And this is what is written, "a land of mountains and valleys." And in the arousal from below (isarusa dilesata), then,

therefore, there are two aspects: fire and water. [The meaning: "land" is the Congregation of Israel (Knesses Yisrael). It has "mountains," that is, the arousal from below in the mode of ratzo (running forth); and this is the meaning of "like Avraham, who called it a mountain," etc.

And "mountains" is in the plural, because there are several aspects of "mountain": there is love with joy, and there is [love] with bitterness, etc., as is explained about this in the discourse beginning

"For the mountains may depart," and in the discourse beginning "Set me as a seal." And in general, "mountains" are the arousal from below in the mode of a raised seal, from below upward; and this is the aspect of fire.

But "valleys" are the aspect of a sunken seal from below, that is, the level of self-nullification and the level of awe, the level of making oneself like leftovers. And see what is written in the discourse beginning "Hear, O Israel," in the explanation of "And we dwelt in the valley," etc.

And "valleys" is in the plural, because there are also the levels of lower awe (yirah tata'ah) and higher awe (yirah ila'ah), etc. And as is known, the four letters of the Name Havayah are awe and love (dechilu urechimu), love and awe (rechimu udechilu); thus there is love twice and awe twice. 2

And possibly this is [the meaning of] "mountains and valleys": two aspects of mountains, two aspects of valleys, etc.] Now, the arousal from above (isarusa dile'eila) that is drawn down from above through the arousal from below that is in the mode of water below is greater and higher than the arousal from above

that is drawn down through fire. [For from the arousal from below that is in the mode of a raised seal from below, there is drawn down from above the aspect of a sunken seal; and from the arousal from below that is in the mode of sinking and self-nullification, there is drawn down an arousal from above, a revelation of the aspect of a raised seal,

that is, a revelation of the Infinite Light (Or Ein Sof) without concealing garments, "and [your Teacher] will no longer be hidden," etc., and as all this is explained on [the verse] "Set me as a seal," mentioned above. And if so, the arousal from below that is in the mode of water,

which is the aspect of sinking and self-nullification, making oneself like leftovers, draws down a higher arousal from above than what is drawn down through the arousal from below in the mode of "flashes of fire."

And it is possible to say that this, too, is alluded to in the meaning of "a land of mountains and valleys": that from the raised seal above there comes to be, below, the aspect of sinking and self-nullification, etc.]

Therefore Yaakov cast water into the wine, to draw down a higher blessing (and see the Zohar, Balak, folio 189, end of side a, [explained] somewhat differently). And this is "to the rain of heaven it drinks water": like a person who drinks to his fellow so that he will drink to him in return.

[The meaning: this is the raising of mayin nukvin (feminine waters) to draw down mayin duchrin (masculine waters), which are called "the rain of heaven." And see what is written on [the verse] "If in My statutes," etc., on the matter of "I will give your rains," etc.

And possibly, along these lines, one may also explain the matter of the water libation, which took place on the festival of Sukkos all seven days of the festival. For

the matter of the wine libation is the aspect of joy, and it is like a raised seal from below: the aspect of the soul's joy in great love (ahavah rabbah) for G-d.

And this is the meaning of the Levites' song over the wine. But the water libation is the aspect of Chochmah (wisdom), koach mah (the power of "what"), the aspect of self-nullification, which is the aspect of a sunken seal from below.

Now, on Shemini Atzeres we say, "He causes the rain to fall," which is the drawing down of mayin duchrin (masculine waters) from above, so that the revelation of the Infinite Light (Or Ein Sof), blessed be He, will be received 3

in the souls of Israel, from "the inward part of a man, and a deep heart." And see what is written about this in the discourse beginning "Torah tzivah" ("The Torah [that Moshe] commanded"). And about this it is said, "to the rain of heaven it drinks water": that in order to draw down this supernal flow of "the rain of heaven" on Shemini Atzeres,

it is through the water libation on the festival of Sukkos. And this is the analogy mentioned above: like a person who drinks to his fellow so that he will drink to him in return.

Now, on this basis the verse will be understood, "Who is a G-d like You, who bears iniquity," etc., "for the remnant of His heritage"; and our Sages, of blessed memory, said in the second chapter of Rosh HaShanah (folio 17) that "for the remnant" means for one who makes himself like leftovers.

But first we must explain the matter that in the books of the early Kabbalists the supernal emotive attributes (middos) are called [by the initials] GGT, Gedulah, Gevurah, Tiferes; that is, the attribute of His kindness, may He be blessed, is called by the name Gedulah (greatness);

only in Etz Chaim is it all mentioned as Chesed, Gevurah, Tiferes, where the attribute is called by the name Chesed (kindness). And in the verse, too, it is written, "Yours, Havayah, is the greatness (Gedulah) and the might (Gevurah)," etc.

The explanation: in truth, with regard to the Infinite One (Ein Sof), blessed be He, one cannot say 4
that He bestows kindness except because "His greatness is unsearchable," as it is written, "slow to anger (erech apayim, literally 'long of face') and great in kindness." For

"in the light of the King's face is life"; and because He, may He be blessed, is called erech apayim, therefore it is drawn forth to be "great in kindness," etc., as is explained elsewhere.

Therefore it is a kindness [such that] there is no end or limit to His good kindness; and this is the attribute of "abundant in kindness." See the Zohar, in the Idra of Nasso (folio 133b).

However, this level of kindness that stems from greatness belongs specifically to the attribute of the Infinite One, blessed be He, "whose greatness is unsearchable"; for He alone is the One who is primordial before all that is primordial, "for He is highly exalted," etc.

Therefore "Yours, Havayah," specifically, "is the greatness." Whereas in created beings this attribute does not apply, since in truth they are "considered as nothing," and the entire chain of descending worlds (hishtalshelus) is like a drop compared to the ocean, and even more than that, there is no comparison, etc.

Therefore throughout the side of holiness there is the aspect of self-nullification (bittul) and of nothingness, of "considered as nothing," the reverse of the aspect of greatness. And therefore the Land of Israel is called by the name "the land of Canaan," a term of submission (hachna'ah) and self-nullification, as is explained above.

And this is the attribute of "kindness to Avraham," which is drawn from the level of "and I am dust and ashes." Along the same lines Yaakov said, "I am too small for all the kindnesses," as is explained in Iggeres HaKodesh; see there. 5

And as for Etz Chaim's saying "the attribute of Chesed (kindness)" and not "Gedulah": this is because Etz Chaim speaks of the Chesed of Z'eir Anpin (the emotive attributes) of the World of Atzilus (Emanation), whose vessels are in the state of limit and end,

236 thousand myriads of parasangs, as is explained in Iggeres HaKodesh, in the section beginning "He and His life-forces"; and therefore it is called Z'eir Anpin ("the small face"), whereas erech apayim ("long of face") is infinite.

Therefore the Chesed (kindness) of Z'eir Anpin is called the Chesed of Mah, the aspect of self-nullification (bittul), for the vessels are truly nullified to the Infinite One (Ein Sof), blessed be He. But the level of "great in kindness" and "abundant in kindness" is in the level of Arich Anpin ("the long face"), which is above Atzilus, as mentioned above, and as is explained in the Zohar there on the matter of the inner Chesed and the outer Chesed; see there. 6

But from the shattering of the vessels (sheviras hakeilim) of the World of Tohu there came into being the aspect of the Chesed of Yishmael, who is also a lavish giver; but the lavishness is in order to show his wealth and the splendor of his greatness, and so that it will be for him "a name and splendor." [This is] the opposite of the aspect of self-nullification, of the aspect of "dust and ashes"; and consequently he gives only from his surplus.

And the coming into being of this aspect in created beings is specifically through the shattering of the vessels of the World of Tohu, which preceded Atzilus, where the Chesed was in the mode of greatness, etc. And see what is written about this in the discourse beginning "And it came to pass, when Pharaoh sent [the people] out," on the matter of "how much erech apayim there is before Him," etc.; see there. 7

And see what is written in the explanation on the passage "I am black," etc., on the matter of "like the tents of Kedar," etc.; see there. And a person must cleave to the attributes of the World of Tikkun (rectification): the Chesed (kindness) of Mah, the aspect of self-nullification (bittul).

Therefore, even if some harm comes to him from an act of kindness, he should not hold himself back from doing kindness, since the cause of the kindness is that he makes himself like leftovers, etc., as mentioned above.

Now, through this aspect of self-nullification (bittul), the very attributes of the Holy One, blessed be He, can be revealed upon him, that is, the aspect of the attribute of His greatness, may He be blessed, in actual revelation. 8

For through the aspect of sinking from below, which is the aspect of self-nullification, there is drawn down an arousal from above (isarusa dile'eila) in the mode of a raised seal, which is the aspect of the attribute of His greatness, may He be blessed. This is not so with the sitra achra (the other side),

which is the aspect of yesh (self-existence): from there it is drawn only through the shattering of the vessels. And this is the meaning of "for those who do His will, how much more so."

As is explained elsewhere, in the World of Tikkun the indwelling of the Infinite Light (Or Ein Sof) is drawn from the level of "the perfection of all," etc. And possibly this is also the meaning of "a land of mountains and valleys," 9

for Avraham, who is the aspect of "mountain," that is, the attribute of Chesed (kindness): this Chesed is drawn from the aspect of "and I am dust and ashes," which is the aspect of a valley, the aspect of self-nullification (bittul), etc. This is not so with the sitra achra (the other side), as mentioned above. And see what is written in the discourse beginning "The matter that the Torah was given on Mount Sinai."

And this is [the meaning of] "for the remnant of His heritage": for one who makes himself like leftovers. For the Thirteen Attributes of Mercy are called "great mercy," as it is written, "and with great mercy I will gather you," since they are drawn from the level of "and His greatness is unsearchable," 10

for they are from the level of "slow to anger (erech apayim) and great in kindness." And see what is written about this in the discourse beginning "For the mountains may depart," and in the discourse beginning "The voice of my beloved."

And therefore it is drawn only into one who makes himself like leftovers, which is the aspect of sinking and self-nullification (bittul); for this specifically is the vessel for the aspect of the raised seal from above, as is explained at length on [the verse] "Set me as a seal upon your heart," etc. And this is what is written (Isaiah, chapter 57):

"For thus says the High and Exalted One," etc., "I dwell on high and in holiness, and with the crushed and lowly of spirit," etc. And see the Zohar, Parshas Emor (folio 90, end of side b), and the Mikdash Melech there.

LIKKUTEI TORAH • PARSHAS RE'EH • MAAMAR 1

ראה אנכי נותן לפניכם היום ברכה וקללה את הברכה וגו'

"See, I give before you today a blessing and a curse"

◇

"See, I give before you today a blessing and a curse: the blessing," etc. Now, our Sages, of blessed memory, said: wherever it says "today," it is eternal and forever, [applying] also [to] this very day. 1

[We need] to understand this here, and also the word "before you" (lifneichem), since it should have said "to you" (lachem). But the explanation is this: in each and every one of Israel there is an inner dimension (pnimiyus) and an outer dimension (chitzoniyus) (see what is written on this on [the verse] "And it came to pass at the end," in the second discourse).

Now it is written, "Face to face Havayah spoke with you," for at the time of the receiving of the Torah, the level of Havayah was drawn down to each and every one of Israel, into their level of "face" (panim), in every spark of their souls.

And this is the meaning of receiving the utterance "I am Havayah your G-d": that is, that the level of the Name Havayah should shine and be revealed in you so much that it is called by your name, to be "your G-d," a G-d that is yours, as is explained elsewhere.

The explanation of this matter — how the level of the Name Havayah is in each and every one: our Sages, of blessed memory, said that even the wicked are full of regrets, for thoughts of teshuvah (return) come to them, because he does not want to be separated from the Holy One, blessed be He. And this is without reason or knowledge, because 2

this level comes from the level of Chochmah (wisdom), which is the level of self-nullification (bittul) before Him, may He be blessed, that is higher than intellection and comprehended knowledge (as is explained in Sefer Shel Beinonim [Tanya], chapter 18).

It is called the level of "one who has insight into a matter" (maskil al davar), and it is written, "A maskil of Eisan the Ezrachi." The meaning is: maskil, to be eisan, a term for strength, as in "Firm (eisan) is your dwelling place"; for this level is a strong level, very strongly fixed in each and every one of Israel, in the manner of stiff-neckedness, as it is written,

"for it is a stiff-necked people, and You will pardon," etc., as is explained elsewhere; because it is a simple will, without any reason or comprehensible intellect.

Also, the letters of eisan serve for what is to come (le'asid lavo) (for they come at the beginning of a word to indicate that the action is meant for the future: efal, yifal, tifal, nifal [I, he, you, we will act]).

For in the Time to Come (le'asid lavo) the level of Chochmah, the level of bittul mentioned above, will be revealed in each and every one of Israel; whereas now the spirit of folly covers it, so that it seems in his eyes that he is still within his Jewishness, as is explained elsewhere

(see Sefer Shel Beinonim [Tanya], chapter 24). And this is [the meaning of] "the Ezrachi," from the term "a native (ezrach) of the land": for this level is in each and every one from of old, from eternity,

for Israel arose in thought, in the Source of all. And this level is the level of the yud of the Name Havayah, blessed be He

(see Iggeres HaTeshuvah, chapter 4; and see what is written in the discourse beginning "On the eighth day he sent," on the meaning of "and before (kedem) You formed me," and in the discourse beginning "My dove, in the clefts," that it is the level of the primordial thought; and see what is written in the discourse beginning "When Israel put 'we will do' first," on the meaning and concept of "bekadmin" (in the beginning); and this is what it says here, "from of old, from eternity," etc.;

and see what is written at the end of Parshas Shelach on the subject of "Yisrael — li rosh" ("a head to Me"); and see what is written in the discourse beginning "Havayah is with me among my helpers," on the meaning of "every native (ha'ezrach) in Israel," that is, what I am destined to make shine (lehazriach), etc. And both interpretations are true, for in the Time to Come this level will shine forth and give light openly in each one of Israel).

And the level of the upper hei is the level of Binah (understanding), "the broad expanses of the river," which has length and breadth, etc.; that is, contemplation of the greatness of G-d, each one according to his own measure — how He is "in the heavens above

and on the earth below; there is nothing else," and all before Him is considered as truly nothing. These two levels must always be with a person in his service of G-d, without separation;

for concerning these two levels it is stated in the Zohar that they are "two companions that never part." Therefore it must be so in a person as well:

namely, to contemplate, and to deepen his intellect and understanding in length and breadth, as far as the hand of his intellect and the spirit of his understanding reach; and to be nullified before Him and to cleave to Him with actual self-sacrifice (mesirus nefesh), at the level of Chochmah, which is above reason and comprehensible knowledge. For if he does not have the bittul mentioned above,

then even if he contemplates the greatness of G-d expansively, according to his ability, and from this gives birth to love and awe, they will have no true permanence, and he will fall from his level, G-d forbid.

For "wisdom gives life to its possessors (be'aleha)." The meaning of be'aleha: as the Targum renders ba'al, "mara" and "ribbon" (master, lord); that is, even [where] he has [only] a measure of mastery over an illumination from this level.

For contemplation of the greatness of G-d, expansively and in depth, has an added advantage over the bittul that comes from the level of Chochmah mentioned above

(and see what is written at the beginning of Parshas Lech Lecha on the subject of the hei of Avraham; and see Etz Chaim, Sha'ar Abba ve'Imma, chapter 2, that Binah is called "a woman of valor, the crown of her husband," etc.),

because thought does not grasp it, except for a minute illumination from the level of Chochmah; but contemplation — thought grasps all of it. Nevertheless,

"wisdom gives life," and it is called "a point in its palace" (see the Zohar, Bereshis, page 6, and the Tikkunei Zohar, Tikkun 5; and see what is written at the end of the discourse beginning

"For You are my lamp," in Parshas Mikeitz. According to this, it may be said that the [matter of the] cruse of oil that they found, etc., mentioned there, is the concept of the point within its palace,

for oil is supernal Chochmah; see there): for the point gives life to the palace, since if there is no point, the palace serves no purpose at all.

And also, if he has this level of the point but there is no palace, it is nothing. Therefore the two must be together as one, and they are "two companions that never part," below as above.

2. And the level of the vav of the Name Havayah is the level of nachal eisan (a mighty stream): from the level of eisan mentioned above there descends the level of a stream (nachal), the level of a drawing down below, to the place of the emotive attributes (middos) in the heart, which divide into six levels, 3

and this is the level of the vav, to transform them to holiness; and afterwards [it is drawn] to the level of the final hei, the level of thought, speech and action, which correspond to the three lines in the final hei. And this is the level of the Oral Torah — "Malchus (sovereignty), we call it 'mouth'" — and "great is study, for it leads to action."

(The concept of nachal eisan is explained in Iggeres HaKodesh, at its end, in the discourse beginning "And charity like a mighty stream (nachal eisan)": that it is the illumination of supernal Chochmah (wisdom), which is to shine in the inner dimension (pnimiyus) of the heart, to be utterly nullified in His unity, may He be blessed, from the depth of the heart.

So too it is explained in the discourse beginning "On the twenty-fifth of Kislev" that the inner dimension of the heart becomes one with the brain, as "two companions," etc. And this is the concept explained below, in Parshas Nitzavim, in the discourse beginning "For this commandment," on the meaning of "From the depths I called You": ["depths" is] in the plural, for there is a depth above a depth, etc.:

Teshuvah (return) is tashuv hei ("the hei returns"), with the filling of yud: the hei is the level of the higher teshuvah, which is from the depth of the heart, and the filling of yud is the level of "the hidden recesses of the heart," which are in concealment, etc. And this is [the concept of] the two Yesods of Abba and Imma (Chochmah and Binah): for the Yesod of Imma — "Binah is the heart" — is the level of the inner dimension of the heart, the depth

of the heart; and the Yesod of Abba is the illumination of supernal Chochmah that shines in the inner dimension of the heart and is called "the hidden recesses of the heart." This has been explained on [the verse] "On the eighth day he sent," mentioned above. And see below, on [the verse] "And I will make [your windows of] kadkod," that this level of love, which is drawn from supernal Chochmah, is called "stones of desire" (avnei chefetz), being "deep, deep," etc.; see there.

Now, chefetz (desire) is the inner dimension of will, and this is the meaning of "and besides You I desire (chafatzti) nothing" — "desire," specifically; while will is its outer dimension. And this is the root of the level of "a point in its palace," as is written in the explanation of the Idra by the Arizal)

(page 22a), that the level of the gulgalta (skull) that surrounds the brain is the level of Binah, which is a palace for the Chochmah hidden within it. And see what is written above, at the end of Parshas Shelach, on the meaning of "li rosh" ("a head to Me").

Now, Chochmah has its source in the hidden Chochmah (Chochmah setimaah); and this is why the love drawn from Chochmah is called "stones of desire," etc., and this is the concept of "the hidden recesses of his heart." And this is what is said in the Zohar, Beshalach

(page 63b), on the meaning of "From the depths": "the depth of all, the depth of the well," which are the two Yesods of Abba and Imma, "a point in its palace," etc.;

that is, supernal Chochmah in the inner dimension of the heart, tashuv hei with the filling of yud. And through this one also arouses above the level of "from the depths," which is the level of the gulgalta and the Chochmah hidden within it, the level of "Your thoughts are very deep," etc., which are the root and source of the level of "a point in its palace," as mentioned above.

And this is [the meaning of]: "When Israel respond 'Amen, yehei shemei rabba mevarach' ('May His great Name be blessed'), the Holy One, blessed be He, nods His head"; and as is explained below, "May the Name Yah (shem Yah) be great": that the level of the Name Yah should grow great, that is, the revelation of Chochmah and Binah, the level of nachal eisan, etc.

Therefore, through this, the revelation of His will and desire, may He be blessed, is drawn down from above: the level of "From the depths I called You," "Your thoughts are very deep," etc.

And see further on the subject of eisan in the Zohar, Parshas Vayechi (page 230b), and in the Sava deMishpatim (end of page 110a): "There is a maskil above," etc.

(and side b), and in Parshas Terumah (page 170b), and in Parshas Acharei (end of page 66b), and in the Mikdash Melech there. And the concept of these levels alluded to in the Name Havayah is the concept of the receiving of the Torah in the utterance "I am Havayah your G-d."

And this is what our Sages, of blessed memory, said about a fetus in its mother's womb: "A lamp is lit above its head, and they teach it the entire Torah."

"A lamp is lit" is the level of the yud of the Name Havayah, and "they teach it the entire Torah" is the level of the final hei of the Name — to tell you that the whole matter of these levels of the Name Havayah, from the yud to the final hei, they teach him,

so that after his birth and his coming out into the air of the world, the grasping and absorbing of these levels in his mind and heart will be easier for him, and [they will] come out from concealment into revelation

(and see what is written on this on [the verse] "I am black but comely," in Shir HaShirim, and in Parshas Shelach on [the verse] "And it shall be for you as tzitzis." And this is [the meaning of] "Draw me after you, we will run; the king has brought me into his chambers," etc., as is written there).

3. But our Sages, of blessed memory, said that in the time of exile the Name is not whole, etc. (see what is written on this on [the verse] "And you shall make a tzitz," and on [the verse] "Remember what Amalek did to you," and in Megillas Esther, in the first discourse, on the saying of our Sages, of blessed memory, "A person is obligated to become intoxicated on Purim"). That is, the letters vav-hei are separated from the letters yud-hei. 4

The meaning of this in the service of G-d is that even though one contemplates and goes deep into the greatness of G-d, and deepens his mind in the level of self-nullification (bittul) before Him, may He be blessed, at a level above knowledge (daas), nevertheless these do not succeed in being drawn into the heart, to transform the emotive attributes (middos) [into] love and awe revealed in the heart, with "flashes of fire" and longing for G-d alone.

This is because of the exile, in that [a person] is clothed in desires and physical matters. And of this it is said, "You shall circumcise the foreskin of your heart," etc. And the explanation of the matter: it is written, "And Havayah your G-d will circumcise your heart."

Now this needs to be understood, for it implies that this aspect of circumcision will come from G-d alone, yet it is said, "You shall circumcise," etc. But the explanation is this: the foreskin that covers over the heart, 5

that is, the level of desires and physical matters, which hold back and interpose between the Name Yah and vav-hei so that there is no revelation of love — this depends only on teshuvah (return), as it is said, "Your iniquities separate," etc., and it is written, "A grumbler separates the Chief (aluf)," etc.

But regarding the revelation of the very essence of love, there are two levels: the level of the outer dimension (chitzoniyus) of the heart, and the level of the inner dimension (pnimiyus) of the point of the heart,

that is, that his love be revealed so much that it becomes the level of complete self-nullification (bittul), and the love will not be felt, because it is an essential point from the depth of the heart, as is explained elsewhere (in Iggeres HaKodesh, the discourse beginning "Israel will be redeemed only through charity"; see there).

The analogy is from a person: if [something] touches the very inner dimension of the point of his own heart, from his essence and being, and his whole life depends on it.

And this level comes from the level of nachal eisan, [whose letters] serve for the future. For of the Time to Come it is written, "If your dispersed will be at the end of the heavens," etc., "and He will bring you," etc.,

"and He will do you good and multiply you more than your fathers": that you will be in ascent after ascent, at a very high level, even higher than the Patriarchs, as it is written that

"Behold, My servant shall be wise; he shall be exalted and lifted up and be very high" — "exalted" above Avraham, etc. And then it is written, "And Havayah your G-d will circumcise your heart": it does not say "the foreskin of your heart," but "your heart,"

meaning that He will circumcise the entire level of the outer dimension of the heart, so that the level of the inner dimension of the point of the heart, mentioned above, will come out from concealment into revelation.

4. And this is why we pray, "May His great Name be blessed forever and to all eternity (le'alam ule'almei almaya); may it be blessed": for in the time of exile the Name is not whole, etc., and therefore we say, "May the Name Yah be great" — that the level of the Name Yah should grow great 6

(this follows the interpretation of the Tur, Orach Chaim, section 56, on the meaning of shemei rabba. Above, at the end of Parshas Shelach, on [the verse] "I am," etc., it was explained that shemei rabba means "His great Name," and this follows what Tosafos write at the beginning of Berachos; and both intentions are true.

It may also be said that the one depends on the other, along the lines of what was mentioned in the explanation of [the verse] "Remember," mentioned above: that yud-hei comes to be joined with vav-hei through a drawing down from Arich Anpin, the level of "the locks of hair" (kotzei desa'arei), etc.;

and also, through the Name Yah being great in a person's soul, the revelation of the level of His great Name is thereby drawn down, as is written nearby on the meaning of "When Israel say 'Amen, yehei shemei rabba mevarach,' the Holy One, blessed be He, nods His head," etc.)

That is: contemplation of the greatness of G-d and self-nullification (bittul) before Him, may He be blessed, until there is "may it be blessed" (yisbarach) — the level of blessing and drawing down to the place of the emotive attributes (middos), to transform them to holiness from the depth of the inner point of the heart. As is known, and as is explained elsewhere on the difference between blessing (berachah) and acknowledgment (hodaah):

for blessing is the level of sight, the level of the bittul mentioned above. And afterwards it spreads further: le'alam, that is, one concealment (helem); ule'almei, a second concealment; almaya, a third concealment,

that is, the three garments: thought, speech and action; so that even in the level of action, which is the third concealment and garment, the most external of them all, the Name Yah will shine, so that they will all be for G-d alone and nullified before Him — that is, through the thoughts and words of Torah and the action of the mitzvos.

For "from the beginning (merosh), from of old (mikedem), she was anointed (nesuchah); last in deed, first in thought." The meaning: "from the beginning" is from the very start of the entire chain of descending worlds (hishtalshelus), and "from of old" is prior to "from the beginning,"

for He, may He be blessed, is not within the bounds of worlds at all: "You were He before the world was created, and You are He after," etc., without any change, as it is written, "For I, Havayah, have not changed," etc.

For He is above the level of worlds — above the level of the light that fills [all worlds] (memalei) and the level of the light that encompasses all worlds (sovev kol almin); for "filling" and "encompassing" apply within the bounds and level of worlds,

but of His being and essence one cannot speak of either the level of memalei or the level of sovev. And of this our Sages, of blessed memory, said, "what is before, what is after," etc.

Now, this level descended, came down step by step, and was clothed in the action of the mitzvos; and therefore in the action of the mitzvos, too, there is the level of self-nullification (bittul) mentioned above. 7

And in occupying oneself with Torah and mitzvos the soul must pine away for Him, for the Source of all, "the source of living waters," etc.; whereas one who says, "I have nothing but Torah," etc. — of this it is said, "They have forsaken Me, the source of living waters," etc.

And this is [the meaning of] "See, I give": "I" (Anochi) means "the One who I am," that is, the level of "I am Havayah your G-d," which is the first utterance of the receiving of the Torah

(see the Midrash Rabbah at the beginning of Parshas Re'eh: "Rabbi Elazar said: From when [He] said," etc.; and see what is written in the discourse beginning "And G-d spoke all these words").

"Give before you" — in your level of "face" (panim) — the level of blessing: because in your level of "face" there is the level of Havayah, for Israel arose in thought, therefore you can draw down upon yourselves the level of blessing from the Source of all.

And this is [the meaning of] "the blessing, that (asher) you listen to the commandments of Havayah," because "from the beginning, from of old, she was anointed." (The meaning of "from of old" (mikedem) will be understood from what is written in the discourse beginning "A person is obligated to become intoxicated on Purim," on the Torah being called "the parable of the Ancient One" (mashal hakadmoni), the One who preceded the world, etc.;

and in the discourse beginning "Six days you shall eat matzos," on the meaning of "the east wind" (ruach kadim) at the splitting of the Sea of Reeds; and in the discourse beginning "On the eighth day he sent," on the meaning of "and before (kedem) You formed me," as mentioned above. And the term nesuchah is as explained elsewhere on [the verse] "and eight princes (nesichei) of men."

And the explanation of "See, I give," etc.: it was explained elsewhere, regarding the difference between blessing and prayer, that blessing is the revelation of the root that is in concealment, that it be "blessed" and drawn down into revelation, and not an entirely new drawing down.

And this is the difference between blessing and prayer. And this is [the meaning of] "each according to his blessing he blessed them"; and therefore he said, "But his younger brother shall be greater than he," for his root is higher. And this is [the point]: because they arose in thought, for this reason specifically you can draw down to yourselves the level of blessing, etc.)

(And see what is written on [the verse] "And these are the ordinances," on the meaning of "If you acquire a Hebrew servant") — to draw down into them the level of Daas (knowledge) from their root, etc.; see there.

Now, it was explained above that the difference between blessing and acknowledgment is that blessing is the level of sight; and this is [the meaning of] "See, I give before you today a blessing":

that through "I give before you a blessing," there is thereby "See," the level of sight, which is the level of the bittul of supernal Chochmah, etc. One may further explain "I give … a blessing" along the lines of what is written at the end of the discourse beginning "Listen, O heavens," on the blessing "And may G-d give you of the dew of heaven," etc.

Summary. (1) At the time of the receiving of the Torah, of which it is written, "Face to face Havayah spoke with you," the level of Havayah was drawn to each one, in the level of "face" (panim) in the soul (see what is written in the discourse beginning "Remember and Keep," that the souls are rooted in the level of "His vessels" (garmohi), and through the Torah they rise to the level of "His life-forces" (chayohi); and this is why the level of Havayah was then drawn into them. 8

That is, through the utterance "I," the level of ihu ("He") Himself. And see what is written on [the verse] "And I appeared," etc., "but by My Name Havayah I did not make Myself known to them": rather, this was drawn down through the Giving of the Torah.)

The level of the yud of the Name is Chochmah (wisdom), which is the level of self-nullification (bittul) that is higher than Binah (understanding) and Daas (knowledge), as is explained in Sefer Shel Beinonim [Tanya], at the end of chapter 18; and it is called "a maskil of Eisan." This follows the explanation of the Pardes, under the entries "maskil" and "eisan"; Zohar, Part II, Mishpatim (end of 110a)

(and see what is written in the discourse beginning "This matzah" and in the discourse beginning "Who has counted," on the subject of the fourth level, of "the fourth part (rova) of Israel"). And the level of the upper hei is the level of Binah, contemplation (see what is written at the end of the discourse beginning "On the eighth day, an assembly").

And these two levels are called "a point in its palace," and are called "two companions." And see what is written on the subject of the yud of the Name in Biurei HaZohar, Parshas Acharei, on the saying there (page 79b), "Bring an atonement for Me."

(2) And the level of the vav is the drawing down from Chochmah and Binah to the six emotive attributes (middos) in the heart, and it is called nachal eisan; see the Pardes, under the entry "nachal," and Me'orei Or, letter nun, section 26. And afterwards, the final hei is the thought, speech and action of the Torah. 9

And this is [the meaning of] "a lamp is lit above its head" (and see what is written in the discourse beginning "For You are my lamp, Havayah") "and they teach it," etc. (and see what is written on [the verse] "And all your children shall be taught of Havayah," and see Me'orei Or, letter lamed, section 29).

(3) But the matter of the Name not being whole is that the level of nachal eisan is not drawn into the emotive attributes (middos) and into thought, speech and action, like what is written in the Zohar, Part I (page 6b), on [the verse] "And the river shall be wasted and dried up"; and see in Parshas Shemos (page 9b). 10

And there must be "You shall circumcise the foreskin of your heart," so that through this, afterwards, "Havayah will circumcise your heart." Also, milah (circumcision) is [the letters of] mal Yah.

Now, "es levavcha ve'es levav [zarecha]" ("your heart and the heart of [your offspring]") are the initials of Elul, for they are days of [Divine] favor; see what is written in the discourse beginning "I am my Beloved's." (4)

And this is why we pray, "May His great Name be blessed" (yehei shemei rabba mevarach): the meaning is, the Name Yah will be great, so that it will be drawn into the level of vav-hei.

So too it is explained in the Zohar, Part II, Terumah (page 165b), on [the verse] "Extol Him who rides upon the heavens, by His Name Yah." See there in the Ramaz, and what is written on this in the explanation of [the verse] "For as the new heavens."

And this drawing down is through the thought and speech of Torah and the action of the mitzvos. And this is [the meaning of] "the blessing": that the Name Yah be blessed, and this is through "that you listen to the commandments of Havayah." See what is written on [the verse] "And now, may the power of Ado-nai be great,"

and what is written at the end of the discourse beginning "The land is very, very good," and at the end of the discourse beginning "Who has counted." And also, the prohibitive commandments are rooted in yud-hei and the positive commandments in vav-hei, as is written in the discourse beginning "These are the accounts of the Mishkan."

And see on the subject of blessing in the Zohar, Part II, Beshalach (page 63b), and in Me'orei Or, letter beis (sections 35 and 39). That is, the essence of blessing is the drawing down of the light that encompasses all worlds (sovev kol almin), the level of Atika Kadisha, into the light that fills all worlds (memalei kol almin); and this is the matter of the Name becoming whole.

See the Zohar, Part II, at the end of Parshas Terumah (page 175b), and in Parshas Vayishlach (page 167b). And see what is written on "and you shall bless Havayah" at the end of the discourse beginning "And you shall eat and be satisfied."

Therefore this power to draw down the blessing comes through the utterance "I" (Anochi), through which the Name Havayah was drawn into each one; and through this comes the drawing down of the blessing, so that there is "Blessed is Havayah," etc.,

"from world to world," etc. (in Psalms, at the end of Psalm 106). (5) Also, the Torah begins with a beis because it is a sign of blessing (and see what is written on this in the Zohar, Part I, at the beginning of Parshas Vayigash (page 205b)). And although the alef is the letters of pele (wonder), which is above the level of the beis,

it is in the state of wonder and concealment; and also, there "darkness is like light," etc., as is written in the discourse beginning "When Pharaoh sent," on the subject of "How long-suffering," etc.

And it is stated in the Midrash Rabbah at the beginning of Bereshis that for twenty-six generations the alef complained, etc.: "Tomorrow I am coming to give the Torah, and I will open

only with you, as it is said, 'I (Anochi),'" etc. That is, through the Torah being given, there could then be a revelation of what is concealed; and also, then Anochi was drawn down to be "Havayah your G-d," etc.

Therefore it was given on Mount Sinai, from which hatred (sinah) descended upon evil; see what is written at the end of the discourse beginning "This matzah," on the subject of "because of this," etc.; and see what is written in the discourse beginning

"To understand the matter of the blessings," on the meaning of "opens with 'Blessed,'" etc. And this is [the meaning of] "See, I give before you today a blessing": that from the level of the alef of Anochi, which is above the rank of the beis, the blessing is drawn down today before you, etc.

This is along the lines of what is written in the Zohar, Part I, Vayetzei (page 158b), on [the verse] "Blessed is Havayah," etc., "from world to world": from the hidden world to the revealed world. That is, along the lines of what is written before the Thirteen Attributes, "And He called: Havayah, Havayah,"

that is, to join and draw down the Name Havayah that is above the chain of descending worlds (hishtalshelus), which is Atika Kadisha, into the Name Havayah that is within the order of hishtalshelus and the coming into being of the worlds; as is written on this at the end of the discourse beginning "And Israel saw the great hand."

And this is the meaning of "shemei rabba mevarach," etc.; and this is above the rank of the blessing by which the world was created with the letter beis, which is the blessing from the Name Havayah that is within the chain of descending worlds (hishtalshelus), etc. 11

But concerning this blessing and drawing down of the level of "Havayah, Havayah," "from world to world" — of this it is said, "See, I" — the One who I am — "give before you today," specifically through the Giving of the Torah, "a blessing," etc.

And drawing down this blessing is through "that you listen to the commandments of Havayah," as mentioned above; and along the lines of the saying of our Sages, of blessed memory, "Today — if you will listen to His voice." 12

See what is written on this in the discourse beginning "On the eighth day, an assembly" (Shemini Atzeres). And "the curse, if you do not listen," is only in order to remove the spirit of the external forces and the impurity of the evil inclination, so that the blessing mentioned above will be fulfilled, as is written on this in the discourse beginning "These are the statutes and the ordinances," in Parshas Bechukosai.

And this is why, regarding the blessing, it says "that (asher) you listen," and not "if (im) you listen," as it says regarding "and the curse, if." For the blessing is not in doubt, since either way, in the end the blessing will be fulfilled.

And this is [the meaning of] "And David blessed Havayah" (Vayevarech David es Havayah): the initials of vadai (certain). "His Name is 'the Certain,' and so is His praise"; see what is written on this in Me'orei Or, letter vav, section 6.

LIKKUTEI TORAH • PARSHAS RE'EH • MAAMAR 2

אחרי ה' אלהיכם תלכו ואותו תיראו וגו'

After Havayah your G-d shall you walk

◇

"After Havayah your G-d shall you walk, and Him shall you fear," etc. The verse spells out six things 1
in the service of G-d: "you shall walk"; "you shall fear";

"you shall keep"; "and to His voice you shall listen"; "and Him shall you serve"; "and to Him shall you cleave." Now, what is written just before it? "For Havayah your G-d is testing you, to know," etc.

To understand what "For [Havayah your G-d] is testing," etc., means: the matter is that the soul, be- 2
fore its descent into this world, stood in the higher world,

as it is written, "As Havayah lives, before Whom I stood"; and there it had a revelation of His G-dliness, blessed be He. Afterwards it descended, in the concealment of the levels, into this lowly world, to be in the hiding of the Face and in remoteness of place from the light of G-d. And the purpose of its descent is for the sake of the tests that come to a person,

which come from the hiding of the Face and the withdrawal of the life-force of the divine flow: in the withholding of the body's health, or the withholding of money, in order to conceal the light and life-force of G-d and His holiness, blessed be He, and to be a hindrance, from within and from without, to a person who comes to draw near to G-d and to His service, blessed be He; for "the way of the wicked prospers."

This is [the meaning of] "And the sign and the wonder come, saying, 'Let us go…,'" etc. That is to 3
say, there is a revelation of the sign and the wonder there, and a raising of their horn, through a magnifying and an increase of life-force.

Therefore they say, "Our hand," specifically, "is high," etc., and they raise their nest high like the eagle. So a person needs extra strengthening to withstand the test, so as not to heed any hindrance, G-d forbid.

And it is for this reason that the tests come to him: so that he will overcome them, so that through this he will come to the eminence and level of "to know,"

that is, that he will have the level of Daas (knowledge), comprehension and feeling of Him, blessed be He, in the manner of seeing and comprehending; for Daas is drawn from the level of sight,

as it is written, "You have been shown, to know," which is the level of "From my flesh I behold": actually "behold." (And with this the verse "For [Havayah your G-d] is testing you, to know," etc., will be understood.)

(For the meaning of the verse "to know whether you love," etc., is not that the Holy One, blessed be He, will know, etc. Does He, then, need a test in order to know? Is not everything revealed before Him, blessed be He, and He knows at the beginning what will be at the end, and what a person will choose? See the Midrash Rabbah, Parshas Vayera,

at the beginning of chapter 54; and the Ramban, in his commentary on the Chumash at the end of Parshas Vayera, explains that the test is so that a person will have the reward of a good deed, and not only the reward of a good heart. And see the Zohar, Vayera) (106b). So we must understand: if so, what is the meaning of "For [He] is testing, etc., to know," etc.?

But according to what has been said, it is well resolved: the meaning of "to know" is that through this the level of Daas will be drawn into a person's soul. That is, just as he feels his soul, as though he sees

that it is what gives life to the body, and without it the body has no existence and no life, etc., so will he feel that He, blessed be He, is the Life of life, as though he sees, etc.

The reason the tests bring a person to Daas: although the tests have descended in the hiding of the Face, in order to conceal the life-force of G-d and His holiness, blessed be He, 4

yet a G-dly life-force is hidden within them, as in "Havayah said to him, 'Curse,'" etc.; and as the saying of our Sages, of blessed memory: "[When] they were exiled to Babylon, the Shechinah (Divine Presence) was with them." For it is [the Shechinah] that hides itself and enclothes itself in the prince of Babylon, so that he will be the ruler and Israel will be placed under him.

Now, the G-dly life-force that has descended lower and lower, in concealment and the hiding of the Face, "its foundation is in the mountains of holiness": from a very high and exalted place, from the higher levels of holiness, as is known from the parable of the falling of a wall, etc.; 5

only, it fell and descended lower and lower, in the concealment of the levels. And when a person withstands the test and prevails against every hindrance, he then tears apart all the screens that hide and conceal the light and life-force of G-d.

It follows that the light and life-force of G-d emerge from concealment into revelation, and this revelation is drawn into his soul, drawing into it the level of Daas and the revelation of His G-dliness, blessed be He.

It is like the "utterance of the mouth of Havayah" in food, which gives life to a person because its root is very lofty, etc., as is explained elsewhere.

(Except that this spark, hidden in the test, has a root higher and loftier than the spark in food, since it has fallen lower, etc., as is known from the matter of the face of the lion and the face of the ox, etc. And this is "After Havayah [your G-d] shall you walk." It is along the lines of what is written, "Draw me; after You we will run."

That is: "after You," precisely: the level of the back, which is as it is written, "And I will surely hide My face"; like a father who hides himself from his son so that the son will chase after him, and the son's wisdom and his firm knowledge will be revealed, in that he understands that the hiding is not real, but only so that he will seek him with diligent searching, and then he will find him, and both of them will rejoice.

And this is "Draw me," so as to be "after You we will run." And through this, afterwards, "We will exult and rejoice in You": from the level of back to back he will come to the level of face to face, etc. See what is written in Parshas Tetzaveh, in the discourse beginning "Remember what," etc.; and see the Zohar, Part III, Vayikra, page 20, at the beginning of side b.)

However, for Daas to be revealed in a person: this is when the intellectual soul contemplates the greatness of the Infinite One (Ein Sof), blessed be He, each one according to

his own measure; and as our Sages, of blessed memory, said, "If there is no understanding, there is no knowledge": for through contemplation an expansion of Daas comes about, to magnify the love hidden in the heart, which is in concealment, as a single point.

And through the contemplation the love grows and increases, and emerges from concealment into revelation, etc. And the nature of this contemplation, which brings about the growth of this love, is explained in the verse "After Havayah your G-d shall you walk."

For the explanation of "after" and the explanation of "you shall walk" rest on the known saying, "Who in His goodness renews each day, continually, the work of Creation": each day creation is renewed afresh, from nothing into something,

and just as the beginning of creation, in the six days of Creation, was from nothing into something, literally, so too now creation is renewed, something from nothing, literally, etc.

To understand [the concept of] "something from nothing": is it not written, "For everything is from You," and "All before Him are considered as nothing," etc., [meaning] that everything far below is as nothing and as naught, etc.? Why, then, is creation called by the name "something from nothing"? Is it not just the reverse? 6

But concerning this King David, peace be upon him, said, "For with You is the source of life; in Your light we see light." The truth is that the source of life is with You, for everything is from You; nevertheless it is called "something from nothing," because "in Your light we see light."

That is: by mere light and radiance, as in the analogy of the sun's radiance from the sun, which bears no comparison at all to its essence. So the chain of descent (hishtalshelus) and the coming into being of all the worlds are only the level of an illumination, and an illumination of an illumination, etc.

"In Your light": these are the higher worlds; "we see light": these are the lower worlds, which are an illumination of an illumination, etc. (See Iggeres HaKodesh, the section beginning "He and His life-forces.")

Therefore he said "For with You," and did not say "For You," which would imply that You Yourself, as it were, are the one who is enclothed, etc.

But "For with You" means that the source of life is nullified and subordinate with You, since it is drawn from the level of radiance alone; for His Being and Essence, blessed be He, as it were, is not within the bounds of descent and enclothement at all.

Therefore creation is called "something from nothing," that is, from a level that is as nothing and 7
naught and considered as nothing, for it is not from the level of His Essence and Being, blessed be He, at all,

but only the level of radiance and illumination from Him, blessed be He. This is the level and attribute of His Malchus (sovereignty), blessed be He, as it is written, "Your kingship is a kingship over all worlds": that is, through its having arisen in His thought, blessed be He, "I will reign," etc.;

for kingship is only the level of a name, which is an extension to others besides himself, so that his name is called king over them; and this is nothing but radiance, etc.

And this is the meaning of "after Havayah": the level of the back (achorayim). And from this is 8
drawn "you shall walk," which is the level of love, called by the name "walking," as it is written, "going on and journeying toward the south." For when a person contemplates and delves, with his intellect and understanding, from "the inner part of a man and a deep heart," [into the fact] that the whole chain of descending worlds is nothing

but radiance, etc., he will naturally be drawn to the love of G-d alone, as it is written, "Whom do I have in heaven? And besides You I desire nothing," etc.

(See what is written in Parshas Va'eira on the explanation of "And Elokim spoke, etc.... I am Havayah": through contemplating the greatness of the Infinite One (Ein Sof), blessed be He, and His extension into the created beings, which is the level of the Name Elokim, one will come from this to love Havayah, Whom no thought can grasp, etc.

And this is the meaning of "After Havayah shall you walk": the level of the greatness of the Infinite One, blessed be He, and His extension into the created beings, is called "after Havayah," the level of His Malchus, blessed be He; and from this the walking is drawn forth, to the love of G-d alone, etc.)

And since there is a level of walking in this love, from level to level, for there are "many levels upon levels," without limit, this love is great and wondrous, without end or limit: to delight in G-d, truly, a wondrous delight without end, since in truth all the worlds are nothing

but radiance, etc. And it is written, "His splendor is over earth and heaven, and He has raised up a horn for His people," etc., "for the children of Israel, the people near to Him": for they are truly His near ones, since "His people is the portion of Havayah," truly.

Accordingly, how very great will be the soul's joy in G-d, and [its] "love with delights"! Of this it is said, "Serve Havayah with joy": this is the joy of the soul that comprehends and contemplates G-d, the Life 9

of life, blessed be He. And our Sages, of blessed memory, said, "One hour of teshuvah and good deeds in this world is better than all the life of the World to Come," because the life of the World to Come is nothing but a radiance from Him, blessed be He, etc.

This is not so with teshuvah (return) and good deeds, for the meaning of teshuvah is to return the soul and make it cleave to Him, blessed be He, the Source and Root of all.

And this is also what is written, "with joy and with gladness of heart, more than the abundance of everything": that is, more than the World to Come, which is called "the day that is entirely long," etc. (See what is written in Parshas Va'eira on the verse "Therefore say to the children of Israel," and on the verse "And when she came before the king," in Megillas Esther.)

2. "And Him shall you fear": this is the level of "returning" (shov). For "you shall walk" is the level of "running" (ratzo), going on and journeying from level to level in love, etc.; 10

and the returning is to be "you shall fear": the fear of shame, which is inner fear, before the greatness of the Infinite One (Ein Sof), blessed be He, Himself and in His glory, Whom no thought can grasp, and before Whom all lights grow dark, etc.

For there is fear and there is fear. Outer fear is before the spreading forth of the greatness of His sovereignty, blessed be He, like the awe of [a king of] flesh and blood because of the spreading forth of the greatness of his sovereignty over a multitude of people and the provinces of his kingdom, etc.

11 And so it is written, "A thousand thousands serve Him," etc. Along these lines they instituted the blessing of Yotzer Or, where this fear is stated and repeated: "Who forms ministering beings, and Whose ministers all stand," etc.,

"and proclaim with fear," etc.; "all of them as one respond with dread and say with fear," etc.; "and the Ofanim and the holy Chayos, with a great noise," etc.;

for from this Israel too receive this level of fear, as in the analogy of one who sees ministers bowing before the king, etc., as is explained elsewhere.

12 Now, this fear comes before love: for through receiving this fear, the level of love spoken of in "With an everlasting love You have loved us," etc., is drawn forth,

"and unite our hearts to love," etc., "Who chooses His people Israel with love," until in the Shema the supernal attribute of love is drawn forth, to fulfill "And you shall love Havayah your G-d," etc.

Of this level of fear and love it is said, "I have eaten My forest with My honey." A forest is that in which there is every tree, and "acacia wood, standing": these are the angels, "Seraphim stood."

13 And this is in the blessing of Yotzer Or, where the matter of the angels is stated: that they stand and proclaim with fear, and "the Ofanim, with a great noise," etc.

And "My honey" is sweetness and delight: this is the "love with delights" that is drawn forth in the Shema, "And you shall love… with all your heart": that even the inwardness of the heart, which is in concealment and hiddenness, the hidden love, shall also have "its inside inlaid with love" in a revealed way.

"And with all your soul": all the powers of the soul, thought within thought, etc. "And with all your might": without measure and without pause, for the love with delights has no end or limit, since one is to delight more than in "the abundance of everything," as mentioned above.

(See what is written on the verse "I am asleep," etc., regarding the explanation of "My dove.") And from the level of this love he will come and reach the level of inner fear, the level of the nullification (bittul) of one's very existence, truly; and this is the level of the bowings in the prayer of Shemoneh Esreh.

For the level of Yotzer Or is the level of the angels, and their fear and their bowing are on the level of the outer dimension (chitzoniyus); whereas the prayer of Shemoneh Esreh is the level of the bittul and the bowings of the souls, who are on the level of the inner dimension (pnimiyus).

That is, to be in a state of the bittul of one's very existence, truly, before the Infinite Light (Or Ein Sof), blessed be He, Himself and in His glory, Whom no thought [can grasp], etc.:

the level of the light that encompasses all worlds (sovev kol almin). (See what is written about the bittul of existence in Shemoneh Esreh, on the verse "Yehudah, you," etc., and on the verse "The heavens are My throne," etc., "What house can you build for Me?" etc.,

and "the Holy One in heaven and on earth": for before Him, blessed be He, there is neither the level of heaven nor the level of earth, since above and below are equal to Him, and physicality takes up no space before Him, blessed be He, exactly like spirituality [takes up none].

Therefore this level of bittul can be drawn even into physicality, for everything is only on the level of "In Your light we see light": "In Your light" is the higher Gan Eden, and "we see light" is the lower Gan Eden, and all of them are nothing but light and radiance, etc., as mentioned above.)

3. "And His commandments shall you keep." Now, concerning the mitzvos it is written, "which I command you today, upon your heart": that is, in order to draw your heart to Him, blessed be He, "as water [mirrors] the face," etc.; 14

for through the mitzvos, which are His will, blessed be He, "Who has sanctified us with His commandments," which are drawn down below upon a person's soul, the soul's will will also be aroused toward Him, blessed be He, "as water [mirrors] the face."

And this is "Do His will as your will, so that He will do your will as His will": that is, that His will, blessed be He, which is the mitzvos, will be drawn below, so that the soul's will will be drawn to Him, blessed be He.

And this is the meaning of "a mitzvah is a lamp": that from the mitzvah a lamp and an illumination are drawn into the soul, which is the illumination of the will and of the love in the heart.

(See what is written about this on the verse "And it shall be for you as tzitzis": how it is the mitzvos themselves that draw the level of supernal Chochmah, the level of bittul, to the souls of Israel as a whole, etc.; and נר (lamp) is numerically 250, because the 248 positive commandments are drawn through two levels, right and left, etc.; see there. And as is written in the Zohar, Terumah)

(166b), on the verse "For a mitzvah is a lamp," etc. And see the Midrash Rabbah on Kedoshim, chapter 25: "'After [Havayah your G-d] shall you walk': is it then possible for flesh and blood," etc.,

"and to Him shall you cleave," etc., until "but with planting first," etc.; see there. And this is to draw into the land from the level of the Tree of Life.

(See the Zohar, Parshas Vayechi, 226b, regarding "On Pesach, concerning the grain; on Atzeres, concerning the fruit of the tree"; Kedoshim, 87a, at the end of the side; Balak, page 202; Pinchas, 253a. And see the Midrash Rabbah on Naso, section 10, [page] 236, [column] 3, and on Song of Songs, on the verse "His legs are pillars.")

However, the mitzvos need guarding, that is, the lamp that is drawn from them, as in the matter of "not like Avraham, from whom Yishmael came forth," etc. And our Sages, of blessed memory, said, "A transgression extinguishes a mitzvah": that is, it extinguishes the lamp, and the fire of love sinks away;

but it does not extinguish the body of the mitzvah itself, G-d forbid, so as to say that the mitzvos will not be remembered for him in the reckoning, G-d forbid;

for one who has half merits and half sins is among those who inherit the World to Come; only, he is punished for his sins, but he does not lose his merits, G-d forbid.

Rather, the intent is that it extinguishes the lamp and the illumination drawn from the mitzvah into the soul. Of this it is said, "And His commandments shall you keep," so that it not come to be lost, G-d forbid; and this is through "and to His voice you shall listen," which is the voice of the Torah; for a transgression extinguishes a mitzvah but does not extinguish Torah.

The reason is that, although the mitzvah is an illumination of the Supreme Will, blessed be He, nevertheless it has descended below into the soul and become limited in the form of a vessel; 15

and there is the level of "one opposite the other": just as through the mitzvah one fulfills the Will, so through a transgression one transgresses the Will. Therefore a transgression extinguishes the illumination of the mitzvah.

But the Torah is "two thousand years," etc.; "the Torah issues from Chochmah," etc.; it is what lights the lamp of the mitzvah, as it is written, "For a mitzvah is a lamp and the Torah is light": the Torah is the light for the lamp of the mitzvah.

(See the Ramaz at the beginning of Parshas Beha'aloscha, who explains [that this is] because the Torah is the Tree of Life, which is the level of Yesod of Abba, etc., and the kelipah has no power to rule there; whereas the mitzvah is the level of Malchus, where the Tree of Knowledge of good and evil is, and the external forces have a hold there. That is, the mitzvah is called a lamp

because it is the drawing down of the higher Chochmah through the 248 limbs, but "the Torah is light," that is, the drawing down of the higher Chochmah itself, as it is above enclothement in limbs, etc. And this is what is mentioned here, that the Torah is "two thousand years," etc.: "I will teach you Chochmah, I will teach you Binah," the level of the Tree of Life, as mentioned above.

This will be understood further from what is written on the verse "And the number of the children of Israel shall be," regarding "You have remembered the earth and made it yearn," which refers to the mitzvos, through which the soul becomes yearning, "as water [mirrors] the face," etc.;

but the Torah is the level of "until a spirit is poured upon us from on high," which is above the level of water, which is the mitzvos, etc.; see there. And see the Raaya Mehemna, Parshas Tzav) (28b), on the matter of "and a transgression does not extinguish Torah," and the Ramaz there.

For the source and root of the Torah is exceedingly high above, the Source and Root of all, from the level of the Thirteen Attributes of Mercy that are drawn forth in the month of Elul,

for then is a time and season of favor above; and throughout the year the Thirteen Attributes of Mercy are drawn forth through the Torah.

For the source of the Torah, the 613 commandments of the Torah and the 7 commandments of the Rabbis, numerically 620, are the 620 pillars of light, the sources of mercy and forgiveness; and there is "Who bears iniquity and transgression."

Therefore a transgression does not extinguish Torah, since it is drawn from the level of "Who bears iniquity," etc. (And this is "who grazes among the roses," which are the Thirteen Attributes of Mercy; and they said in the Zohar, Shemos, page 20b, [that this refers] to those who study Torah, etc.

This will be understood from what is written elsewhere on the verse "And I pleaded": that the Torah is the drawing down of an arousal from above from a level that an arousal from below does not reach. And this is the meaning of "And I pleaded": a free gift, free without mitzvos; and also, "And I pleaded" is the level of "Gracious and merciful is Havayah," which is the level of the Thirteen Attributes of Mercy, etc.; see there.

From all this it is clear how the drawing down of the Thirteen Attributes of Mercy through the Torah applies. And see further what is written on Torah and mitzvos in the discourse beginning "When Israel put 'we will do' before 'we will listen,'" for Shavuos.)

And this is "and to His voice you shall listen": for every voice is a drawing down from above to below; so the Torah was drawn down from above, from a very high place, through the Tannaim and Amoraim, the masters

of the Mishnah and the Gemara. And this halachah, stated by the mouth of Beis Shammai and Beis Hillel, is the word of G-d itself, as it is written, "And My words which I have put in your mouth": My words, literally. And this is "and to His voice," literally, "you shall listen";

for whoever sits and studies, the Holy One, blessed be He, sits and studies opposite him; only, you are to listen, as in "'Hear': let your ears hear what you bring out from your mouth": that is, "you" is the level of the Oral Torah, which is itself the word of G-d speaking in your mouth.

"And Him shall you serve": "you shall serve" means to be on the level of a servant, as it is written, "Serve Havayah with joy." For one must be in two modes, the level of a son and the level of a servant. The level of a son is the love and the joy of the soul, to be "you shall walk," from level to level. 16

And the level of a servant is to serve like a servant who serves his master, whose only intent is to serve his master and fulfill his will, even though he has no reason or understanding at all in his service, 17

and also does not know the quality and nature of the work, such that he would have desire and longing for the work itself; nevertheless he serves with a whole heart, because he accepts

upon himself the yoke of his master, to serve him with all his strength. So a person must accept upon himself the yoke of the Kingdom of Heaven and fulfill His commandments, blessed be He, because the King has so commanded him, etc. Even though

mitzvos require intention, and their intention is joy in the love of G-d, "as water [mirrors] the face," because in it and through it the Supreme Will is drawn down, "Who has sanctified us with His commandments," nevertheless there must also be the level of service;

for although this service is the lowest level of the soul compared with the joy in the love of G-d, nevertheless it has another advantage, by virtue of the submission and the bittul, etc.,

as is explained elsewhere. This is how Shmuel rebuked Shaul: "Is not obedience better than sacrifice?" etc. (See further what is written on the advantage of this level of service, the level of a servant, in Parshas Sh'lach, on the verse "And now, I pray, let it be great," etc.)

Also, through this, "and to Him shall you cleave," in the plural; for the soul has three levels, nefesh, ruach and neshamah, which are thought, speech and action.

And action is the level of a servant, the level of asiyah (action). A person must "include speech in speech and thought in thought," etc. Now, the binding of thought is through the soul's cleaving and its joy in the living G-d;

but action, which is the last level and also needs to rise and be bound to G-d, is bound only through the level of a servant, which is the level of asiyah.

And also, for one whose intellect and understanding cannot reach so far as to give birth from them to a powerful love on the level of "you shall walk," let this be his service, a perfect service: to serve the service of a servant.

And through this, "and to Him shall you cleave" (tidbakun) is written with an additional nun; for 18
the final nun has a long leg, extended downward, to hint that the illumination and the drawing down of the revelation of His G-dliness, blessed be He, will spread and be drawn

lower and lower, until even the level of asiyah (action) will be entirely holy to G-d; for then the sitra achra (the other side) and the external forces will have no nurture at all, as it is written, "And I will remove the spirit of impurity from the earth," etc.,

Zechariah, chapter 13. See what is written about the final nun on the verse "Take a count of the sons of Gershon," etc.; and see the Zohar, Beshalach, page 49a, on "and to Him shall you cleave."

Summary of the discourse beginning "After Havayah your G-d shall you walk" 19

(1) The matter of "For Havayah is testing": the tests come to a person so that he will overcome 20
them, so that through this he will come to the eminence and level of "to know."

But "if there is no understanding, there is no knowledge": through contemplation an expansion of Daas comes about. That is, to contemplate how creation is something from nothing: the source of coming into being is from the level of radiance and illumination, which is as nothing and is called a "name."

And this is "For with You is the source of life." And it is called "after Havayah," the level of the back; and from this is drawn "you shall walk," "going on and journeying," from level to level. This is the level of "running" (ratzo), which is drawn from the level of "after Havayah."

(2) And afterwards, "and Him shall you fear": this is the level of "returning" (shov), which is drawn 21
from the level of "Him" Himself, that is, before the greatness of the Infinite One (Ein Sof), blessed be He, Himself. See what is written in the discourse beginning "And you shall know this day."

And this is the matter of Shemoneh Esreh. And there is outer fear, which is in Yotzer Or, "all of them stand," etc., "with fear"; and afterwards, in the Shema, the level of love, "you shall walk"

(see what is written in the discourse beginning "Take a count of the sons of Gershon," regarding the sons of Merari, the standing beams, and afterwards "And I will give you places to walk among those who stand," and afterwards the higher fear); and afterwards "and Him shall you fear," inner fear.

(3) "And His commandments": through the mitzvos, which are His will, blessed be He, the soul's will is also aroused, as is explained in the discourse beginning 22

"When you go out," regarding "On Your behalf my heart said, 'Seek My face'"; and this is through "Your face, Havayah, I will seek."

And this is "a mitzvah is a lamp." See what is written about this on the verse "And it shall be for you as tzitzis." But the lamp of the mitzvah mentioned above needs guarding from transgression, which extinguishes a mitzvah; and this is through "and to His voice you shall listen," that is, Torah.

And "the Torah is light," for the source of the Torah is from the level of the Thirteen Attributes of Mercy; therefore there are thirteen rules (middos) by which the Torah is expounded. It preceded [the world] by two thousand years. See what is written in the discourse beginning "I have come into My garden," and also "He preserves kindness for thousands," mentioned above.

(4) "And Him shall you serve": to be on the level of a servant, without reason; of this it is said, "Is not obedience better than sacrifice?" And through this, "and to Him shall you cleave": the binding of a person's thought, speech and action with the thought, speech and action of the Holy One, blessed be He. 23

LIKKUTEI TORAH • PARSHAS RE'EH • MAAMAR 3

ביאור אחרי

An explanation of "After Havayah your G-d shall you walk"

◇

An explanation of [the verse] "After." 1

(1) Now, the meaning of "After Havayah your G-d shall you walk": that the entire chain of descending worlds (hishtalshelus) is drawn forth and comes into being only from the level of the attribute of His Malchus (sovereignty), may He be blessed, which is what is called "after Havayah": the level of the back (achorayim), a mere radiance, etc. 2

(As is written in Parshas Tetzaveh, in the discourse beginning "Remember what," etc., on the meaning of "And Havayah sits as King forever"; and see the Zohar, Vayikra)

(folio 20, at the beginning of side b). And see what is written on the [passage of the] Zohar, Kedoshim (folio 86, end of side a), on the verse "And after Me there shall be none." And it is

likewise up to the loftiest heights; for even the kav (line of light) is drawn forth, through the tzimtzum (contraction) and the vacated space, from the level of the Malchus of the Infinite One (Ein Sof) alone.

(And this is the meaning of "Do not read shammos (desolations) but shemos (names)," which is explained elsewhere, on the verse "And when she came before the king," etc.; see there. And as is written on the verse "My Shabbosos you shall keep," on the meaning and concept of "Creator of holy beings, may Your Name be praised," etc.; see there.

And through this one can understand the meaning of "Holy" [said] three times, along the lines of what the Arizal wrote, as [will be explained] below. For the meaning of kadosh (holy) is "separate": not like the soul, which is affected by the happenings of the body because it is actually enclothed [in it], etc.; whereas He, may He be blessed, is holy and separate, etc.

And we need to understand what the repetition of "Holy" three times means. But the explanation is this: it is explained elsewhere, in the discourse beginning "And the Jews accepted," and on the verse "The voice of my beloved," [on] the meaning of "Let them praise the Name of Havayah, for He commanded and they were created":

"for He," that is, His essence and being, may He be blessed, "commanded and they were created"; for regarding Him, may He be blessed, it does not apply to use the term bara ("created") in the sense of presence, which implies that the power of the Actor is in the acted-upon; and this does not apply

except to His Names, may He be blessed, as it is written, "In the beginning Elokim created." And this is "Let them praise the Name": the level of a name alone, which is not of the order of His essence and being. But "for He," His essence and being, so to speak, it is only as if "He commanded and they were created" of themselves, etc.; see there.

Now, the term bara in the sense of presence also denotes, specifically, coming into being as something from nothing (yesh me'ayin), as the Ramban writes at the beginning of Parshas Bereshis. And we need to understand: since the meaning of bara in the sense of presence is that the power of the Actor is in the acted-upon, how is it called something from nothing?

However, the explanation is as is written in Iggeres HaKodesh, in the passage beginning "He and His life-forces and His vessels are one": that the vessels of the Ten Sefiros of the World of Atzilus (Emanation), which are called "His vessels" (gramohi), are G-dliness, [able] to create something from nothing like the Infinite One, and not merely in the manner of a chain of descent of cause and effect;

for through the order of hishtalshelus alone, even many contractions would not avail to bring about the coming into being of the physical from the spiritual; and therefore it is called something from nothing; see there. And so too the sages of [philosophical] inquiry have written that, [as for] the coming into being of the physical from the spiritual, there is no greater something from nothing than this;

for even myriads upon myriads of descents and stages of hishtalshelus would not avail for the physical to come into being from the spiritual; rather, this is only His power and ability alone, may He be blessed, for He is the Omnipotent. And this power is in the vessels of Atzilus because within them is enclothed the radiance of the kav from the Infinite Light (Or Ein Sof), for the light is akin to the luminary, etc.,

and it unites with them in the manner of "He and His vessels are one" (ihu vegarmohi chad); and through this He creates, through them, something from nothing. And in truth, even the coming into being of the spiritual created beings of Beriah, Yetzirah and Asiyah from the vessels of Atzilus is [a matter of] something from nothing, and not by way of hishtalshelus, as is written there in the Iggeres HaKodesh mentioned above.

Now, from the perspective of the radiance of the kav that is enclothed in the vessels of Atzilus, it is appropriate to say bara, a term of presence; for a radiance from the vessels, and even a radiance of a radiance from the kav, is actually enclothed in the created beings to give them life, as is written in the Iggeres HaKodesh there, and as is written in Sefer Shel Beinonim, Part II, chapter 1, in the name of the Arizal, that even in actual inanimate matter the letters of speech from the Ten Utterances are enclothed, etc.

And this is the level of the power of the Actor actually enclothed in the acted-upon, as is written there in chapter 3. Nevertheless, the coming into being of the acted-upon, such as a stone, from the power of the Actor enclothed in it, which is the combinations of the letters of the word of G-d enclothed in it, is truly a coming into being of something from nothing;

for the letters are G-dly powers, and that a physical stone, for example, should come into being from this is truly from nothing and naught, etc.; for by way of hishtalshelus it is utterly impossible that from a power that is spiritual and separate from the bounds of the physical, by itself, there should come into being a physical stone, for example.

And this is the meaning of kadosh, which means "separate": for although the power of the Actor is actually in the acted-upon, nevertheless this power is only a mere radiance, which does not touch the radiance of the kav enclothed in the Ten Sefiros of Atzilus; for it is only

like the radiance of the sun from the sun; and see there in the Iggeres HaKodesh that it is only a radiance of a radiance, and a radiance of a radiance of a radiance, etc. And furthermore, even the power of the Actor from the Ten Utterances and the vessels of Atzilus that is actually enclothed in the acted-upon, which is Beriah, Yetzirah and Asiyah, is not at all like the soul enclothed in the body;

for the root of the coming into being of the body and its essence is not from its soul, etc.; whereas the power of the Actor and the breath of His mouth, may He be blessed, that is in the acted-upon, brings the acted-upon into being from nothing to something, etc. Therefore the acted-upon is truly nullified before the power of the Actor within it, and not

as the body [is] before the soul, as all this is written in Sefer Shel Beinonim, Part II, chapter 3 and the end of chapter 6. And see further in the Iggeres HaKodesh, near its end, in the passage beginning "To understand what is written in Pri Etz Chaim," in what is written there, that this is the outer dimension (chitzoniyus) of the outer dimension of the vessels, etc., which is entirely hidden in the ruach [and] nefesh of Asiyah, like the hiding and concealment of the Creator from the created.) (2)

Now, it is known that there are two kinds of drawing-down from the Infinite Light, blessed be He: the level of the light that fills all worlds (memalei kol almin) and the level of the light that encompasses all worlds (sovev kol almin); and they are called inner [lights] and encompassing [lights].

Now, all that was said above about the enclothing of the radiance of the kav in the Ten Sefiros of Atzilus, through which He brings Beriah, Yetzirah and Asiyah into being as something from nothing, is the level of the light that fills all worlds, which is drawn forth in the manner of enclothing and of the power of the Actor in the acted-upon.

But the level of the light that encompasses all worlds is that which does not enclothe itself at all, not even in the Ten Sefiros of Atzilus; rather, it brings into being and gives life by way of encompassing alone, that is, as it is written, "Whatever Havayah desired, He has done."

For through its having arisen in His will that the world should come into being, through this itself the world came into being, even though the will is not enclothed in the created being at all, since it is the level of the Infinite One, and it is not enclothed even in the Ten Sefiros of Atzilus, etc.

And this is "For My thoughts are not your thoughts": that through its having arisen in [His] thought, through this they came into being, etc., as this matter is explained in the explanation on the verse "Let them bring royal apparel."

It follows that every created being in particular, and all the worlds in general, have in them two kinds of life-force: the first is drawn forth and enclothed within their inwardness,

and it is from the level of the light that fills all worlds, and its root is from the radiance of the kav in the Ten Sefiros of Atzilus; and about this it is said bara, a term of presence, as mentioned above. And the second is the level of the encompassing [light], from the level of the light that encompasses all worlds,

as in the saying, "The soul that You have placed within me," etc., "and You guard it within me," etc. And as it is with the soul, so it is in creation as a whole, etc.

Now, about this it is said, "For He commanded and they were created"; for from this level, the light that encompasses all worlds, enclothing of the power of the Actor in the acted-upon does not apply at all,

since it is not enclothed at all; rather, through its having arisen in His will that the coming into being should take place, through this specifically it was done. Therefore nothing applies to it except as it is written, "For He commanded," and through this, "and they were created," etc.

And see what is written about the light that fills all worlds and the light that encompasses all worlds in the discourse beginning "These are the journeys," regarding the blessings over the mitzvos, which have in them the language of presence [direct address], "Blessed are You," etc., and the language of the hidden [third person], "who has sanctified us," etc.; see there.

Now, it is known that the main [source of] coming into being and of life-force is from the level of the light that encompasses all worlds (sovev kol almin), which is truly the level of the Infinite One (Ein Sof), as is written there on the verse "Let them bring royal apparel," and as is written in Sefer Shel Beinonim, chapter 22. 3

Now, the Supreme Will is the source of life that brings all the worlds into being, etc. And this is something from nothing (yesh me'ayin): that there is no enclothing whatsoever in the acted-upon of the power of the Actor that is in the level of the light that encompasses all worlds.

(And even from the level of the light that fills all worlds (memalei kol almin), although the power of the Actor is drawn forth and enclothed in the acted-upon, it is called truly something from nothing, as mentioned above.) And this is the meaning of the second "Holy":

namely, the level of the light that encompasses all worlds, which is holy and separate from the worlds more than the level of the third "Holy," which is the level of the light that fills all worlds;

that is, not even a glow and splendor is drawn from it to be enclothed within the worlds in their inner dimension (pnimiyus); rather, it is an encompassing light. And along these lines it was explained elsewhere on the meaning of "You are holy and Your Name is holy."

"Your Name is holy" is the level of the light that fills all worlds, as it is written, "For His Name alone is exalted"; only the splendor and glow of His Name is drawn forth and enclothed in the worlds, as our Sages, of blessed memory, said, "the glow of the Shechinah (Divine Presence)": specifically "the glow."

But "You are holy" means that the worlds could not receive life-force from it, not even a glow and splendor, in their inner dimension and their inwardness;

rather, it gives them life and brings them into being by way of encompassing, as mentioned above. And see what is written about this in Parshas Va'eira, on the verse "Therefore say to the children of Israel," etc., and on the verse "Binding to the vine," in the explanation [in] Vayechi.

(3) Now, in the level of the light that encompasses all worlds (sovev kol almin) there are also two levels. For Keser (the Crown) is related to the word koseres (an encircling crown), which surrounds and encompasses. 4

Now, Keser is the intermediary between the Emanator and the emanated, and it has two levels, Atik and Arich Anpin: Atik is the last level of the Emanator, and Arich Anpin is the level of the root of the emanated.

For the level of the root of the emanated has some relation to worlds, in that from it comes the coming into being of the emanated, in the manner of the light that encompasses all worlds, which is named for the worlds (almin); except that it surrounds and encompasses from outside and does not enter within, etc.

But the last level of the Emanator has no relation or connection at all with the coming into being of worlds, for He is "the One who is exalted since the days of the world";

it is only that it is the encompassing of the encompassing, as is written elsewhere on the verse "A psalm, a song of the dedication of the House," on the matter of the three levels: food, clothing, house. And the encompassing of the encompassing is what joins the encompassing with the inner, etc.;

that is, so that there be a joining of the encompassing and the filling [lights] (sovev and memalei), peace in the household above, etc. And this is what our Sages, of blessed memory, said, that one who occupies himself with Torah makes peace in the household above and in the household below;

for the Torah is called "the proverb of the Ancient One," the level of the Ancient One of the world; therefore it draws down peace in the household above, the encompassing and the filling [lights] as a whole, and also in the household below, that is,

for in every created being there is [something] from the two levels mentioned above, as in the saying, "and You breathed it into me, and You guard it within me," as mentioned above. And this is the meaning of the first "Holy": it is the drawing-down of the level of Atik,

which is a great and mighty drawing-down from the Infinite Light (Or Ein Sof), blessed be He, [from] that which is still separate and exalted beyond the bounds of worlds, etc.; it is only that the level of Arich Anpin, which is drawn from it, is the level of the light that encompasses all worlds, etc.

Now, it is known from the matter of "For a G-d of knowledges" that from below upward, whatever is higher is called "nothing" (ayin), because it is not grasped. Therefore, even though the coming into being of the created beings from the level of Malchus (sovereignty) of the World of Atzilus (Emanation), 5

the light that fills all worlds (memalei kol almin), is called something from nothing, nevertheless the main level of "nothing" is the level of the light that encompasses all worlds (sovev kol almin), because it is even less grasped, since it is not enclothed at all; as is written elsewhere on the verse "Is (hayesh) Havayah among us, or not (ayin)?"

But from above downward it is the reverse: whatever is lower is called "nothing," because it is "considered as nothing." Therefore, on the contrary, the level of the light that fills all worlds is called "nothing."

And this is "For with You is the source of life": the level of Malchus of Atzilus, the source of the light that fills all worlds, is called "with You," for it is secondary and nullified and considered as nothing; and it is called "after Havayah," the level of the back, etc.

And even the level of sovev (the encompassing) is called "nothing" relative to a level that is not within the bounds of worlds; as in the saying, "The Supernal Crown, although it is a clear light, is black before the Cause of causes," etc.;

and as is written on the verse "I am black," etc. And this is why creation is called something from nothing: that the source of the coming into being of the worlds is from a level that is called "nothing" also from above downward, etc.

6 And see what is written on the verse "And I was with Him as a nursling," on the meaning of "Back and front You have formed me," regarding the Torah; and on the verse "Return, O Israel," on the meaning of "And you shall see My back," etc.

Now, in Pri Etz Chaim, Sha'ar Chazaras HaAmidah (the Gate of the Repetition of the Amidah), chapter 4, in the holy handwriting of the Arizal, these are his words: "Now, the three [declarations of] 'Holy' [correspond] to the three heads of Atika Kadisha: the first to that which is not known at all; the second to the Supernal Crown;

the third to Mocha Stima'ah (the hidden brain), the primordial Chochmah (wisdom)." Thus far his words. That is, the Unknowable Head (Reisha deLo Isyada) is Atik, the lowest level of the Emanator; and the Supernal Crown is the Keser (Crown) of Arich Anpin, the light that encompasses all worlds (sovev kol almin); and these are the two levels of the light that encompasses all worlds mentioned above.

However, as for what he wrote, "the third to Mocha Stima'ah": although Mocha Stima'ah is the level of Chochmah within Keser, the level of the light that encompasses all worlds, this is because he was speaking of the root of the level of the light that fills all worlds (memalei kol almin) in the World of Atzilus (Emanation).

7 Now, just as Beriah, Yetzirah and Asiyah themselves come into being as something from nothing from the level of Malchus (sovereignty) of the World of Atzilus (Emanation), which is the source of the level of the light that fills all worlds (memalei kol almin) of Beriah, Yetzirah and Asiyah, so too in Atzilus there are also Beriah, Yetzirah and Asiyah:

that is, Abba and Imma (Chochmah and Binah) are the Beriah of Atzilus, as it is written, "And Chochmah (wisdom) shall be found me'ayin (from nothing)": for it is called beriah (creation), something from nothing. And this is the meaning of "Creator of holy beings, may Your Name be praised," as is written elsewhere.

And also, "Acquire Chochmah, acquire Binah (understanding)": kneh ("acquire") twice equals in gematria yesh ("something"). And the ayin ("nothing") from which Chochmah is found is the level of Keser (the Crown);

and this too is through two drawings-down, filling and encompassing, inner light (or pnimi) and encompassing light (or makif); and the hidden Chochmah (Chochmah Stima'ah) is the source of the level of the inner light, as is written in Etz Chaim, Sha'ar Arich Anpin, chapter 4.

And also, Abba and Imma draw nourishment from the two mazalos, Notzer and Nakeh, whose root is from Mocha Stima'ah (the hidden brain). And this is what is written in the Zohar, Part III (folio 289), that the hidden Chochmah is "the head of every head" to the other [levels of] Chochmah.

And this is the meaning of the third "Holy": for the drawing-down is only from the level of the hairs, while the hidden Chochmah itself is holy and separate. And the Supernal Crown is the level of the encompassing and surrounding [light], Keser being related to koseres (an encircling crown), etc.; and Atik is the level of the encompassing of the encompassing.

And this is the meaning of "Holy" [said] three times; and they are three drawings-down, to be the root of the three levels of house, clothing [and] food of the worlds as a whole. "House" is called the level of the encompassing of the encompassing, etc.; and "clothing" is the level of the encompassing, the light that encompasses all worlds (sovev kol almin), as is written elsewhere on the verse "Let them bring royal apparel."

And "food" is the level of the light that fills all worlds (memalei kol almin). And in particular, from 8
Malchus (sovereignty) of Atzilus to Beriah, Yetzirah and Asiyah these three levels are also drawn down; for it becomes Atik and Keser (the Crown) to Beriah, which is called encompassing, etc., in the same way that Malchus of Adam Kadmon becomes Atik and Keser to Atzilus;

and it is also enclothed within their inner dimension (pnimiyus). (And see what is written on the verse "Who has counted," on the meaning of "And the sea was upon them, above"; and what is written on the verse "And Moshe assembled"; and on the verse "Take from among you an offering," etc.; and in the explanation on the verse "And now, I pray, let [it] be great," etc.;

and on the verse "For You are my lamp," etc. Nevertheless, the main meaning of the verse "After Havayah" refers to Malchus of Atzilus, as is explained in the Zohar) (Vayikra, folio 20b), and as [will be explained] below regarding "and Him shall you fear," etc.

And this is "After," etc., "shall you walk": that is, when one contemplates and understands that the entire chain of descent of the worlds (hishtalshelus) is only from a level of glow and radiance, and is called "after Havayah," in the manner of "And you shall see My back"—

and see further what is written in the discourse beginning "Return, O Israel, unto," on the meaning of back and front—from this will be drawn forth the level of "shall you walk," which is the level of a wondrous love and longing for Him alone, may He be blessed, "the source and root of all."

But this is specifically through one's contemplating and delving deeply into this with his intellect and understanding, from "the inward part of a man and a deep heart"; for "if there is no Binah (understanding), there is no Daas (knowledge)," and also "if there is no Daas, there is no Binah."

And the explanation of "For [He] is testing," etc., "to know," etc.: trials are [a state of] the hiding of the Face, and in the hiding itself there is G-dliness: "And I will surely hide," etc. 9

And it is written, "Havayah said to him, 'Curse.'" Therefore the power of G-d that is in the trial is what brings to knowledge (daas) and the revelation of G-dliness, when the whole trial passes over him and he withstands his trial; for in every trial there is the power of G-d that gives life to the very thing that brings the trial upon him.

And this is "For Havayah said to him, 'Curse.'" Where did He say [this] to Shimi? Rather, this thought that fell into Shimi's heart and mind came down from G-d; and the breath of His mouth,

which gives life to all their host, gave life to Shimi's spirit at the time he spoke these words to David; for had the breath of His mouth, may He be blessed, withdrawn from Shimi's spirit, he would not have been able to speak anything at all.

And this is "For Havayah said to him": literally, at that very time, to curse David, etc. (And see Etz Chaim, Sha'ar 48, chapter 2.) And the reason that trials bring to a revelation of G-dliness is that

the trials and the hiding of the Face are from the World of Tohu, from [the kings of] "before any king reigned," who descended and became enclothed in the kelipos (husks); and the kelipah is what conceals (and see the Zohar, Vayera, folio 119b). And when the kelipah is broken through one's withstanding the trial,

the fruit within it is found, which is the power of G-d hidden and enclothed there, [as in] "Havayah said to him, 'Curse,'" which comes to be revealed;

because the power of G-d enclothed in it is from the very highest, as is known from the analogy of a falling wall, where the higher stone falls lower; and as it is written, "And I will pass through the land of Egypt": "I,

and not an angel"; for in order that it descend and be drawn down even to the place of the kelipos, it must be from a very high and exalted place, so that it reaches [the point] that there is a revelation of G-dliness even in the place of the kelipos.

Therefore that power brings to knowledge, because it is from the 288 sparks from the World of Tohu, Akudim, Nekudim, etc.; and [the Name] Sag is superior to [the Name] Mah, etc. And see what is written on the verse "And you shall know this day, and take [it] to [heart]."

But "if there is no Binah (understanding), there is no Daas (knowledge)," etc.: for all giving birth is from Binah, in which the waste is separated out in the menstrual blood, and the child grows over nine months; for at first it was

only a drop, and afterwards the formation of limbs takes place in the form of a full configuration (partzuf); and in its mother's womb it eats what its mother eats; and afterwards it comes out

and becomes separate, on its own. And just like this whole analogy is [what happens] in chassidus (piety), in awe and love: at first the love was hidden, a single point, and afterwards it grew, enlarging the blaze of the fire of love with fervor, etc.

And so too awe. And this is why Leah, "the mother of the children," bore six sons, who are called the level of love, and a daughter, who is the attribute of Malchus (sovereignty), and her name was Dinah: "the law (dina) of the kingdom is law."

(And as is written on the verse "He said with the book," that the refinement is in thought, which is the level of Binah, through the enclothing of Chochmah (wisdom) there, etc.; and this is like "You have made them all with Chochmah," [and] with Binah, as is written elsewhere on the meaning of "Blessed is He who makes the work of creation.")

(4) Now, "shall you walk" is the level of running forth (ratzo), and afterwards "and Him shall you fear" is the level of returning (shov). The explanation: it is known, from what is written, that the Name Havayah is "awe and love, love and awe." Vav-hei are the level of love and awe: Z'eir Anpin (the emotive attributes) is the lesser love (ahavah zuta) 10

(and therefore it is called ze'ir, "small"), and awe is Malchus (sovereignty), an outer awe, from the spreading forth of His sovereignty, as is written in the note to Tikkun Chatzos. And in this [order] awe precedes love, from below upward. And this awe is not written in the Torah here

(for the verse begins with the level of "shall you walk," which is love; and although the beginning must be specifically from the level of awe, for "This is the gate," etc., since awe is "the gate for entering"—but it is as is written in the Zohar, Parshas Bo) (folio 38b): "And in a place where male and female are found, the praise is

only for the male." So too here: since it says "shall you walk," which is the level of love, which is called male, [as in] "He remembered (zachar) His kindness," there is no need to mention awe, which is called female (Nukva), [as in] "a woman who fears Havayah,"

for awe must be included in love, "to include the left in the right," etc. And furthermore, it may be said that this awe is alluded to here in the words "after Havayah,"

which is the level of Malchus. And afterwards, great love (ahavah rabbah) is Binah (understanding), and Chochmah (wisdom) is inner awe, which is the level of "Fear (yir'u es) Havayah," whereas outer awe is the level of "Let them fear from (yir'u mi-) Havayah."

But "Fear (es) Havayah" means to be on the level of es, the subordinate [particle], which is the level of self-nullification (bittul); and this is the level of Atzilus,

which is the level of Chochmah of the worlds as a whole; for in general, Atzilus is Chochmah, since Abba is the root of Atzilus, and Binah [is] "Imma nests in the Throne," as is written in Etz Chaim, Sha'ar 47, chapter 3.

(And it may be said that this is "and Him (ve'oso) shall you fear": the level of "Fear es," which is nullified to the level of ve'oso, etc. And see the Zohar, Part I) (folio 94a)

on the verse "Him (oso) and His abode," etc. Also, the meaning of ve'oso is related to os (a sign) and a mark, as it is written, "It is a sign between Me and the children of Israel."

And the explanation, as is known: when the first tzimtzum (contraction) took place, to make a vacated space, etc., there remained a reshimu (impression) of the light that withdrew, etc.; and afterwards a kav (line of light) was drawn forth, etc.

And about this it says, "And Him (ve'oso)," that is, the sign and mark mentioned above, "shall you fear"; for "it is a sign between Me and," etc.

(And the connection of the higher awe mentioned above with the level of the sign and mark mentioned above may be explained along the lines of what is written in the Zohar, Part III) (folio 128, end of side b) regarding the hidden Chochmah:

"And this is what we have learned concerning the impressions of the letters: the tav made an impression for Atik Yomin." And see what is written in the Arizal's commentary on the Idra, in Pri Etz Chaim and in Mishnas Chassidim, on the kavanah (intention) of Tashrak (the letters tav-shin-reish-kuf) mentioned in the Musaf of Shabbos, which is the mystery of the illumination of the twenty-two letters in the supernal brain, etc.; see there.

It follows that the level of the sign and the reshimu mentioned above shines in the hidden Chochmah, and the hidden Chochmah is the root of the level of the higher awe, as is written elsewhere.

Therefore it is quite fitting [to say] specifically "and Him (ve'oso) shall you fear," etc.: for the awe of shame, whose root is from the hidden Chochmah, is drawn forth from the level of ve'oso. And see further what is written about "awe and love, love and awe" in the explanation on the verse "For You are my lamp," in Parshas Mikeitz.

And on the matter of "And with great awe (mora gadol): this is the revelation of the Shechinah (Divine Presence)," [see] on the verse "Six days you shall eat matzos," regarding Pesach, and on the verse "The voice of my beloved," etc., 11

in Shir HaShirim. And there it was explained that great awe is drawn forth through the revelation of the level of "the King of the kings of kings," the Malchus (sovereignty) of the Infinite One (Ein Sof), etc.

And this is precisely the matter of the reshimu (impression) in Mocha Stima'ah (the hidden brain); for the reshimu is from the level of Malchus of the Infinite One, as is written in the Arizal's commentary on the Idra there.

Therefore from this is drawn forth the level of great awe, which is the level of the hidden Chochmah (wisdom), etc. And mora gadol ("great awe") is in the masculine form, whereas the lower awe is the level of Nukva (the feminine), as mentioned above.

Accordingly, the meaning of "after Havayah" and "and Him" is the level of Malchus of Atzilus (Emanation) and Malchus of the Infinite One, etc. And see what is written elsewhere on the matter of

"If there is no awe, there is no wisdom; if there is no wisdom, there is no awe," regarding the festival of Shavuos, on the verse "And Elokim spoke," etc.; and see what is written in the discourse beginning "And you shall know this day"; see there.

(5) "And His commandments shall you keep": Now, guarding is through the encompassing [light], as is known from the matter of "and You guard it within me"; that is, the level of chayah [and] yechidah, which are not enclothed in vessels, 12

but are encompassing [levels]; and they are the guarding for the nefesh, ruach and neshamah, which are enclothed in vessels, the neshamah in the brain, etc. For the encompassing light polishes half the vessel from outside, and the encompassing [light] also blinds the eyes of the external forces; thus, through the encompassing [light], the external forces cannot draw near, etc.

Now, guarding is needed for the inner light (or pnimi) once it has been enclothed in vessels; for 13
then it needs guarding, because through a blemish in the vessel, G-d forbid, nurture is drawn [by the external forces] even from the light enclothed in it,

just as when one cuts his hand, blood comes out, as is written elsewhere; whereas when lights are still included in their Emanator, and likewise encompassing lights, blemish and nurture do not apply to them, etc.

Now, the mitzvos are called "the 248 limbs of the King," for they are drawings-down of lights into vessels. (See Iggeres HaKodesh, at its end, in the passage beginning "To understand what is written in Pri Etz Chaim," that all the mitzvos are to rectify the 248 limbs of Z'eir Anpin (the emotive attributes) through drawing down the Infinite Light (Or Ein Sof), blessed be He, into them, etc.)

And this is "For a mitzvah is a lamp (ner)": for in the language of the Torah, the vessel within which the burning light is [held] is called ner, as it is written, "the lamps of the arrangement"; and also the burning lights in the vessel are called nerot (lamps), as it is written, "When you kindle the lamps."

That is, in the mitzvos there are two levels: they are the level of vessels, and also through them lights are drawn forth that are enclothed in the vessels; and therefore they need guarding.

And this is "And His commandments shall you keep"; and this is through "and to His voice shall you listen," which is the Torah, which is called "and the Torah is light," the level of the source of the light that is drawn into the lamps. (See the Zohar at the beginning of Parshas Beha'alosecha, and the Ramaz there.)

That is, it is the level of encompassing light, which is above the level of the vessels and limbs, etc.; for although "the Torah comes forth from Chochmah (wisdom)"—specifically "comes forth"—its root, indeed, is above Chochmah, etc.

That is, it is from the level of the encompassing [lights], lamed and mem, etc.; see what is written in the explanation on the verse "When you go out," etc. And this is also the meaning of "and the Torah is light":

for the mitzvos, which are the level of lights enclothed in vessels, are divided into 613 levels, 248 positive commandments, etc.; that is, for each and every vessel a light of its own, etc.

But the Torah, which is the level of encompassing, is the level of one light, that is to say, above the level of division, etc. And see what is written in Parshas Va'eira, at the end of the first discourse, "And I appeared to," etc., that the Torah is the drawing-down of the level of the Singular One, "Anochi (I), who I am," etc.;

see there. (And this is what is written in the Idra of Naso, folio 129a: "One path that shines," etc., "to the 613 paths of the Torah, which are divided in Z'eir Anpin, of which it is written, 'All the paths,'" etc. And the explanation is found there in the book Ruach David and in the Arizal's commentary on the Idra: that in Z'eir Anpin the 613 mitzvos themselves are revealed, etc.;

and this is what is written, "All the paths," etc. But regarding Arich Anpin it is written, "And the path of the righteous is like the shining light, growing ever brighter," etc.: "path" and "light" in the singular, for there they are hidden, and in Z'eir Anpin they are revealed and become the 613 mitzvos. Thus far his words.

Indeed, the Torah is drawn from the Mocha Stima'ah (hidden brain) of Arich Anpin; and this is "and the Torah is light," in the singular. And this is the matter explained elsewhere, that the Torah is the level of the Will of all wills (Ra'ava deChol Ra'avin),

which draws the conduct of the Supreme Will into the will that spreads forth within the mitzvos; see the discourse beginning "When Israel put 'we will do' before 'we will hear'"; see there at length. And this is why the mitzvah is called a lamp, and the Torah is the light that illumines the lamp: the level of the Will of all wills, which is the source of the will in the mitzvos, etc.

And see what is written on the verse "And Moshe assembled," that the level of the Keser (Crown) of Z'eir Anpin, which is called will, is the vessel for the level of the Supreme Will, the Will of all wills, the Keser of Arich Anpin, which is the level of the light, etc.; see there. And see what is written above, that the Torah is called "the proverb of the Ancient One," the level of the Ancient One of the world, etc.)

Now, the main [point] of this guarding is for the level of the illumination that is drawn from the mitzvah to a person's soul, etc. And the matter of this illumination that is drawn from the mitzvah upon the soul will be understood along the lines of the saying of our Sages, of blessed memory, that at the time of the Giving of the Torah "He held the mountain over them like a barrel," etc.,

"and from here [comes] a great protest regarding the Torah." And the meaning and concept of "He held the mountain over them" is known: it is the level of "and His right hand embraces me," that is, the revelation of the supernal love for Israel, as it is written, "I have loved you, says Havayah."

And through this, love was automatically aroused also in the souls of Israel, in the manner of "As 14
water [reflects] face to face, so the heart of man," etc., until they reached the expiry of the soul (klos hanefesh);

and this is the "great protest": that this arousal from below (isarusa dilesata) of theirs was not by choice and will, but rather, through the revelation from above, it was drawn forth automatically in their hearts, to such an extent, etc.

And similarly, something like this will be understood also regarding the fulfillment of the mitzvos, which are the drawing-down of the Supreme Will itself, and the five chassadim (kindnesses), "and His right hand embraces me," the revelation of the supernal love, etc.

Therefore, through this a person's will is also aroused toward Him, may He be blessed, "as water [reflects] face," etc. And this is "You have visited the earth and caused it to yearn (vateshokekeha)," etc. And this is "which I command you this day, upon your heart," etc.

And about this they said, "A transgression extinguishes a mitzvah": for through the transgression, which is against the Supreme Will, blessed be He, this illumination that was drawn to him from the Supreme Will upon his soul is extinguished, etc.

Whereas in the mitzvah itself, which is [of] the 248 limbs of the King, extinguishing does not apply, G-d forbid. And this is what is written, "Corruption is not His; His children's is the blemish," and as its Targum [renders it], "They have harmed themselves, not Him."

However, "a transgression does not extinguish Torah," for the Torah is from the level of the Will of all wills, etc., from where the level of "bearing iniquity" is drawn forth.

For it is known that in order for there to be pardon and forgiveness through teshuvah (return), which is the restoring of the will that withdrew through the transgression,

this is through drawings-down from the level of the Supreme Will that is higher than the level of the will that is in the mitzvos; and this is the level of the Will of all wills, where there is no "one opposite the other," etc.;

and from there is the root of the Torah. And as is written on the verse "And I pleaded," that the Torah is drawn from a level which an arousal from below does not reach, for it is from the level of the supernal encompassing [lights], where it is said, "He has not beheld iniquity in Yaakov," etc.

And this is what our Sages, of blessed memory, said: "Whoever reads and studies, the Holy One, blessed be He, reads and studies opposite him": specifically "opposite him," in the manner of "Havayah is your shade," which is the level of a shade and encompassing [light], that which cannot be enclothed in vessels, etc. And see what is written on the verse "On the eighth day, an assembly (Shemini Atzeres)," on the meaning of "And I have put My words in your mouth, and in the shade of My hand I have covered you." 15

Nevertheless, "whoever says, 'I have nothing but Torah,' does not have even Torah," as is written elsewhere, etc.; for Torah that is not in purity of heart is called only "a gate to the courtyard," etc. 16

And also, it is written, "Through tzedakah (charity) you shall be established," etc.; for "blessing does not rest except," etc. Therefore it is impossible for there to be the drawing-down of the supernal encompassing [lights] that comes through the speech of Torah

unless there is a fitting place (machon) for this indwelling, namely, the level of a vessel and inner light, which comes through the mitzvos, the 248 limbs of the King, etc.

And see what is written along these lines at the end of the discourse beginning "And you shall make holy garments," on the matter of the blessing over the mitzvos, etc.; and see what is written at the beginning of Parshas Vayikra, on the verse "And He called to Moshe," etc.

Summary. (1) The matter of the contemplation that creation is something from nothing; and this is 17
"after Havayah." It is the matter of "Holy" three times, until afterwards [the Name] Havayah Tzevaos (of Hosts) is drawn forth, which brings into being hosts upon hosts, as is written about this in the discourse beginning "This is the dedication of the altar."

And the explanation: it is written, "For He commanded and they were created," and it is written bara, in the sense of presence, meaning the power of the Actor in the acted-upon, as is written in Sefer Shel Beinonim, Part II, chapters 1 and 3. And see what is written about this in the discourse beginning "I am Havayah your G-d," of the section of tzitzis, and in Shir HaShirim, in the discourse beginning "If only you were like a brother to me."

Nevertheless, it is called truly something from nothing; for the coming into being of the physical 18
from the utterance and the spiritual letters enclothed in it is a new creation, truly from nothing and naught,

and not merely a descent from concealment to revelation. And see what is written about this in the discourse beginning "And I pleaded," on the meaning of "Who in His goodness renews." And the source of this drawing-down and coming into being

is from the radiance of the kav (line of light) enclothed in the Ten Sefiros of the World of Atzilus (Emanation). And about this our Sages, of blessed memory, said, "With ten things the world was created: with wisdom, with understanding and with knowledge," etc. (Chagigah, chapter 2, 12a). And about this it is said bara, a term of presence.

And this is the meaning of the third "Holy": the vav of kadosh is a drawing-down from the level of kodesh; and it is the radiance of the kav, to be a source for the level of the light that fills all worlds (memalei kol almin); and nevertheless it is holy and separate,

for only a radiance of a radiance is drawn forth to be enclothed in the vessels of the Ten Sefiros of Beriah, Yetzirah and Asiyah. And see what is written on the matter of the vav of kadosh in the discourse beginning "Go forth and see." (2) And all this is called the light that fills all worlds;

but the level of the light that encompasses all worlds (sovev kol almin) is that which is not enclothed at all, not even in the Ten Sefiros of Atzilus; rather, it brings into being and gives life by way of encompassing alone, in the manner of "Whatever Havayah desired, He has done,"

and in the manner of "For My thoughts are not your thoughts," in the explanation on the verse "My dove, in the clefts." And about this it is said, "For He commanded and they were created"; and this is the meaning of creation being truly something from nothing,

for from this level there is no enclothing whatsoever of the power of the Actor in the acted-upon; and this is the meaning of the second "Holy," which precedes the third "Holy." (3) Now, in the level of the light that encompasses all worlds there are also two levels.

And this is the meaning of "He is exalted, exalted" (ga'oh ga'ah): namely, the two levels in the Supreme Keser (Crown), which are called in the Gemara "two crowns, one corresponding to 'we will do' and one corresponding to 'we will hear.'" Of the first level it does not apply at all

to say "encompassing all worlds," because it is not within the bounds of worlds at all—and see what is written about this, too, in the discourse beginning "And it shall be on that day, a great shofar shall be sounded"—except that it is what joins the light that encompasses all worlds and the light that fills all worlds.

And this level too is only a drawing-down from the Infinite Light (Or Ein Sof), blessed be He; and 19
this is the meaning of the first "Holy." And from above downward, the light that encompasses all worlds (sovev kol almin) is called the level of "nothing" relative to this level, that is, that it is only a radiance, etc.; and all the more so the level of the light that fills all worlds (memalei kol almin). And this is the meaning of creation being something from nothing.

And this is the meaning of "After Havayah your G-d shall you walk," and the meaning of "Creator of 20
holy beings, may Your Name be praised," and the meaning of "Do not read shammos (desolations) but shemos (names)."

But this is through "For [He] is testing," etc., "to know," etc., in the manner of "For Havayah said to him, 'Curse'": for by withstanding the trial one breaks the kelipah (husk), and then specifically the fruit is revealed.

And it is explained elsewhere how "the husk preceded the fruit": namely, that the light and life-force enclothed within them in a state of concealment fell there, from the shattering of the vessels, from supernal and very lofty levels.

Therefore, specifically through breaking the kelipah, the level of Daas (knowledge) is revealed. And this is the meaning of "Who can bring a pure thing out of an impure one?" And see what is written in the discourse beginning "When Pharaoh sent the people."

(4) "Shall you walk" refers to two levels of love; see what is written in the discourse beginning "To understand the connection and joining of the mention of the covenant and the Torah in the blessing for the land." 21

And afterwards, "and Him shall you fear": inner awe, "Fear (es) Havayah"; and see what is written at the end of the discourse beginning "When Israel put 'we will do' first." Also, the meaning of ve'oso is related to os, a sign and mark.

And see what is written at the end of the discourse beginning "And He came from the holy myriads," on the meaning of the saying of our Sages, of blessed memory, "He is a sign (os) among His host." (5) "And His commandments shall you keep": the mitzvos are called the 248 limbs, for they are the drawing-down of lights into vessels; see what is written in the discourse beginning "These are the accounts of the Mishkan."

And from there, through a blemish, nurture is drawn to the external forces, in the manner of "Whoever sheds the blood of man in man." And see what is written about this in the explanation on "When [Israel] put first," mentioned above.

That is, from the level of nefesh, ruach and neshamah, which are enclothed in vessels. Therefore it must be "And His commandments shall you keep"; and this is through the encompassing [levels], chayah [and] yechidah;

and this is through "and to His voice shall you listen," which is the Torah: for "whoever occupies himself with the Torah of the burnt-offering is as if he had offered a burnt-offering," even in the present time; for it is above the level of lights in vessels.

(And see what is written in the discourse beginning "And this is the commandment," etc., [on] "to keep all His statutes," etc., [and] "and you shall keep to do," etc.; see there.) And the main guarding must be for the level of "a mitzvah is a lamp,"

that is, for the level of the illumination that is drawn from the mitzvah into a person's nefesh, ruach and neshamah. And see the Zohar, Part III, Naso (129b), on the verse "Guardian of Israel," and in Parshas Haazinu (folio 229a).

(6) And it may further be said regarding "and Him shall you serve," along the lines of what is written, "Then you shall again discern between the righteous and the wicked, between one who serves Elokim and one who has not served Him." 22

(Malachi, chapter 3, [verse] 18.) And our Sages, of blessed memory, said (first chapter of Chagigah, folio 9b): "'One who serves' and 'one who has not served Him' are both completely righteous; but there is no comparison between one who reviews his chapter

one hundred times and one who reviews his chapter one hundred and one times." And see about this in Sefer Shel Beinonim, chapter 15. At any rate, the level of "one who serves Elokim" is above the level of one who is completely righteous.

And this is why, after four levels—"shall you walk," "shall you fear," "shall you keep," "shall you listen"—which is certainly the level of one who is completely righteous, it says afterwards, "and Him shall you serve," which is a level higher in degree. And this is through transforming one's nature, from the expression "tanned (avudim) hides." 23

And see what is written in the explanation on the verse "Many waters," in Parshas Toldos, that about this Rabbi Chanina ben Tradyon asked, "What [is to become of] me in the life of the World to Come?"; for he was in doubt whether perhaps his nature caused his diligence in Torah, even with self-sacrifice (mesirus nefesh), etc.;

and if so, it was still in doubt whether he had changed his nature completely, to be on the level of "one who serves Elokim"; for perhaps he was still on the level of "one who has not served Him," even though he was completely righteous.

Now, Elokim is equal in gematria to hateva (nature). That is, "For a sun and a shield is Havayah Elokim": the Name Elokim is a shield and sheath that conceals the revelation of the Name Havayah; and from this comes about that "the world follows its custom," and this level is called nature. 24

Even though in truth it is all from the Name Havayah, "who in His goodness renews each day, continually, the work of creation," it is only that it is drawn forth through a shield and sheath that covers and conceals. And see about the matter of nature in the Responsa of the Chacham Tzvi, section 18, [which is] close to what is written [here].

Therefore, when a person engages in the service of G-d, blessed be He, beyond his nature, and changes his nature, he is called "one who serves Elokim," that is, so that there will not be the concealment of the sheath;

therefore, through this he merits what is written afterwards, "And for you who fear My Name a sun of righteousness shall shine, and healing," which is the matter of the saying of our Sages, of blessed memory, "The Holy One, blessed be He, takes the sun out of its sheath" (in the first chapter of Avodah Zarah, folio 4a).

And see about this in Midrash Rabbah, Vayetzei, section 78; and in Parshas Bo, section 15; Mishpatim, section 31 (folio 149a). And in the Zohar, Part I, Mikeitz (folio 203b), and in Parshas Emor (folio 88a).

And this is the meaning of "There is no comparison between one who reviews his chapter one hundred times," etc.; and as is written in Sefer Shel Beinonim, that through this one [time] beyond one hundred he transforms his nature and habit, etc.

And see the Maharsha in Chiddushei Aggados there, who explains that the number one hundred reaches up to nefesh, ruach and neshamah, which are in the mystery of units, tens [and] hundreds; and this is the meaning of the hundred blessings.

But one who reviews one time more than this is "a part of G-d above," etc.; see there. And the Shelah, in his tractate Shavuos (folio 182a), wrote

that [in] "And Chochmah (wisdom) shall be found me'ayin," me'ayin is the number one hundred and one, etc. Now, the meaning of me'ayin is known: it is the level that is above Chochmah.

And this is what is drawn forth through one's serving Elokim and changing his nature, which is the nullification (bittul) of the yesh ("something"), changing from the level of yesh to ayin ("nothing"); and through this he draws down from the level of "from ayin shall it be found."

Now, our Sages, of blessed memory, said in the first chapter of Kiddushin (folio 30b), on the verse "And you shall place (vesamtem)": sam tam ("a perfect elixir"), "the Torah is likened to an elixir of life (sam chayim)." And see the Zohar, Part III, at the beginning of Parshas Chukas (folio 179, end of side b), on the matter of the "elixir of life" (samma dechayei).

And this is the matter of healing, as it is written, "and healing to all his flesh." Now, in the Zohar, Part II, Terumah (127b): "samech, mem," etc., "the mystery of the hundred blessings," etc.;

and in the Mikdash Melech and the Ramaz there: that the level of mem is Tevunah, and the level of samech is the supernal Binah (understanding), which receives from the first six Sefiros of Chochmah, etc.; and these are the two levels of the World of Souls, namely, Gan Eden and the World of the Resurrection.

And it may be said that this is the matter of the closed mem (mem setumah) and the samech of the Tablets, which "stood by a miracle," etc. And this is the meaning of sam chayim: the level mentioned above of the hundred blessings, which are samech and mem, etc.

And it is explained elsewhere, on the passage of the Zohar, Part I, Parshas Chayei [Sarah] (123a), on the matter of "The life of Sarah was one hundred years," that the root of the hundred blessings is drawings-down from the level of Arich Anpin, that is, from the level of the light that encompasses all worlds (sovev kol almin).

But through one's serving Elokim and changing his nature, to be one who reviews his chapter one hundred and one times, he draws down further from the level that is above the level of the light that encompasses all worlds, which is the level of "One, but not in number," etc., as mentioned above regarding the first "Holy." And see what is written on the verse "And He came from the holy myriads."

And possibly this is the meaning of sam chayim (elixir of life). And this is "and Him (ve'oso) shall you serve": the meaning of ve'oso is along the lines of "He is a sign (os) among His myriad," which is the level of "One, but not in number," 25

and this is through "shall you serve," on the level of "one who serves Elokim." And see what is written in Parshas Vayetzei, in the discourse beginning "And I return in peace," etc., "then Havayah will be Elokim to me."

And according to this, it may be said that this is the difference between the level of "and Him shall you serve" and the level of the first four levels: for the four levels "shall you walk," "shall you fear," "shall you keep," "shall you listen" may be said to correspond to the four letters of [the Name] Havayah. For "shall you walk" [and] "shall you fear" are running and returning (ratzo vashov), which is the level of yud-hei, which are love and awe. 26

And afterwards, "shall you keep" [and] "shall you listen," Torah and mitzvos, are the matter of vav-hei, as is written on the verse "And all your children shall be taught by Havayah." And this is on the level 27

and degree of "Then you shall again discern between the righteous and the wicked," about which it is said, "And for you who fear My Name a sun of righteousness shall shine," etc.: the revelation of the "sun" of Havayah, so that the sheath and shield will not conceal, etc.

But the level of "and Him shall you serve," which is above the level of a tzaddik (righteous person), as mentioned above, is like the matter of "Until Your people pass over, Havayah": above the level of the Name Havayah. And possibly this is alluded to by the tip of the yud of the Name Havayah. And see there, in the discourse beginning "But [He] would not," in Parshas Teitzei,

and at the end of the discourse beginning "Israel is holy," on the matter of the four portions, etc., and the fifth, etc. And this is the fifth level, "and Him shall you serve," and through this, "and to Him shall you cleave," etc.

And this is the level of the inner dimension (pnimiyus) of Keser (the Crown), along the lines of what is explained in the Zohar, Part III, Parshas Acharei (folio 66b), on the matter of "By Myself I have sworn," and in Parshas Naso (folio 130a).

And see Etz Chaim, Sha'ar 41, chapter 3, that there are five levels, nefesh, ruach, neshamah, chayah and yechidah, and within the fifth level, which is yechidah, is enclothed the lowest level of the Infinite Light (Or Ein Sof), etc. And this is the matter of the two crowns, etc.,

as mentioned above. And through this, "Havayah will be Elokim to me": what is now the Name Havayah will be the level of Elokim relative to this revelation. And this is through his being on the level of a servant, "one who serves Elokim";

that is, his service is that there should be the level of "Havayah will be Elokim to me," etc. And it may be said that this is the meaning of the Midrash Tehillim which Rabbeinu Bachya cites in Parshas Beshalach, on the verse "My strength and song is Yah":

"But in the World to Come, with six letters, as it says, 'For in Yah, Havayah, is the Rock of worlds,'" etc. (And see the Zohar, Part II, Terumah, 165b.)

And this is through the six levels that it enumerates here: "shall you walk," "shall you fear," "shall you keep," "shall you listen," "shall you serve," "shall you cleave." And the Shach (Siftei Kohen) here explains that the six things in this verse, from "shall you walk" to "shall you cleave," correspond to the six words of the verse "Hear, O Israel."

And see Pri Etz Chaim, Sha'ar Krias Shema She'al HaMitah (the Gate of the Bedtime Shema), beginning of chapter 11, on the matter of romach ("spear"). And it is possible to align the six words of the verse Shema with the six levels mentioned above.

For Shema is shem ayin (the Name of seventy), as is written above in Parshas Va'eschanan, in the discourse beginning "Hear, O Israel"; see there. And if so, this is the level and degree of "After Havayah your G-d

shall you walk." And the word "Israel" is the matter of "and Him shall you fear," as is written in Midrash Rabbah, Parshas Vayechi, section 98: "Listen to Israel in heaven, your Father"; and so it is found in Pirkei deRabbi Eliezer, that the Holy One, blessed be He, is called Israel.

And this is the level of "For you have striven with Elokim," that one rules and has dominion over 28
the Name Elokim. And afterwards, the words "Havayah our G-d" are the matter of the drawing-down that comes through Torah and mitzvos.

And this is the matter of "shall you keep" [and] "shall you listen." And see what is written regarding "Zion shall be redeemed with justice," on the matter of "Praise Havayah, O Jerusalem; praise your G-d, O Zion," in the discourse beginning "In Midrash Rabbah, Parshas Eikev."

And afterwards, "Havayah is One" is the matter of "and Him shall you serve," etc. For it is ex- 29
plained in the explanation on the verse "The statute of the Torah," on the matter of two Names Havayah in one verse, that the first Name is in the World of Atzilus (Emanation): yud is Chochmah (wisdom), hei is Binah (understanding), etc.;

and the second Name is above Atzilus. And in the same way it may be said here too: the meaning of "Havayah our G-d" is the drawing-down of the Infinite Light (Or Ein Sof) that is enclothed in the Ten Sefiros, [as in] "the 248 commandments

are the 248 limbs of the King." And afterwards, the level of "Havayah is One" is a level that is above Atzilus, "You are One, but not in number," etc. And this is through "and Him shall you serve" and "to Him shall you cleave," changing one's nature.

And this is the matter of [giving oneself] to self-sacrifice (mesirus nefesh) in [the word] "One." And in Midrash Rabbah, Parshas Va'eschanan, they said that the verse "Hear, O Israel" is the acceptance of the two Utterances "I am" and "You shall not have," which they heard from the mouth of the Holy One, blessed be He. That is,

"Havayah our G-d" is the acceptance of the Utterance "I am Havayah your G-d," and "Havayah is One" is the acceptance of the Utterance "You shall not have." And so it is in the Shelah, in his tractate Tamid (folio 252, end of side b), in the name of the Ramban, which is cited in the Abudraham regarding the recital of Shema.

Now, the Utterance "I am" includes all 248 positive commandments, and the Utterance "You shall not have" includes all 365 prohibitions.

And it is explained elsewhere that the level of prohibitions is the matter of subduing (iskafya) and self-nullification more than the positive commandments; and therefore through the prohibitions a higher level is drawn down. And see what is written about this in the discourse beginning "But Havayah your G-d would not listen to Bilam." Therefore, along these lines, the matter mentioned [above] is also well understood.

LIKKUTEI TORAH • PARSHAS RE'EH • MAAMAR 4

כי תשמע בקול ה' אלקיך לשמור את כל...

When you hearken to the voice of Havayah your G-d

◇

"When you hearken to the voice of Havayah your G-d, to keep all His commandments which I command you today, to do what is right in the eyes of Havayah your G-d." 1

Now, it is written, "The eye of Havayah is toward those who fear Him," and it is written, "The eyes of Havayah are toward the righteous." The matter will be understood [as follows]: the Torah is called "the inner keys," and awe is called "the outer keys."

And [the Sages] said: Whoever has Torah but has no fear of Heaven is like a treasurer into whose hands they gave the inner keys, but the outer keys they did not give into his hands, etc. 2

The explanation of this matter: it is known, concerning the mitzvos, that "the 248 commandments are the 248 limbs of the King." For just as the limbs draw the life-force of the soul,

so the mitzvos draw down the life of the World to Come for the righteous, who "sit and enjoy the radiance of the Shechinah." For their enjoyment and delight in G-d, the Infinite Light (Or Ein Sof), blessed be He, who has no end, etc.,

and to whom, may He be blessed, there is no comparison at all, this is nothing but a mere radiance and illumination, so that there be a revelation of comprehension in the souls, which are on the level of a created being, brought into being anew, something from nothing.

And what brings about this drawing-down is the mitzvos: they draw this radiance down in Gan Eden, and this radiance is the radiance of the mitzvos themselves, as our Sages, of blessed memory, said, "The reward of a mitzvah is the mitzvah" (as the matter is explained in Sefer Shel Beinonim [Tanya], chapter 39).

Of this it is said, "And He placed him in the Garden of Eden, to work it and to keep it": "to work it," through the positive commandments, etc.; for through the positive commandments one works Gan Eden, drawing the radiance down into it.

Now, since "one hour of teshuvah and good deeds in this world is better than the whole life of the World to Come," therefore, all the more so and a fortiori,

one must draw the flow of the radiance into the service of Him, may He be blessed, in this world. And all the more so since "this world is like a corridor before the World to Come," which is like a banquet hall, and "prepare yourself in the corridor," etc.

Only, in this world it is not at the level of enjoying comprehension and wondrous delight, as in the World to Come, for "there is no reward for a mitzvah in this world"; it is only at the level of "by his faith he shall live," "shall live" literally, as is explained elsewhere (on the verse "And you shall know this day," etc.).

Now, in the World to Come, which is the dwelling place of souls without bodies, the radiance from the mitzvos is revealed in an open manner. But in this world, where the soul is clothed in a body, one must "set counsels in his soul" so that this drawing-down be revealed in the soul.

That is, through contemplating how He, may He be blessed, fills all worlds (memalei kol almin): "You made the heavens and the heavens of the heavens," etc.;

"Who forms ministering [angels], and whose ministers all stand in awe and proclaim aloud," etc.; "and the Ofanim and the holy Chayos, with a great noise," etc.

From this, dread and awe will fall upon the person as well. This is the level of the outer keys, for 3
this awe is taken from the level of the outer dimension (chitzoniyus), which is the level of a mere radiance and illumination, for the coming into being of the worlds and all the host on high within them; and through it the quality of awe is drawn down, as it is written,

"When I behold Your heavens, the work of Your fingers," etc.; "Lift up your eyes on high and see: who created these?" etc.; "Blessed is He who spoke, and the world came into being": that is, "Blessed" is derived from "who spoke, and the world came into being," for this is nothing

but a radiance, etc. And see what is written above on the verse "After Havayah your G-d shall you walk." But the main thing is the inner keys: the level of a key, to open up and reveal the level of the inner dimension (pnimiyus).

That is, the revelation of the Infinite Light (Or Ein Sof), blessed be He, itself, which is not within the bounds of worlds at all, as it is written, "You are Havayah, alone": truly alone,

just as before the world was created, when He, may He be blessed, was alone; and "I, Havayah, have not changed," etc. And this is because "all before Him is considered as nothing," and as truly naught.

For it is written, "For with Yah, Havayah is the Rock of the worlds": with the yud the World to Come was created, and with the hei this world was created. These are

like the letters yud and hei in a person's thought, which are nullified relative to his thought and intellect as a whole, and all the more so relative to his being and essence. So, and even more so, are all the levels of this world and the World to Come nullified relative to the Infinite Light, blessed be He, in His very Self and Glory, and they are not reckoned under the name "worlds" at all,

for they are as truly naught and nothing, and as if they had never been. Only, to soothe the ear by way of a physical analogy, it is found in the writings of the Arizal, of blessed memory, that it is like a single drop in the ocean, etc. Therefore, now too, He is alone, may He be blessed.

4 And it is He whom we ask to be revealed in the soul, as it is written, "And you shall love Havayah your G-d." The meaning: "ve'ahavta" (and you shall love) is from the word "avah," which denotes desire and will: that it be the soul's will that Havayah your G-d be revealed, present before [you].

As is written in the Zohar on the verse "That they take for Me an offering": that "for Me" (li) means "Me" (osi), etc. That is, that there be a revelation of the Infinite Light (Or Ein Sof), blessed be He, itself, upon one's soul, so that there be self-nullification (bittul) of the soul toward Him, may He be blessed, "with all your heart," etc.

(And see what is written in the explanation on the verse "And I will betroth you to Me.") And this is through the Torah: "And these words, which I command you today, shall be": "I" (Anochi) literally, and not the level of a name alone, which is the level of radiance and illumination,

but His Essence and Being, as it were, is revealed through the Torah. For the Torah is called "voice": "The voice is the voice of Jacob." Just as the voice draws from the heart to speech, and it is what joins spirituality with physicality,

so the Torah is the drawing-down of the revelation of the inner level, which is the Infinite Light, blessed be He, itself, to be clothed in the physicality of the Torah and of its mitzvos written in it.

5 Therefore it is called "reading (korei) in the Torah," like a person who calls (korei) his friend to come to him; for the whole Torah is the Names of the Holy One, blessed be He.

That is: just as through a person's name one calls his essence and being, so through the Torah one calls and draws down the essence of the Infinite Light (Or Ein Sof), blessed be He,

for it is His Name, may He be blessed, being His wisdom and will, may He be blessed, which is not understood or grasped by human intellect; for according to

human intellect, reason would not have dictated [that it be] as is written in the Torah; rather, so it arose in His will, may He be blessed, and so His wisdom, may He be blessed, required, which is above the intellect and comprehension of created beings.

Therefore it is called the level of "His Name," for with it and through it "they call Him," to draw down the revelation of the Infinite Light (Or Ein Sof), blessed be He, itself. "You open Your hand and satisfy every living thing [with] will": that there is drawn the Will 6

of the Most High to every living thing; and "His mercies are upon all His works," "slow to anger and great in kindness," to be "near to all who call upon Him, to all who call Him": precisely "Him," Himself, and not the level of a name, etc.

2. And this is [the meaning of] "When you hearken to the voice (bekol) of Havayah your G-d": for it is written "bekol" [in the voice] and not "lekol" [to the voice], as it is written, "And He said: If you will diligently hearken to the voice (lekol) of Havayah your G-d," etc. 7

"Voice" is a drawing-forth from concealment into revelation; and "lekol" means hearing and understanding [directed] to this drawing-forth, that is, to the drawing-forth itself, which is the level of the outer dimension (chitzoniyus).

But "bekol" means in the inner dimension (pnimiyus) of the voice: "when you hearken," that the hearing be at the level of the inner dimension of the drawing-forth, that which is drawn forth from the concealment,

that is, the level of the Infinite Light (Or Ein Sof), blessed be He: that this revelation be drawn upon one's soul, so that it be in a state of self-nullification (bittul). And this is what our Sages, of blessed memory, said in [Midrash] Rabbah at the beginning of Parshas

Ki Savo, on the verse "Fortunate is the man who listens to Me": fortunate is the man at the time when his hearings are for Me, etc. (And see in the Zohar, Beha'aloscha)

(folio 152a): "The soul of which we spoke: this is Tiferes Yisrael, which is the Torah itself." And it is known that Tiferes is called "voice": "The voice is the voice of Jacob," etc.

If so, what is clothed in the inner dimension of the voice is what is written there in the Zohar: "And the soul of the soul: this is Atika Kadisha," etc. And see what is written in the discourse beginning "Set me as a seal,"

that there is Torah and there is Torah, etc., [and that it] is called "reading in the Torah," etc.; see there. And this is the matter of what was written [above], "Therefore it is called 'reading in the Torah,'" etc. And this is "When you hearken to the voice (bekol)," etc.

But it must be in the order of the levels: first the outer keys, and afterwards the inner keys. For there is an outer courtyard and an inner courtyard, as it is written in the Megillah of Esther, "And she stood in the inner courtyard of the king's house," and "Haman had come into the outer courtyard of the king's house."

The outer courtyard is the level of Pesukei deZimrah (the Verses of Praise), which speak in praise of the greatness of the Former of all, and of His extending over all creatures, and of His having done the wonders and these great deeds: "Praise Havayah from the heavens," etc.;

"You made the heavens," etc.; and so too the Song over the splitting of the Sea of Reeds, the revelation of the wondrous miracle in this world.

And the inner courtyard is the recital of the Shema and its blessings. And "the king was sitting on his royal throne in the royal house": this is the level of the prayer of Shemoneh Esreh, which is the level of self-nullification (bittul), etc. 8

And from there, "the king extended the golden scepter": this is the level and the quality of gold, namely, "the flashes of fire" of love, etc.,

which he extended and drew from the level of "house" to the level of "inner courtyard"; that is, that this love be revealed also in the Shema, in the fulfillment of "And you shall love," etc.

And this is "Fortunate is the one You choose and bring near; he shall dwell in Your courtyards": two courtyards, the outer courtyard and the inner courtyard; and afterwards, "we shall be satisfied with the goodness of Your house": the level of "house," in the prayer of Shemoneh Esreh, which is the level of self-nullification, etc.

(See in the Zohar, Chayei Sarah, folio 129b, on the matter of "he shall dwell in Your courtyards"; and see what is written on the verse "And I will betroth you to Me," etc., in the haftarah of Parshas Bamidbar.

Also on the verse "And Moshe assembled," on the matter of the gate of the inner courtyard, etc.; and on the verse "And the king extended to Esther," etc.; and on the matter of the Shemoneh Esreh being called "house," on the verse "The heavens are My throne," etc., "what house," etc.)

Now, drawing down this self-nullification, so that it be fixed and established in the heart and soul all day, and the distracting thoughts of the times not interrupt it or disturb it, etc.,

is through the Torah, as it is said, "And you shall speak of them when you sit in your house and when you walk," etc. And this is "to all who call Him in truth," and "there is no truth

but Torah," etc.; for specifically "the lip of truth shall be established forever." For the love that is revealed in prayer, since it is in time, therefore passes and goes away after the prayer.

But the Torah is above time: "which I command you": "I" (Anochi) literally, which is the Infinite Light (Or Ein Sof), blessed be He, that encompasses all worlds (sovev kol almin);

and therefore "today" is said of it, for wherever "today" is said, it means forever and to all eternity, without cessation or interruption.

3. However, the foundation of the Torah is founded on the positive commandments and the negative commandments written in it. 9

Therefore the Infinite Light (Or Ein Sof), blessed be He, does not rest and become revealed through the Torah, so as to be fixed in the heart and soul, except through fulfilling the positive commandments and the negative commandments, and "you shall eradicate the evil," etc.

For "evil shall not dwell with You," and [You are] "of eyes too pure to look upon evil." It is like the analogy of a house into which one wishes to bring the king: it needs sweeping and washing, so that it be clean of anything soiled, and no unsightliness or refuse be found in it. So,

in order that the heart be a dwelling and an abode for the indwelling of the revelation of the Infinite Light within it and in its inner depths, one must purify the heart of all evil: both by turning away from outright evil, in what is forbidden, etc., and by subduing bad traits in the soul,

such as anger, etc.; and "you shall not stray after your heart and after your eyes, after which you go astray (zonim)," etc. Scripture calls them by the term "zonim," like an unfaithful woman (zonah), who is forbidden to her husband "after she has been defiled," etc.

Therefore our Sages, of blessed memory, said, "Whoever says, 'I have only Torah,' does not have even Torah." For the Torah at this level, when it is not in purity of heart, is called the level of "a gate to the courtyard," which is below the level of awe, etc. 10

And this is "to keep (es) all His commandments": "es" means "with" (as in "He who walks with (es) the wise will become wise," meaning with the wise);

that is, together with the mitzvos there is to be the aspect of safekeeping for the drawing-down of "which I command you today," which is drawn through the Torah, so that it have safekeeping and permanence in the heart, "never to be moved, forever and ever."

For in the mitzvos there are two aspects: [one,] that the mitzvos are the 248 limbs, which draw the life-force of the soul; and the second,

that they are vessels for the light that takes hold and burns there. For without the oil and the wick the light does not shine at all; and likewise, without the lamp the oil would spill and not be drawn after the wick, and the light would depart.

So the mitzvah is the level of a lamp for the light of the Torah: the Infinite Light (Or Ein Sof), blessed be He, that is drawn down and revealed in the Torah has no true permanence except through the mitzvos, which are the level of safekeeping and permanence

for the light of the Torah, so that it be kept and endure through them, by fulfilling the mitzvos in actual deed. Of this it is said, "And the deed of charity shall be peace": specifically "the deed," for charity is the general and collective expression (klalus) of the mitzvos.

Therefore it is called simply by the name "mitzvah," as it is written in Nehemiah, "And we laid upon ourselves commandments, to give a third of a shekel," etc. For 11

just as charity is the bestowing and drawing-down of life-force, "to revive the spirit of the lowly," so is the fulfillment of all the mitzvos; they are all called by the name of charity. And it is written, "Through charity you shall be established (tikonani)."

The meaning of "tikonani" is that through charity you will become an abode (machon) and a dwelling for the indwelling of the Infinite Light (Or Ein Sof), blessed be He, which has no permanence or footing to stand firmly in its place except through charity, which is the level of the general and collective expression of the mitzvos; for it is they that keep the light and make it endure.

Therefore our Sages, of blessed memory, said, "Whoever says, 'I have only Torah,'" etc.; its plain meaning is that one must occupy oneself with Torah and with acts of kindness, and not with Torah alone. 12

The point is that Torah alone is light without a vessel, and it has no permanence except through acts of kindness, the general and collective expression of the mitzvos.

(And see what is written on the verse "If you walk in My statutes and keep My commandments," that there too the keeping is through the mitzvos, that is, that through the vessels the light is kept and endures, etc.

However, above, on the verse "After Havayah your G-d shall you walk," it was explained that the safekeeping of the "lamp of mitzvah" is through the Torah. Accordingly, one could have explained the verse here according to its plain sense:

"When you hearken to the voice," which is the level of Torah, so that through this it will be drawn "to keep all His commandments," for the Torah is the safekeeping of the lamp of mitzvah, etc. And there are seventy facets to the Torah. Also, the "keeping" mentioned here means that the light not withdraw to its source,

and this is specifically through the vessels, as was explained in the explanation on the verse "And the Jews accepted," on the meaning of "we will do and we will hear," etc.; see there; and on the verse "And the earth is My footstool," etc. While above, the keeping meant [keeping] from the level of "a sin extinguishes a mitzvah," that is, from the external forces' drawing nourishment from the inner light (or pnimi) and the vessel.

And this keeping is specifically through encompassing lights (orot makifim), etc. And see what is written in Parshas Vaeschanan on the verse "And this is the commandment," etc., "to keep all His statutes," etc., "and you shall keep," etc.: two keepings. And see what is written on the verse "You shall keep, to offer," etc., "'Keep': this is Mishnah," etc.)

With this will be understood what is written, "But let him who glories glory in this: that he understands and knows Me, that I am Havayah who does kindness, justice and charity on the earth."

At first glance this is not understood: "understands and knows Me" means having the knowledge of G-d; so why does it conclude, "that I am Havayah who does kindness," etc.?

But with what was said above it will be understood: "understands and knows Me" means "Me" literally, which is the Infinite Light (Or Ein Sof), blessed be He, itself, His essence and being, as it were, which is revealed in the Torah. And see [Midrash] Rabbah, Naso, at the beginning of [chapter] ten.

But this has no true permanence except through doing kindness, justice and charity, which are the level of vessels. And the reason why specifically they are the level of vessels, the verse explains:

"for in these I delight"; that is, so it arose in His will, may He be blessed, that specifically the mitzvos be the level of vessels for the revelation of the Infinite Light, blessed be He. "Which I command you today": at the level of "today, to do them" there is the revelation of "I" (Anochi) itself, that is, His being and essence, as it were

(and see [Midrash] Rabbah at the end of Koheles, on "And moreover, because Koheles was wise," and in Parshas Noach, at the end of chapter 35; Mishpatim, chapter 30; Zohar, Part II, end of 122a, and 158b; Part III, 110a and 256b), whereas the World to Come is the revelation of a mere radiance and illumination.

With this will be understood what is written, "Who shall ascend the mountain of Havayah, and who shall stand in His holy place? One of clean hands," etc.: that not every person merits the World to Come

except through the sufferings of Gehinnom and the River of Fire (Nehar Dinur), etc., as our Sages, of blessed memory, said, "The Holy One, blessed be He, gave three good gifts to Israel, and all of them were given only through suffering: the World to Come, Torah, and the Land of Israel."

And the sufferings of the World to Come are many times over the sufferings of this world, to the point that there is no comparison, etc. At first glance this is not understood, for [the Sages] said, 13

"One hour of teshuvah and good deeds in this world is better than the whole life of the World to Come." Why, then, can one in this world be in teshuvah and good deeds with no need of sufferings, [while] so much [suffering is needed] for the life of the World to Come?

But the explanation is this: the World to Come is the revelation of the radiance, and this revelation comes by way of the descent and chaining-down (hishtalshelus) of the levels,

which are many and varied; and in order that this revelation come to each and every one as befits him, according to his deeds and his level, he must of necessity bear so much suffering, in proportion, etc.

But in this world, which is the revelation of "I" (Anochi) itself, behold, of Him, may He be blessed, it is said, "Even darkness does not darken," etc., and "Havayah is near to all who call upon Him, to all who call Him in truth."

For He is the One who is equal and makes small and great equal. And the angels ask, "Where is the place of His glory?": that is, the Infinite Light (Or Ein Sof), blessed be He, itself, which is not grasped, etc.

(Whereas at the level of the radiance, behold: "and the Ofanim, with a great noise," etc.; "let them praise the Name of Havayah.") And they say, "The whole earth" (this physical one) "is full of His glory."

4. However, the ultimate intent in "When you hearken to the voice of Havayah your G-d," which is the drawing down of the level of the Infinite Light (Or Ein Sof), 14

blessed be He, in revelation upon one's soul, and in keeping all His commandments, to be a vessel and a light for this revelation, is so that there be the level of self-nullification (bittul), etc. And this is "to do what is right in the eyes of Havayah," etc.

The explanation of this matter: it is written, "A G-d of knowledges (de'os) is Havayah": two knowledges, the higher unity (yichuda ila'ah) and the lower unity (yichuda tata'ah). The higher unity is from above to below: "all before Him is as nothing," etc. 15

And the lower unity is from below to above: the level of something from nothing, etc., as is explained elsewhere. And both of them are G-dly powers: the lower unity is in the Name Elokim, which contracts and separates so that there be a world of separation, the level of "something" (yesh), etc., so that there be specifically the nullification of the "something"; and the higher unity is in the Name Havayah, etc.

And this is "From heaven Havayah looked"; "Look down from Your holy abode, from heaven"; "Havayah looked down from heaven," etc. That is, He clothed Himself in this attribute, to watch over from heaven, from above to below, 16

that is, the level of the higher unity (yichuda ila'ah). For at times He clothes Himself in this attribute, and at times He clothes Himself in, and watches over with, the attribute that is from below to above, the level of the lower unity (yichuda tata'ah).

And this is "The eye of Havayah is toward those who fear Him": toward those who fear Him, who are at the level of the outer keys, He watches over with the level of one eye, either the higher unity (yichuda ila'ah) or the lower unity (yichuda tata'ah). Whereas toward the righteous, who are at the level of a bond (hiskashrus), "one pillar, and Tzaddik is its name," 17

"for all in heaven and on earth," which Onkelos translates, "who holds fast in heaven," etc., it is at the level of "the eyes of Havayah": for these two levels of eyes are equal, from below to above as from above to below.

(Along these lines is the saying of the Midrash at the end of Shir HaShirim Rabbah: At the time when Israel do the will of the Omnipresent, the Holy One, blessed be He, looks upon them with both His eyes, as it is written, "The eyes of Havayah are toward the righteous"; and at the time when they do not do the will of the Holy One, blessed be He, He looks upon them with His one eye, as it is written, "The eye of Havayah is toward those who fear Him.")

And as it is written, "The upright (yashar) shall behold His face": truly yashar [level], so that from below to above too there is revealed the level of the self-nullification (bittul) of "all before Him is considered as nothing"; and as it is written,

"For eye in eye they shall see," etc.: that is, the eye that is from above to below in the eye that is from below to above; and as is written in the holy Zohar, "to be one within one": that within the level of the lower unity, the higher unity rests and is revealed.

For without the revelation of the level of the lower unity first, the higher unity does not rest and become revealed, as the saying goes, "The Holy One, blessed be He, [who is] One above, does not sit," etc.

And of this we say, "We give thanks (modim) to You," etc.: like a person who concedes (modeh) to his fellow that it is truly as he says, so "we acknowledge (modim) to You" that it is true that "all before Him is as nothing," etc., 18

and not as it appears to eyes of flesh, something from nothing, etc. And "one who does not bow at Modim," etc.: for one must be at the level of acknowledgment at any rate.

But for this self-nullification (bittul) to be truly revealed below as above, that is through the Torah: "When you hearken to the voice (bekol) of Havayah your G-d," in the inner dimension (pnimiyus) of the voice. This inner dimension

is the Infinite Light (Or Ein Sof), blessed be He, itself, which is far above the order of the chain of descending worlds (hishtalshelus), and there above and below are equal. Therefore it is drawn from there that this self-nullification be revealed below as above.

And this is "to do what is right (hayashar) in the eyes of Havayah your G-d": "hayashar" as in "The upright (yashar) shall behold His face"; that is, to make the two levels of eyes at the level of yashar, in one equality, "to be one within one," and "eye in eye they shall see," etc.

LIKKUTEI TORAH • PARSHAS RE'EH • MAAMAR 5

ביאור הדברים

An explanation of the words: "Now, the matter of the higher unity and the lower unity is known…"

An explanation of the words [above]. Now, the matter of the higher unity (yichuda ila'ah) and the lower unity (yichuda tata'ah) is known: the lower unity is in the Name Elokim, which is what separates, so that there be specifically the level of yesh (existence), in order that the yesh be nullified. For there are two kinds of self-nullification (bittul). 1

The first is the bittul of the higher unity: "You are He, Havayah, alone," etc., for all before Him is as nothing, etc. And the second is the bittul of the lower unity: "You made the heavens, the heavens of the heavens… and the host of the heavens bow down to You": a bittul, etc.

This is the matter of "Modim anachnu lach," "We acknowledge You," and "one who does not bow at Modim," etc., which is the level of the bittul of the yesh, etc. (And see what is written below, in the explanation of the verse "Return, O Israel," in the discourse beginning "It is found in Mishnas Chassidim.")

Now, corresponding to these two levels there are two kinds of providence, according to which [the world] is watched over from above (see what is written in the explanation of "You have captured my heart with one of your eyes").

This is the matter of "From heaven Havayah looked": that He watches over [the world] in the manner that it is from above to below, for all before Him is as nothing, etc.

And at times He watches through the attribute of Chesed (kindness), and at times through the attribute of Gevurah (restraint), etc.; for middah (attribute) is a term for a garment, from the expression "his linen garment (mido vad)," etc.

And just as it is with the attributes, so it is in the chain of descending worlds (hishtalshelus): the Chesed and Gevurah of Z'eir Anpin (the emotive attributes) are called "From heaven He looked," and there are the Chesed and Gevurah of Malchus (sovereignty); and at times He watches

as it is in Beriah, Yetzirah and Asiyah. For the level of Beriah, Yetzirah and Asiyah is truly the outer dimension (chitzoniyus), and bears no comparison to the World of Atzilus (Emanation); for in Atzilus "He and His life-forces are one," etc., and there the bittul is higher, which is not so of the bittul of Beriah, Yetzirah and Asiyah.

(And in the Midrash Rabbah on [the verse] "Vayera" it is found that the term habet ("look") applies only from above to below. That is, "From heaven He looked" is the providence that is in the manner of from above to below, as mentioned above. And see what is written in Parshas Vayera on the verse "I will go down now and see," on the matter of the two kinds of providence mentioned above.)

And of this it is said, "The eyes of Havayah are toward the righteous": "eyes," so that there be a joining and a union between the two levels of providence. For [He is] "a G-d of knowledges (de'os)": two, two knowledges included [in each other]; "eye to eye they shall see," etc.

(See what is written about this in Parshas Yisro, on the verse "Moshe would speak," and in the discourse beginning "You have captured my heart.") That is, "toward the righteous": two tzaddikim, Yosef and Binyamin. Yosef is the attendant (shushvina) of the King, from above to below, and Binyamin is the attendant of the Matronita (the Queen), from below to above.

This is like the matter of the ascents of Shabbos: "and she is prepared for the holy supernal King to rest upon her," "for the mystery of One to rest upon her": the higher unity. But "the Holy One, blessed be He, [Who is] One, does not rest [upon her] until she is made in the mystery of One": the lower unity, "so as to be one in One." That is, when there is the lower unity,

then the higher unity rests and is revealed, so that it be below as it is above. On Shabbos this is in the inner dimension (pnimiyus) of the worlds alone; and in the Time to Come, "the day that is entirely Shabbos," at the time of the Resurrection, the bodies too will be a chariot (merkavah): "there is no eating in it," etc. And the one who joins [them] is "one pillar, and Tzaddik is its name,"

"for all that is in heaven and earth" ("that holds fast to heaven and to earth": he joins the level of the higher unity, "From heaven He looked," with the level of the lower unity. And this is "Yosef is a fruitful son (ben poras)": [poras has] the letters of tofer ("sews"), as is explained at the end of the discourse beginning "And Korach took." Therefore "the eyes of Havayah are toward the righteous": a joining and union of the two kinds of providence).

But "toward those who fear Him," the outer keys: "the eye of Havayah is toward those who fear Him," one eye, either the higher unity or the lower unity, but not in inclusion [of the two in each other], etc.

(It must be said that the inclusion is superior even to the level of the providence of the eye of the higher unity. As our Sages, of blessed memory, said regarding the mitzvah of appearing [in the Temple]: "just as [it is] to see with the two eyes of the Omnipresent," etc., with two eyes specifically; that is, the union of the two kinds of providence, so that it be in the lower unity as in the higher unity, etc., which is the purpose of creation.

Furthermore, [the fact] that in the lower unity too there will be the revelation as in the higher unity comes through a drawing down from above both levels.

One may further say that the advantage in this is that when it is at the level of "the eye of Havayah is toward those who fear Him," even from the higher unity, afterwards the providence can be through the eye of the lower unity; whereas at the level of "the eyes of Havayah are toward the righteous," the inclusion of the two levels, change afterwards does not apply.

Along these lines it was explained elsewhere, on the meaning of "One who prays must direct his eyes downward," that is, at the level of the lower unity, "and his heart upward," to the level of the higher unity: this is so that there be the inclusion of the two levels, in order that the yesh not conceal afterwards, etc.)

This is below, in the soul; and so too above, it is the matter of the higher unity and the lower unity, which is the level of the joining and union of Z'eir Anpin and Nukva (the feminine / Malchus).

However, this matter will be understood still higher: that the meaning of "the eyes of Havayah," which is the joining and union of two kinds of providence,

is the matter of the gazing of Atika Kadisha (the Holy Ancient One) into Z'eir Anpin. For Z'eir Anpin [has] 150 lights, and there is drawn to it "May Havayah make His face shine," and it becomes 370 lights. For Z'eir Anpin, which is in Atzilus, is still called "the outer keys."

And see the Zohar, Part I, Toldos (141b), on the verse "Wisdoms cry aloud outside": "From there onward it is 'outside'"; and in Parshas Acharei (80a), on the verse "or born outside."

Atika Kadisha is the inner dimension of the Infinite One (Ein Sof), blessed be He, Himself, which is above Atzilus. As is known from what is written, "then Havayah will be my G-d (Elokim)," concerning Yaakov: after he said, "and I return in peace to my father's house," he said, "then Havayah will be to me at the level of Elokim,"

for in relation to the level of Atika Kadisha, Havayah and Z'eir Anpin will be as Elokim, which is the level of tzimtzum (contraction) (just as the level of the lower unity is called Elokim in relation to the higher unity, as mentioned above).

And as is said at Ne'ilah of Yom Kippur seven times, "Havayah, He is HaElokim (the G-d)": the ascents of Z'eir Anpin in relation to Atika Kadisha (as is written in the explanation of the verse "Return, O Israel," mentioned above).

And this joining, that there be drawn from above, from the level of Atika Kadisha and Arich Anpin, which are the worlds of Ein Sof, to the level of Atzilus, is through the Torah,

as is written in the Idra (131b, 140a) on the meaning of "Wisdoms cry aloud outside," see there (and 262a). And this is "Yosef is a fruitful son (ben poras), a fruitful son": "a fruitful son" twice, on account of the two joinings mentioned above.

And this is "alei ayin," "over the eye": that is, above the level of "the eye of Havayah is toward those who fear Him," but rather at the level of "the eyes of Havayah are toward the righteous."

And this is "to do what is upright (yashar) in the eyes": "upright" as in "yashar yechezu fanaimo" ("the upright shall behold His face"), that the higher unity and the lower unity be equal. For the Torah is from the 613 paths of Arich Anpin, and it is what makes [things] upright, the level of the middle line, etc.

[That is to say: that in Z'eir Anpin and Nukva too there be the light and the revelation from the very level of Atika Kadisha. And see what is written above, in Parshas Tzav, on the meaning of "And the light of the moon shall be as the light of the sun," etc.,

"as the light of the seven days," etc. And this is the level of yashar: that it be below as it is above. And this is the meaning of "yashar yechezu fanaimo."

Fanaimo means the faces of Atika Kadisha and of Z'eir Anpin: when "fanaimo yechezu," "their faces behold," which is the gazing of Atika Kadisha into Z'eir Anpin, this is the level of yashar, as is explained in the Zohar, Vayikra (end of 15a).

And see the Ramaz (Rabbi Moshe Zacuto) there, that this is the meaning of "As in water, face to face." And it is known that the Torah is called water, of which it is said, "All who thirst, go to the water." That is, through the Torah there comes about the level of "face to face," so that there be "yechezu fanaimo."

For the Torah is from the level of the middle line, which joins. And this is what is said in the Idra Rabba (129a), "In the parting of the hair," etc., and in the commentary of the Arizal, of blessed memory, there,

that the Written Torah is the middle pillar, etc. And see what is written above, in Parshas Matos, in the explanation of the verse "Arm yourselves (hechaltzu)," on the meaning of "Or let him take hold of My strength, let him make peace with Me," etc.

It will also be understood along the lines of what is written on the verse "I am black," etc., "like the curtains of Shlomo," etc.: that through the prohibitions, which depend on the hairs of Z'eir Anpin, one draws from a higher level than [through] the positive commandments, which depend on the hairs of Arich Anpin.

Therefore through the Torah there comes about the peace and the joining from the level of "the curtains of Shlomo," so that in Z'eir Anpin and Nukva too there be a revelation of the very [level of] Atika Kadisha. And see further on the meaning of yashar in what is written according to the Zohar, Vayishlach (175b), on the verse

"For the ways of Havayah are upright (yesharim)." And see the Zohar, Emor (107), and in Parshas Terumah (150a), and in the book ע"ה (28a).]

A summary of the discourse beginning "When you hearken to the voice": (1) Awe is called "the outer keys" in relation to the Torah, which is called "the inner keys" (in chapter 2 of Shabbos, 31b). 2

"The 248 commandments are 248 limbs," which draw down the life of the World to Come for the righteous, the radiance (ziv) of the Shechinah (Divine Presence); and this is the radiance of the mitzvos themselves. See what is written in the discourse beginning "A lamp of gold," and in the discourse beginning "Ani" ("I") of the passage of tzitzis; and see Me'orei Or, the letter zayin, section 18, on the matter of ziv.

And in this world, in the service [of G-d], the drawing down of the radiance is the contemplation in prayer, which touches only the level of radiance and illumination, and [this level] is called "Name," as it is written, "Let them praise the Name"; and as is explained in the discourse beginning "After Havayah your G-d shall you walk."

Therefore the awe that is taken from this is called "the outer keys." But the main thing is the inner keys: a key to open, in revelation, the level of the inner dimension (pnimiyus), the revelation of the very Infinite Light (Or Ein Sof), blessed be He; and that is through the Torah.

In the Zohar, Part II, Terumah (174a), it is implied that the Yesod (foundation) of Abba is called a "key." And see the Zohar, Part I (end of 13b), regarding "that opens every womb"; and see what is written about this at the end of the discourse beginning "How goodly are your tents."

And see Me'orei Or, the letter beis, section 57, the explanation that Abba and Imma (Chochmah and Binah) are called "the inner houses," and Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus) are called "the outer houses." And see the Zohar, Part III, Naso (133b), on the matter of "the inner Chesed (kindness)" and "the outer Chesed."

(2) And this is "When you hearken to the voice." And see what is written at the end of the discourse beginning "At the time when Israel put 'we will do' first," on the meaning of "to hearken to the voice of His word." 3

But it must first be in order: first the outer keys and afterwards the inner keys, as in the matter of "If there is no awe, there is no wisdom."

(3) This also means that the foundation of the Torah is founded on the positive commandments and the prohibitive commandments, for "evil shall not dwell with You"; see what is written about this in the explanation of the verse "In the wilderness of Sinai, in the Tent of Meeting." And Torah that is not at this level is called only "a gate to the courtyard" in relation to awe. 4

And this is "to keep all His commandments": that through the mitzvos there be a safekeeping for the level of the inner drawing-down that comes through the Torah. And this is [the meaning of] what is written, "But only in this shall he glory," etc., "Who does kindness and justice," etc. And see what is written in the discourse beginning "And He spoke," mentioned above, on the matter of "Sanctify us with Your mitzvos and grant our portion in Your Torah."

(4) And the ultimate intent is "to do what is upright in the eyes of Havayah." For "the eye of Havayah is toward those who fear Him": since awe is still the outer keys, it therefore says "the eye of Havayah"; He looks upon them with His one eye. 5

But "toward the righteous," He looks at them with His two eyes; that is, that it be equal from below to above as from above to below, because the tzaddik is the one who binds the worlds together.

And see the Zohar, Part II, Beshalach (folio 60b), on the verse "and you will do what is upright in His eyes": "This is Tzaddik." And this is the matter of "yashar yechezu fanaimo" ("the upright shall behold His face").

5. And in the book Panim Yafos he explains "to do what is upright" [as meaning] that it be like the level of Adam, the first man, before the sin of the Tree of Knowledge, of whom it is said, "that G-d made man upright" (Koheles, chapter 7), 6

as is written in the Midrash Rabbah there. And see about this the Zohar, Part I, Vayechi (221); Emor (end of 107a); and the Midrash Rabbah on Bereishis, chapter 21. And this too accords with what has been explained.

Now, in the Midrash Rabbah on Lech Lecha, at the beginning of chapter 40, it explains: "'Behold, the eye of Havayah is toward those who fear Him': this is Avraham, as it is said, 'Now I know that you fear G-d.'"

If so, according to this it is impossible to say that this is below the level of "the eyes of Havayah are toward the righteous." For there are none who do the will of the Omnipresent more than Avraham, especially through the Akeidah, which was the tenth trial. 7

But the matter is that even without this, one must understand what is said in the Gemara, that awe is called "the outer keys" in relation to the Torah; for there itself it says that the Torah, in relation to awe, is called "a gate to the courtyard."

And see what is written above, in section 3, which settles it in a strained way. But the matter may be explained according to what is written elsewhere, in the discourse beginning "And G-d spoke," etc., "I am Havayah," etc.: 8

the meaning of the saying "If there is no awe, there is no wisdom; if there is no wisdom, there is no awe": that is, that there are two levels of awe.

The first is the lower awe, of which they said that one's fear of sin must precede one's wisdom; for it is the outer keys. And of this he said, "If there is no awe, there is no wisdom."

And the second is the higher awe, which it is impossible to attain except through wisdom (Chochmah), which is the Torah. And in relation to it the Torah is called "a gate to the courtyard," as is explained in Sefer Shel Beinonim, at the end of chapter 23. For this higher awe is rooted in Mocha Stima'ah (the hidden brain), which is above the Chochmah of Atzilus (Emanation), for "the Torah comes forth from Chochmah." 9

Therefore of this awe it is said, "Now I know that you fear G-d." And see on the matter of "that you fear G-d" in the Gemara, at the end of chapter 5 of Sotah (31a);

and in the Shelah, in the chapter "Be'asarah Maamaros," regarding "And now I will explain the awe that is innermost," in the passage beginning "Let us return to the matter"; and in Parshas Vayera, in the passage beginning "The third path."

And see about this in the Midrash Rabbah, at the beginning of Parshas Matos, and in Parshas Beha'aloscha, and in Parshas Vayera, chapter 49, and in Parshas Chayei, chapter 59. And it is a level more inward (pnimiyus) than Chochmah.

(And see what is written in the discourse beginning "Return, O Israel," on the matter of "And you shall see My back," etc.) If so, it is well [resolved] that the Midrashim do not contradict each other. For what is said in Shir HaShirim Rabbah, that the level of "toward those who fear Him" is when they do not do the will of the Holy One, blessed be He, this is when they are

only at the level of the lower awe, for then they are below the level of the righteous; and then the meaning of His looking at them with His one eye is the level of Malchus (sovereignty), as is written in the Zohar, Part III, Pinchas (end of 255b).

Therefore the level of "the eyes of Havayah are toward the righteous," that He looks at them with His two eyes, which are Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus), is higher than this level,

for this is the joining together of the two kinds of providence, of the higher unity (yichuda ila'ah) and of the lower unity (yichuda tata'ah). And see on the matter of "the eyes of Havayah are toward the righteous" in the Zohar, Part I, Vayetzei (164a);

Beshalach (end of 60b); Pekudei (end of 225a), and in the commentary of the Ramaz (Rabbi Moshe Zacuto) there; Vayakhel (202b); the end of Parshas Shelach (end of 175b).

And as for what is said in the Zohar, Part III, Naso (130a), that on the contrary, the level and rank of "Behold, the eye of Havayah is toward those who fear Him" is very high and exalted:

this is [said of] those who fear Him with the level of the higher awe, like the matter mentioned in the Midrash Rabbah on Lech Lecha, at the beginning of chapter 40, as mentioned above. And then there is drawn to them, from the level of the light that encompasses all worlds (sovev kol almin), the level of

"for He is not a man," which is above the level of "like the appearance of a man." For at the level of "a likeness like the appearance of a man," two eyes apply,

that is, two kinds of providence, right and left, except that they join together to be equal, etc. But at the level of sovev kol almin, in which there is no division of levels at all, and "there is no left," etc., of this it is said,

"Behold, the eye of Havayah is toward those who fear Him," in the singular. And see what is written in the discourse beginning "And you shall know this day," on the meaning of "above the wood," which are the Tree of Life and the Tree of Knowledge, etc.

LIKKUTEI TORAH • PARSHAS RE'EH • MAAMAR 6

ושמתי כדכד שמשותיך ושעריך לאבני אקדח וגו' (בישעיה...

"And I will make your windows of kadkod, and your gates of ekdach stones"

"And I will make your windows of kadkod, and your gates of ekdach stones," etc. (Isaiah, chapter 54). And in the Gemara (the fifth chapter of Bava Basra): Rabbi Shmuel bar Nachmani said, two angels in the firmament disagree about it, Gavriel and Michael 1

(and in the Yalkut on Isaiah it reads "Michael and Gavriel"). One said [it is] shoham [onyx], and one said yashfeh [jasper]. The Holy One, blessed be He, said: Let it be like this and like this (kedein ukedein).

"Your windows" (shimshosayich) means the shining of the sun (shemesh) (as Rashi explained) (on Isaiah there); and in Sanhedrin (folio 100a): windows through which the sun shines, etc. And see [Midrash] Rabbah, Bo, section 15.

Now, it is written, "For a sun and a shield is Havayah Elokim" (Psalms, chapter 84), [showing] that the Name Havayah is called "sun." And it is written, "And for you who fear My Name, a sun of tzedakah (righteousness) shall shine, with healing in its wings," in Malachi (chapter 3, [verse] 20).

So the level of tzedakah, too, is called "sun." And this is the meaning of shimshosayich [in the plural]: two levels of "sun." To understand this, we must

first understand what is explained in the sefarim: that in Elul the Thirteen Attributes of Mercy shine until Rosh HaShanah, and afterwards, in the Ten Days of Teshuvah, the Thirteen Attributes are revealed again (as is written in the Zohar, Part II, at the end of Parshas Terumah) (folio 176a).

This is why we say "And Havayah passed," etc., until Yom Kippur. And we need to understand: what is the difference between that revelation in Elul and [the one] afterwards, in the Ten Days of Teshuvah?

All this will be understood by first explaining the nature of teshuvah (return), which is not specifically for sins, for our Sages, of blessed memory, said that one should be in teshuvah all his days;

rather, it is the returning of the soul: one returns and lifts his soul up to Him, may He be blessed, for the descent is for the sake of an ascent.

To understand this: for seemingly, the souls of Israel in any case "arose in thought"; that is, they are not like the angels, the hosts above and below, whose source of coming into being is the level of the supernal speech, as it is written, "And by the breath of His mouth, all their host." 2

But the souls were taken from the letters of His thought, may He be blessed, and these are the very six hundred thousand letters of the Torah, which correspond to the six hundred thousand souls

in which all the souls in the treasury are included, since they are branches and sparks that spread forth from them, as is known. If so, their source and root is very high and exalted; what further ascent, then, [can there be]?

(See what is written in Parshas Shelach on the verse "I am Havayah your G-d," etc., and on the verse "Who has counted the dust of Yaakov," and on the verse "You shall keep My Shabbosos," etc.)

However, it is well known that, by way of analogy, in the soul there are several powers that are above thought; for thought is only a garment for the intellect, which clothes itself in it and is divided into letters,

but the intellect itself is a different essence, hidden from it. For example, a comment of Tosafos and of the Rosh: the insight itself is not of the category of letters at all, and is higher than them in level,

for it is a spiritual reasoning and a single point, only it is grasped and clothed in these words and combinations of letters, and divided among them, etc.

Therefore one insight that in the Tosafos comment is in these letters and words, in the Rosh and the Ran this very insight is in other letters and words. That is, the letters and words, relative to the intellect, are merely like a garment, and "like a garment You change them." 3

There is also a level above the intellect: for insights well up and are renewed constantly, "new every morning," and there must necessarily exist some faculty of the soul that brings them into being;

and this is what is called maskil, which is a causative form, and this is what is written, "A maskil of Asaf," "A maskil of Eisan the Ezrachite," "For the conductor, a maskil," etc.

This is why the soul is called "the intellective soul" (nefesh hamaskeles), as is explained elsewhere. 4
Exactly so will it be understood Above: the ascent of the souls after their descent from the source from which they were hewn, the supernal thought, to be clothed in a physical body, is an ascent far, far above thought. And this is the meaning of teshuvah: tashuv hei, the upper hei returns to the yud, etc.

(For the supernal thought is the level of the upper hei of the Name Havayah, and "the upper hei returns to the yud" means above the level of thought; for the yud itself is the level of the supernal Chochmah (wisdom), which is called "a maskil of Eisan," etc., and the tip of the yud is the level of ayin (nothingness), from which "Chochmah is found." And see what the Ramaz writes on Parshas Shelach)

(folio 159a) about the yud of the Name, which is truly bound up with the world of Ein Sof, in the mystery of the tip of the yud, etc.,

up to: "The yud and its tip: Ein Sof and Atzilus; the hei: the World of Beriah, which includes Yetzirah and Asiyah," etc., "and there is a dividing curtain," etc.

See there. And see Reishis Chochmah, chapter 2 of Sha'ar HaTeshuvah, where it says: "They further explained in the Zohar that teshuvah rises up to Keser (the Crown)," etc.

2. For the Infinite Light (Or Ein Sof), blessed be He, is exalted and uplifted myriads of levels without 5
end above thought, and even above the level of the supernal Chochmah (wisdom), etc., as is known; and in a single thought He encompasses and fills all the worlds,

as the saying goes, "He sees and looks to the end of all generations": what was, is and will be, and Gan Eden, the World to Come and the Resurrection of the Dead included, in literally a single glance. And this is what is written at the beginning of Etz Chaim, "When it arose in His will," etc.,

that in this will and thought all the worlds were emanated, both those mentioned and explained in the books of truth and those that are not revealed and known; from the beginning of all levels to the end of all levels, all of them came into being in a single thought.

By way of analogy: in the human soul, when one thinks a single thought, it is truly as nothing compared with thought as a whole, which can think thoughts without end or limit, and all the more so compared with the being and essence of the soul, etc. (And see on this in the discourse beginning "These are the journeys.")

So is the radiance of life-force (chayus) that is drawn from Him, may He be blessed, to all the worlds as a whole: it is truly considered as nothing before Him, may He be blessed, and bears no comparison to Him.

Therefore "no thought can grasp Him," and therefore what is drawn forth is called by the name Or Ein Sof, "the light of the Infinite One," for light effects no change in the essence of the luminary, as is known. This being so, the whole purpose of man is that "his soul should yearn

and even pine" to be included in His essence, may He be blessed, specifically, which is without limit, and to cleave to Him; and he should not want even to receive a reward in Gan Eden,

for that is only a glow and a radiance, and through many contractions (tzimtzumim), as our Sages, of blessed memory, said, "With [the letter] yud the World to Come was created," etc. And this is what is said, "to be absorbed into the body of the King," into the body of the King specifically.

(See what is written in the discourse beginning "After Havayah your G-d shall you walk," and below in the discourse beginning "When you go out," and in the discourse beginning "Return, O Israel," and in the discourse beginning "Listen, O heavens.")

And this is the meaning of teshuvah, which is the returning of the soul: to return [to a place] higher than the source from which his soul was hewn, that is, higher than thought, as mentioned above; and this is the ascent that follows the descent. And see what is written on the verse "And these are their journeys according to their goings forth."

The opportune time for this is in the Shema, when one says "One" and "You shall love," etc.; and as is explained in the sefarim, one must give over his soul at [the word] "One." The intention is not only to picture sanctifying the Name in actual deed,

but also spiritually: this is the self-nullification (bittul) of the soul, to be included in the light of G-d, [who is] One. This is the level and rank of Yechidah, and of this King David, peace be upon him, said (Psalms 35), "[Save] my only one (yechidasi) from the young lions; I will thank You in the great congregation."

For there are Nefesh, Ruach, Neshamah, Chayah and Yechidah. Chayah is the level of Chochmah, as it is written, "Wisdom gives life (techayeh)"; and Neshamah is the level of Binah (understanding), which is the level of comprehension, etc.;

but Yechidah is the level of the simple will that is above Chochmah. And Yechidah is a feminine form, [denoting one] that receives from the Yachid, the Only One,

for its only longing is for the Only One of the world alone, to be included in His essence, may He be blessed, specifically; as it is written, "Whom do I have in heaven? And besides You I desire nothing on earth," etc.

Heaven and earth are the upper and lower Gan Eden: in all of them I desire nothing but You alone, may You be blessed. And see what is written on the verse "One is my dove." And this level is present even in those of the lowest worth,

for every single Jew has in his nature the quality of self-sacrifice (mesirus nefesh) and this will that is above intellect; and as is explained in the sefarim, even one who has nothing

but Nefesh, or the Nefesh of Nefesh, nevertheless has the level of Yechidah included in it as well (and see Sha'arei Kedushah by Rabbi Chaim Vital, part three, gate 2).

Now, "G-d made one opposite the other": in the sitra achra (the other side), too, there is this level of Yechidah, which is the level of a will that is above intellect

and reason. Therefore a person can have a strong will even in worldly matters, like this will in holiness that is above reason, if he draws upon himself the yoke of worldly affairs, etc.

(Along the lines of what is mentioned in Parshas Beshalach, in the discourse beginning "To My mare among Pharaoh's chariots": when the attachment to the world becomes so strong that it is entirely without reason, etc.) And the source of this level is called "young lions" (kefirim), for their strength is great and mighty and they have an overpowering life-force, etc.

And about this King David, peace be upon him, asked, "[Save] my only one from the young lions": that the level of Yechidah be only in holiness alone, for the Only One of the world. And this is the level and rank of the love "with all your might (me'odecha),"

for "with all your soul" includes the four levels Nefesh, Ruach, Neshamah and Chayah, and the level of "with all your might" is the level of Yechidah, for me'od is without limit, etc.

And this is what our Sages, of blessed memory, said: "With all your might: with all your money." Seemingly this is astonishing: what does money have to do with the level of me'od, which is the highest level and rank in the soul, the level of Yechidah?

But the explanation is as it is written, "Tzedakah exalts a nation, and kindness to the nations is sin" (in Proverbs, chapter 14, [verse] 34), meaning: the sin of Israel is what causes kindness to the nations.

For "there is no righteous man on earth who does good and does not sin," etc. And through this chesed (kindness) is drawn forth, which is the level of bestowal, chas dalet, "compassion on the dalet," to the sitra achra;

for through each and every sin a blemish is made in the soul and in the source of its root, since it clothes itself in the animal soul, and it is [the animal soul] that brings it down and draws it into the depths of the kelipos and the external chambers, etc.

However, "tzedakah exalts a nation": this is Israel, as it is written, "And who is like Your people," 6
etc.; that is, the animal soul. For through the tzedakah that a person does, the animal soul is separated and set apart from complete evil, and it too is exalted, so that all its attributes and garments are for G-d alone.

And this is the level and rank of baalei teshuvah, whose greatness our Sages, of blessed memory, 7
extolled, saying, "In the place where baalei teshuvah stand," etc. For all the attributes (middos) in the animal soul,

in their very existence, are more forceful and stronger than the holy attributes in the G-dly soul, just as, physically, domestic and wild animals are by nature possessed of more strength and might than human beings.

The reason is that their root is from a very high and exalted place, the level of "the strong hand," 8
and they are "the kings who reigned before any king reigned over the children of Israel," far, far above the source of the holy souls of Israel, etc.; only, they descended and fell far, far below.

However, when it is subdued and transformed from darkness to light, this level of forcefulness is 9
included in holiness; and this is the superiority of baalei teshuvah, [who come] "with greater strength," as is explained elsewhere.

And this is why David asked to be saved, [saying,] "my only one from the young lions": for there is a level of Yechidah, which is the forcefulness and intensity of the will that is above reason, in the sitra achra (the other side) as well, and it is called "young lions" (kefirim), as it is written, "The young lions roar for prey," which is the intensity of life-force, "mighty as a lion," etc., as mentioned above.

Therefore David said, "my only one from the young lions": that my Yechidah be bound with a 10
strong and mighty bond to G-d, may He be blessed, alone, and not fall, G-d forbid, into the hands of the external forces, the young lions.

And this is [the meaning of] "exalts a nation": that the attributes (middos) in the animal soul be transformed to cleave to Him, may He be blessed; and this comes through tzedakah specifically, for "in the measure with which a person measures, he is measured,"

and just as he has compassion on the poor man, to revive his soul from among the starving, so from Above abundant mercies roll down from the source of mercy upon his soul, to raise it from its lowliness and its impurity, as it is said, "He revives the dead," etc. (And see what is written at the end of the discourse beginning "Zion shall be redeemed with justice," on "and her returnees with tzedakah.")

3. And this is the meaning of the revelation of the Thirteen Attributes of Mercy in Elul, which pre- 11
cedes the Ten Days of Teshuvah. For in the Ten Days of Teshuvah abundant mercies are revealed after teshuvah has come first,

for it is specifically through an arousal from below (isarusa dilesata) that there is then an arousal from above (isarusa dile'eila), as is explained in the Zohar on the verse "If He sets His heart upon him," etc.: "A spirit brings a spirit, and draws forth a spirit."

Now, when one brings up a spirit from below to above, when the will of his heart is for G-d at the 12
level of me'od ("might"), "with greater strength," then he will draw

also a spirit like it from above to below: the level of the supernal me'od, which is without limit. And these are the very Thirteen Attributes of Mercy in the verse, "Who is a G-d like You, Who bears iniquity," etc.

But in order for there to be this arousal from below, that we return to G-d with all our soul and our might, there must also be an arousal from above, until from on high the spirit of G-d is poured out upon Israel His people, to arouse their hearts, so that they cry out to G-d from their very innermost core, the point of their hearts.

And this is the meaning of the revelation of the Thirteen Attributes of Mercy in Elul: that through 13
these mercies his soul rises from its fall, and also stands upright and ascends to G-d with a willing spirit, at the very level of me'od, "with greater strength," etc. Therefore it is explained in the words of our Sages, of blessed memory, that one must increase in tzedakah from Rosh Chodesh Elul.

That is for the reason mentioned above: that tzedakah exalts and raises up, etc. Therefore the Men 14
of the Great Assembly instituted for us, before the Shema, requests for the arousal of mercy upon us, in the two [blessings] before it; this is what we say, "Our Father, merciful Father, have mercy upon us, and put into our hearts understanding

to understand," etc.; and likewise, "In Your abundant mercies, have mercy upon us": "in Your abundant mercies" specifically, as is explained on this in the discourse beginning "And behold, a menorah all of gold."

For we, who have already descended into the lowly world, very far from the light of the King's face, [which is] life, do not grasp or recognize the pity that is [due] us;

but He, may He be blessed, is the One who knows, etc., and before Him all is considered as truly nothing; He knows how great is the pity upon the souls that have descended

"from a high roof" into "the covert of the cliff," into this lowly world and into the physical body, and have become very far from His G-dliness, may He be blessed. And through abundant mercies He will put into our hearts understanding to understand, etc., that is, to understand one thing from another.

That is: from one thing, which is the radiance of the Infinite Light that fills all worlds (memalei kol almin), "whose greatness is unsearchable," truly, giving life to many worlds without end or limit, and nevertheless it is truly as naught and nothing compared with His essence, may He be blessed, as in the analogy of the nullity of a single word, etc.

From this he will understand how His essence, may He be blessed, alone is exalted and sublime (and see the discourse beginning "The heavens are My throne"). And then, because of this, there will yearn for Him the soul

of every living being, at the level of "your might," truly without limit, to give over his soul truly to the true One, and "against your will you live," etc. And we have nothing to ask for but the nearness of G-d, may He be blessed, to us.

And this is the meaning of the Shemoneh Esreh that follows the Shema, which is the explanation 15
and interpretation of the self-sacrifice (mesirus nefesh) in the Shema: that what is sought is that there be "Blessed are You, Havayah, our G-d," etc.

Baruch ("blessed") is a term related to a pool (berechah) and to drawing down: that His G-dliness, may He be blessed, be revealed far, far below, until it is at the level of Atah, "You," in the second person,

and the level of Elokeinu, "our G-d," truly ours. However, the king is not seen when he is un- 16
clothed; and therefore one must make the level of garments and vessels, "vessels of diverse kinds," in which His G-dliness, may He be blessed, may be revealed.

And this is what is written, "And you shall speak of them": in words of Torah. For the Torah is the level of a garment in which the Infinite Light (Or Ein Sof), blessed be He, is clothed, as it is written, "He wraps [Himself in] light as a garment."

And tzedakah, too, is called by the name of the level of a garment, as the saying goes, "His garment is tzedakah." The matter is, by way of analogy, [like] a king of flesh and blood, who has inner garments that he wears when he sits in his palace 17

within, and has outer garments that he puts on when he goes outside. So Above: the Torah is the level of the inner garment, in which the Infinite Light (Or Ein Sof) rests as it is revealed above, in Atzilus.

And tzedakah is the outer garment: that is, when [the light] is drawn far, far below, into the separate worlds, into Beriah, Yetzirah and Asiyah, and "the wicked walk all around" (these are the external chambers and abodes, which seek prey and nourishment, etc.), then "His garment is tzedakah," as it is written, "He put on tzedakah as a coat of mail"; and "a coat of mail of scales" is a garment, as is explained elsewhere. 18

And this is the meaning of the two levels of "sun," the sun of Havayah and the sun of tzedakah, which shine through kadkod, that is, a thin partition: the garment of the Torah, the twenty-four (kaf-dalet) books of the Torah, and the garment of tzedakah. 19

For sins are called darkness and cloud, as it is written, "I have wiped away your transgressions like a thick cloud, and your sins like a cloud," since they conceal the light of G-d;

and through tzedakah a radiance will shine and dawn in his soul, so that he becomes nullified and included in the Infinite Light (Or Ein Sof), from below to above. And this is "And for you who fear My Name, a sun of tzedakah shall shine, with healing in its wings."

And this is along the lines of the saying of our Sages, of blessed memory, in the second chapter of Yoma: "Great is teshuvah, for it brings healing to the world." For sins are called blows and wounds, as the prophet said, "From the sole of the foot to the head there is no soundness in it," etc. 20

That is, because through each and every sin a blemish is made in the soul, and it imparts power and life-force to the kelipos; and through teshuvah one brings healing, so that the soul goes out of its impurity and its filth and rises to holiness, to be included in the light of G-d, [who is] One, as mentioned above.

And this is "with healing in its wings": for the wings are what fly and lift up the bird; and so too love and awe are the level of "wings" (gadfin). 21

Through them and by means of them is the ascent; and through an arousal from below, an arousal from above, the Thirteen Attributes of Mercy are drawn down from above, which are the level of the supernal me'od that is without limit.

And this is the level of the second sun, which is called the sun of Havayah, etc. (And this is the meaning of the difference between the revelations of the Thirteen Attributes: [the one] in the month of Elul, as is explained below on the verse "I am my beloved's,"

is, by way of analogy, [like] the king when he is outside, in the field, before he comes to his palace, and there [people] go out to greet him; and then he is dressed, by way of analogy, in the outer garment. And this is the level of "He put on tzedakah," etc., "and a helmet of salvation on His head."

And this is the level of the sun of tzedakah, as it is written, "Gray hair is a crown of glory; it is found in the way of tzedakah." However, the revelation of the Thirteen Attributes in the Ten Days of Teshuvah, and especially on Yom Kippur, is, by way of analogy, [like] one who merits to greet the king in his royal palace, and there he is dressed in the inner garments;

and this is the level of the sun of Havayah. And it is also the level of the Torah, which is called "sun," as it is written, "For the sun He set a tent in them, and it is like a bridegroom," etc.; and the Torah is called "bridegroom," as is explained elsewhere, in Shir HaShirim, on the verse "To My mare"; and see the Zohar at the beginning of Parshas Beha'aloscha.

That is the level of the sun of Havayah, as it is written, "The Torah of Havayah is perfect." And see what is written on the verse "And I pleaded," etc., "You have begun," etc. And as is written in the Zohar, Terumah) (folio 177a): that this revelation of "You have begun" is in the Ten Days of Teshuvah,

and also, the second Tablets were given on Yom Kippur. (One may further say, in another way, that the sun of tzedakah is a higher level: for the sun of Havayah is the level of a sun with a shield, the sun in its sheath; but the sun of tzedakah, as our Sages, of blessed memory, said in the first chapter of [tractate] Avodah Zarah, is that in the Time to Come the Holy One, blessed be He, will take the sun out of its sheath.

And see what is written on this in the discourse beginning "Blow the shofar on the New Moon." [Midrash] Rabbah, Bo, section 15, also implies that the sun of tzedakah is what is written, "And the light of the sun shall be sevenfold, like the light of the seven days"; and see Parshas Mishpatim, section 31; and in the Zohar, Part I, Miketz)

(folio 203b): that the sun of tzedakah is the light that the Holy One, blessed be He, hid away. And so it is written at the beginning of Parshas Emor (folio 88a); and see Parshas Pekudei (folio 224b).

If so, it is above the level of the sun of Havayah. And this is as is explained elsewhere, in the discourse beginning "I will sing to Havayah," on "And they shall keep the way of Havayah, to do tzedakah":

that through the arousal from below in tzedakah, through this there is an arousal from above, that there be "the way of Havayah," meaning a way and an entrance for the Name Havayah to be. And of this it is said, "Gracious and merciful is Havayah": it put the level of "gracious and merciful" first, so that there be Havayah; and these are the very Thirteen Measures of Mercy (mechilin derachamei), the source of Atzilus, etc. See there.

That is, the Thirteen Attributes that are revealed on Yom Kippur, which is the level of "Before Havayah you shall be purified," above the Name Havayah. And see what is written at the end of the discourse beginning "And all your children," on "With tzedakah you shall be established." 22

And as is written in M.A., on "He sows tzedakos, causes salvations to sprout": the revelation of the shin-ayin-hei (375) lights. And see what is written in the discourse beginning "And it shall be, from one New Moon to the next," on "Sun on Shabbos is tzedakah for the poor."

Accordingly, the sun of Havayah is what is written, "Havayah, G-d, merciful and gracious." And see what is written on this at the end of the discourse beginning "And I pleaded with Havayah."

And this is the meaning of "And I will make your windows of kadkod": that is, two levels of "sun." The first, from above to below, which shines in the month of Elul;

and the second, from below to above, which is the level of the ascents of Rosh HaShanah and Yom Kippur. And this is the matter of the sun of Havayah and the sun of tzedakah, as mentioned above.

(And this is what is said in the Jerusalem Talmud, that Rav said: "When you see the sun at the top of the palm trees, give me my cloak, that I may pray Ne'ilas She'arim." For at Ne'ilah there is the ascent of Z'eir Anpin, which is called "the sun," into the beard of Arich Anpin; and this is "at the top of the palm tree," along the lines of "The righteous man will flourish like a palm tree, like a cedar in Lebanon," etc.)

(In the Zohar, Vayikra, folio 16a.) A tzaddik is a master of tzedakah, the level of the sun of tzedakah. And it is written, "I will go up on the palm tree"; and see the Zohar, Part III (folio 283a). And this is akin to the level of "And the light of the sun shall be sevenfold, like the light," etc.

And this ascent is from below to above: the ascent of the vessels toward the supernal lights, which is the matter of Shabbos and Yom Kippur, as is written in Iggeres HaKodesh, at its end.

Now, as for the two levels of "sun": although now, too, there are these illuminations, as mentioned above, nevertheless they are only in the inner dimension (pnimiyus) of the worlds;

but in the Time to Come "they will see eye to eye." And also, in the Time to Come the two levels of "sun" mentioned above will be at levels higher without end.

4. And this is the meaning of "One said shoham, and one said yashfeh," and both are the words of the living G-d. For it is written, "And you shall engrave upon them the names of the children of Israel," and it is written, "And Aharon shall bear the names of the children of Israel," etc., 23

"for a remembrance before Havayah": for on the twelve stones of the breastplate were written the names of the tribes in the order of their births, odem (ruby) for Reuven, etc.;

and Aharon, "the groomsman of the Queen (Matronisa)," would raise them up before G-d, far, far above the level of the Name Havayah, as is explained elsewhere.

Now, the fact that the names of the tribes were engraved on precious stones specifically is, by way of analogy, as in physical matters: for the reason that the treasure of kings and the vessels 24

of value are precious stones specifically, and that their price is so great that silver and gold cannot be compared to them, is only that it is a wondrous thing: that an inanimate stone should be pure and bright, shining like fire.

So too the transformation of the animal soul in Israel from darkness to light, and their ascent on high to be included in the light of G-d, "to be absorbed into the body of the King," etc. 25

And about this was the matter of the breastplate, which Aharon would raise up before G-d: this is a wondrous, wondrous thing, and it is likened to a precious stone; they are compared [to it].

Moreover, precious stones grow and are drawn from the stars, and it is written of Israel, "And behold, you are today like the stars of the heavens," in Parshas Devarim; and see there in the Midrash Rabbah.

Now, according to the order of the tribes' births and the order of the breastplate stones, Yosef and Binyamin, who were born last, are engraved on the last two stones of the fourth row, 26

which are shoham and yashfeh, as is written in the Rambam, chapter 9 of the Laws of the Vessels of the Sanctuary, and in [Midrash] Rabbah, at the end of Tetzaveh and in Bamidbar, section 2.

Now, Yosef the tzaddik is the level of drawing down and bestowing from above to below, for Yosef is from the term tosefes ("addition"), light that comes from above; as it is written, "And Yosef was the one who provided," etc., and "Yosef sustained his father," etc. And see what is written on the verse "And Yehudah approached him." 27

That is, all the drawing down and revelation of G-dliness in created beings is through the soul of Yosef. And Binyamin the tzaddik is elevation from below to above; 28

that is, the elevation of all created beings, to be included under the wings of the Shechinah, is through the soul of Binyamin, ben yamin ("son of the right"), the son of Avraham, the man of kindness, [for] "the right hand draws near," as it is written, "And His throne shall be established in kindness."

Therefore both are called tzaddikim, for a tzaddik is the level of the bond between giver and receiver; only, Yosef is the upper tzaddik, who binds the giver to the receiver and draws the flow from above to below,

and Binyamin is the lower tzaddik, who binds the receiver to the giver and raises it from below to above. And of them it is said, "The righteous shall inherit the earth forever": two tzaddikim, etc.

(And see what is written on the subject of Yosef and Binyamin in the explanation of the verse "If you will listen to the voice," on "The eyes of Havayah are toward the righteous"; and see what is written in Parshas Terumah, in the explanation of the verse "O that you were as a brother to me.")

And this is what the two angels in the firmament disagree about: one said shoham, etc. The meaning is that the disagreement is about the manner and order of the revelation of G-dliness that there will be in the Time to Come, speedily in our days, amen, as it is written, "They will see eye to eye."

For there are two kinds of revelation: either that the worlds ascend, or that there be drawings-down of G-dliness into them, in great revelation, from above to below.

By way of analogy: two people, one standing on a high mountain and the second in a valley, a sloping, low place: there are two ways for them to come close, either the lower one goes up or the upper one comes down.

Now, Michael, whose attribute is the level of Chesed (kindness), chose shoham, which is the level of Yosef the tzaddik: that there be a revelation of G-dliness from above to below; and although the worlds will not change from their level so much, in proportion to the revelation of the light, nevertheless the great and mighty revelation will be in them. 29

And this is what is written of the Time to Come, "And the glory of Havayah shall be revealed, and all flesh shall see," etc. And Gavriel, whose attribute is the level of Gevurah (restraint), chose yashfeh, the level of Binyamin the tzaddik:

that is, that the worlds ascend and be refined with great refinement and elevation, until they are the level of a vessel fit to receive that mighty revelation, as in the analogy of one who enters the king's house, into his royal palace within.

This is akin to Moshe on the mountain, as it is said, "And Moshe went up," etc., when "he ate no 30
bread," etc.; and even the manna, which is called "bread of the mighty," on which the ministering angels are nourished, he did not eat, etc.; whereas when he was below, he ate.

And although his level and his eating were very high, for even when he was below and ate, the body was so very pure and refined that he was always ready for mighty prophecy and the revelation of the light of G-d from the level of Atzilus, without any preparation, etc.,

nevertheless, when he went up the mountain he did not eat, etc. Along these lines is the matter of 31
Eliyahu, who went up in a storm to heaven. And so is the matter of the ascents of the worlds: that the vessels and the body will be elevated and refined, as is written in Etz Chaim, that Asiyah will be included in Yetzirah, and Yetzirah in Beriah, etc. And along these lines there are ascents without end, etc.

And this is the level of yashfeh: yesh peh, "there is a mouth." And the Holy One, blessed be He, 32
said, "Let it be like this and like this": that both levels be upheld, and that both levels be, from above to below and from below to above, as is explained elsewhere on the verse "And I will walk among you," etc.: two kinds of walking, etc.

And this is the matter of kaf-dalet, kaf-dalet: twice the twenty-four letters of "Blessed be the Name of the glory of His kingdom forever and ever" in the Shema of the morning and of the evening. For the morning is the level of drawing down from above to below in the attribute of His sovereignty, may He be blessed,

for it is from the level of Chesed, as our Sages, of blessed memory, said, "Avraham instituted the morning prayer, as it is said, 'And Avraham rose early in the morning,'" etc.; and the evening is the level of the ascents of Malchus from below to above; and "both of them are equally good," etc.

(And see what is written at the end of the discourse beginning "Know this day," that the day is with the night, etc., "first darkness and then light," etc., see there; and in the discourse beginning "Sing and rejoice," on "joyful song in the evening and gladness in the morning"; and see the Zohar, Part I)

(Chayei Sarah, 133a) on the evening prayer; and see what is written at the end of the discourse beginning "And the number of the children of Israel shall be," on "For great is the day."

5. "And your gates of ekdach stones": these are the fifty gates of Binah, etc. Meaning: just as a gate 33
serves for entering and leaving, so there are fifty gates of Binah, through which enters the drawing-down that is drawn and flows into them from Chochmah,

that is, from the level of ayin ("nothing"), which is above comprehension, into comprehension, etc.; and also from them goes out the flow that is bestowed from Binah, which is the level of comprehension and contemplation, into the emotive attributes (middos), so that the attributes are stirred by the intellect's comprehension,

as is written in the Zohar on the verse "Her husband is known in the gates": each one according to his own measure, according to what he estimates in his heart, etc. And see what is written on the subject of the fifty gates of Binah in the discourse beginning "The eyes of all" and in the discourse beginning "And you shall count for yourselves."

Now, at present, in exile, because the heart is stopped up (metumtam), the mind does not rule over it so much that it is stirred by the intellect's comprehension; 34

for "sin stops up a person's heart," etc., and it is called "the heart of stone." But in the Time to Come, when His G-dliness, may He be blessed, is revealed and our hearts are purified,

then it will be said, "And your gates of ekdach stones." Ekdach is from the term in "For a fire is kindled (kadchah)," in Parshas Ha'azinu, [and] "as fire kindles (kekdo'ach) brushwood," etc.

(in Isaiah, at the beginning of chapter 64). That is, through the gates of Binah that are drawn into the emotive attributes (middos), even the heart of stone will be kindled and set aflame;

for "even if it is stone, it melts" through contemplation, since then there will be nothing at all that holds back or conceals. And this is the level of love with mighty intensity, until "many waters cannot quench the love."

Therefore it is likened to ekdach stones, whose radiance is stronger than the radiance of fire: for water extinguishes fire, but the radiance of a precious stone, "many waters cannot quench" it, etc.

Now, ekdach is in the future tense, for this level will be in the Time to Come specifically; but now, in exile, it is a heart of stone in the plain sense. 35

And this is the service: to exert himself to open his heart through arousing compassion on the spark of G-dliness in his soul, etc. And see what is written in Parshas Chukas on the verse "The well that the princes dug," etc.

"And all your borders of precious stones (avnei chefetz)": these are the thirty-two paths of Chochmah (wisdom). For the reason why what is drawn from Binah is called "gates" and what is drawn from Chochmah is called "paths" is 36

that gates serve for the coming in and going out of many and do not lead far; and so from the level of Binah the flow is drawn into the emotive attributes in great revelation, and "Binah extends only as far as Hod." But a path is narrow and leads far away, to fields and wildernesses.

So too the drawing down from Chochmah is drawn in a manner of hiddenness and concealment, 37
and also far away. And this is the Torah, which is the greatness of His wisdom, may He be blessed, and is clothed in physical things: pe'ah and bikkurim, terumos and ma'asros, and offerings, etc.

And this is also the meaning of "your borders" (gevulayich): for the whole Torah, too, is in measures and limits, so much is valid and so much invalid; for example, a sukkah that is higher than twenty cubits is invalid; and likewise nullification in sixty, and orlah in two hundred, and the like.

Now, of the Time to Come it is written, "And all your borders shall be of precious stones (avnei 38
chefetz)": that through the paths of Chochmah that are drawn into the emotive attributes, even the heart of stone will desire and long to cleave to Him, may He be blessed.

And this is the inner love, which is higher in level than the love "in flashes of fire" that is called ekdach stones, born of the gates of Binah, which is an outer love, "openly revealed" to every eye;

but the desire (chafitzah) is an inner love, and although it is hidden and not revealed to the eye of the beholder (and see what is written in the discourse beginning "Know this day," on "And all hearts shall fear You, and all innermost parts and kidneys shall sing"),

yet it comes from the very innermost of his being, and is so deep, "deep, deep," that his soul could expire entirely because of it, when it does not attain enough of what it seeks.

It is akin to the story of a certain man whose heart grew sick [with longing], etc.; for this is the meaning of chefetz: a longing that is exceedingly inward, until one's soul literally cleaves to the thing he longs for, as it is said of Shechem, "for he desired (chafetz) the daughter of Yaakov," etc.

And this level of love, in desire and longing, is drawn from the level of the paths of Chochmah 39
specifically, which is the level of concealment, and from it is born the love in the hidden recesses of his heart;

whereas from the level of Binah, which is comprehension in revelation, is born the love "in flashes of fire," from the intensity of the element of G-dly fire in the soul, and it is called ekdach stones, as mentioned above. (See what is written above on this subject on the parsha "See, I set before you," etc.)

Now, the end of the verse is, "And all your children shall be taught of Havayah, and great (rav) shall be the peace of your children." And our Sages, of blessed memory, said: "'Many' (rabim) is no fewer than three."

The explanation is that there are three levels in peace, which is the bond of the giver with the receiver; and they are the three times we say "Peace be upon you" at the Sanctification of the Moon.

The first is the level of Yosef, the upper tzaddik, who makes peace by binding the giver to the receiver, from above to below.

The second is the level of Binyamin, the lower tzaddik, who also makes peace, by binding the receiver to the giver and raising it from below to above. And the binding and joining of the two of them is a third level in peace. 40

And this is the saying of our Sages, of blessed memory, "peace in the household above and peace in the household below"; and the binding and joining of the household above with that below is through the third level (and one may say that it is along the lines of what is mentioned on "to do what is right," etc., at the end of the discourse beginning "If you will listen").

And this is what is written, "And he fell upon the neck of Binyamin his brother and wept, and Binyamin wept upon his neck," and afterwards it is written, "and he wept upon them," etc.

The meaning of the weeping is that it is impossible for a lower level to be bound and joined with the level above it, whether through the ascent of the lower or through the descent of the upper, except through an arousal of abundant mercy, that is, through weeping, as mentioned above; and as it is written of the Time to Come, "With weeping they will come," etc.

(And see what is written on this in Parshas Vayishlach, at the end of the discourse beginning "And he took from what came into his hand a gift," and on the verse "And the Jews accepted.") Now, first it is written, "And all your children shall be taught of Havayah,"

for when will there be "great peace"? When they are "taught of Havayah," as it is written, "And My words that I have put in your mouth," etc.; "I am the Mishnah that speaks," etc., as is explained elsewhere; and this suffices for one who understands.

Summary 41

(1) The matter of shimshosayich: the sun of Havayah and the sun of tzedakah. The Thirteen Attributes, which shine on Rosh Chodesh Elul; and yet their main revelation is on Yom Kippur and in the Ten Days of Teshuvah. 42

And see the Zohar, Part II, Mishpatim (end of 115b), Pekudei (end of 224b), Emor (folio 100b). The matter of teshuvah: for the souls of Israel arose in thought, and Chochmah is above thought, and there is a level above Chochmah.

(2) And teshuvah is "To You, Havayah, I lift up my soul": to You, truly; and this is giving over the soul (mesirus nefesh) at "One." This is the level of Yechidah, which will be included in the One. See what is written on the verse "One is my dove." 43

But there must be "and from the young lions, my only one," for the lion is the Keser (the Crown) of kelipah; see what is written at the end of the discourse beginning "And [G-d] spoke," on the Ten Commandments. And this is through "and tzedakah exalts."

And this is "with all your might": "with all your money." (3) And this is the meaning of the revelation of the Thirteen Attributes in Elul, and along the lines of their instituting the arousal of mercy in the two [blessings] before the Shema,

so that one can come to the Shema and the Shemoneh Esreh. And this is the matter of the sun of tzedakah that heals. And afterwards, through the arousal from below, an arousal from above: this is the matter of the sun of Havayah.

Or it can be said that the sun of tzedakah is the matter of "the Holy One, blessed be He, takes the sun out of its sheath." And see what is written in the explanation of the verse "After Havayah," on "between one who serves G-d and one who has not served Him"

(and see on the subject of the sun of tzedakah in [Midrash] Rabbah: Mishpatim, section 31 (149a); Vayetzei, section 68; Vayishlach, section 78; Ruth (46c), on the verse "And Boaz answered"; Koheles, at the end of "And the sun rises" and at the end of "Go, eat with joy"; in the Gemara, the first chapter of Taanis, 8b; the first chapter of Nedarim, 8b; the first chapter of Avodah Zarah, folio 4a.

Zohar, Part I: Vayera, 98a; Chayei [Sarah], 131a; Part II: Beshalach, end of 59a; Vayakhel, 211b; Part III: Emor, 88a; Nasso, 132b).

(4) And this is the matter of shoham and yashfeh, which are Yosef and Binyamin: for Yosef is drawing down from above to below, and Binyamin is ascents from below to above; and this is like the matter of the two levels of "sun" mentioned above. 44

And this is like the matter of Michael and Gavriel: that it be "like this and like this." And this is kadkod: twice the twenty-four letters of "Blessed be the Name of the glory of His kingdom forever and ever," morning and evening.

(And see on the subject of Binyamin in Me'orei Or, letter beis, section 62; and on the subject of kadkod, there, letter kaf, section 30, and in letter dalet, section 33.)

(5) And then, from the level of "and your gates," the fifty gates of Binah, there will be drawn "ek- 45
dach stones," a term [from] "as fire kindles (kekdo'ach)": this is love "in flashes of fire."

"And all your borders," which are the thirty-two paths of Chochmah, will be of "stones of desire" (avnei chefetz), in the manner of "a land of desire." "And great (rav) peace": "'many' is no fewer than three."

For "like this and like this" is two levels, each of which by itself is peace and a joining of upper and lower.

But the binding and joining of the two levels together, in the manner of "He who makes peace" between Michael and Gavriel, is the third level. And see what is written on the meaning of "Peace, peace to the far and to the near" in the discourse beginning "Know this day."

LIKKUTEI TORAH • PARSHAS RE'EH • MAAMAR 7

ושמתי כדכד שמשותיך

"And I will make your windows of kadkod"

◇

"And I will make your windows of kadkod." Two angels in the firmament disagreed about this, Michael and Gavriel: one said shoham, and one said yashfeh. And the Holy One, blessed be He, said: "Let it be like this and like this (kedein u'chedein)." 1

The explanation is this. It is known that an arousal from below (isarusa dilesata) [elicits] an arousal from above (isarusa dile'eila). Now we need to understand: from where does an arousal from below get this power, that in it and through it there should be an arousal from above? And we also need

to understand the saying of our Sages, of blessed memory: "For two and a half years Beis Shammai and Beis Hillel disagreed whether it is more comfortable for man that he was created, or more comfortable that he not have been created than that he was created, until they took a count and concluded: It is more comfortable for man not to have been created than to have been created," etc.

For it is written, "And G-d saw all that He had made, and behold, it was very good"; and this verse was said after the utterance "Let us make man," when man had already been created, and what He had made was good and upright before G-d.

So how could they take a count and conclude that it is more comfortable for man not to have been created, etc.? To understand all this, we must first explain the matter of the soul's descent into this world, for it is known 2

that it is for the sake of an ascent. But what is this ascent? For the source from which the souls were hewn, and their foundation, is from the level of the higher Thought (machshavah ila'ah),

since "Israel arose in [G-d's] thought," and from there they descended to be clothed in a body and an animal soul. What further elevation, higher still, will the souls rise to after their descent into a body in this physical world?

However, it is known that the souls are from the inner dimension (pnimiyus) of the vessels of the World of Atzilus (Emanation), and the angels are from the outer dimension (chitzoniyus) of the vessels. (See what is written about angels and souls in the discourse beginning "A psalm, a song of the dedication of the House.") And to understand the matter of the vessels, what they are: "From my flesh I shall behold."

For a person has a body and a soul. The soul is what gives life to the body, and the body is a vessel and a dwelling place for the soul, which is clothed within the body: the intellect is clothed in the brain, the power of sight in the eye, the power of hearing in the ear, etc.

And so it is with all the limbs: the limbs are in the category of vessels and a dwelling place for the resting of the soul's light, which rests and is clothed within them, so that in them and through them there should be a revelation of the illumination of the soul and of its powers, which spread through them, in each limb according to its temperament and its nature.

Now, the body is physical and bears no comparison to the soul, which is spiritual; there is no relation between them at all. Even so, the soul is clothed in it to give it life, and brings about the illumination of its powers through this physical body specifically. For the intellect, 3

which is spiritual, rests and is clothed in the brain in a person's head; the brain is physical, and even so it becomes a vessel and a dwelling place for the resting of the intellect, which is the light of the soul and a power that spreads forth from it.

So too it will be understood Above as well: all the Sefiros are "like a body in relation to the soul," [the soul being] the Infinite Light (Or Ein Sof), blessed be He, which dwells and is clothed in them.

That is: the level of the higher Chochmah (Chochmah Ila'ah) is like the physical brain in a person's head; as [the brain is] in relation to the intellect that rests and is clothed in it, so, by way of analogy, is the level of the higher Chochmah

(in relation to the hidden Chochmah (Chochmah Stima'ah); and likewise Chesed of Atzilus, in relation to the Chesed that is above Atzilus, is called "like a body in relation to the soul," etc.; and all the more so)

in relation to the Infinite Light, blessed be He, which is simple with the utmost simplicity, "not of any of these attributes at all"; the level of Chochmah does not apply to it at all, and the level of Chochmah is the level of physical action, [as it says,] "You have made them all with wisdom," for He, blessed be He, is high and exalted, etc.

Yet even so, the Infinite Light, blessed be He, rests and is clothed in the level of Chochmah, which is the level of self-nullification (bittul), koach mah ["the power of 'what'"], etc.

Chochmah is only a vessel and a dwelling place for the resting of the Infinite Light, blessed be He; in it and through it the Infinite Light is revealed in the emanated beings, and also in [the worlds of] Beriah, Yetzirah and Asiyah, etc.

With this we will understand what is known, that creation is something from nothing (yesh me'ayin). On the face of it this is not understood, for it is written, "Everything is from You," and as the Rambam writes, "From the truth of His existence all created beings exist," etc. So why is creation called by the name "something from nothing"? 4

But with what was said above it will be understood. The very essence of the Infinite Light is not of the kind that its name could be called upon the bestowal and the coming-into-being, as a bestower [is related] to his bestowal. That is why it is said, "For He commanded and they were created."

That is: He, His essence and being, blessed be He, commanded and they were created; for it does not apply to Him, blessed be He, to say that He created the worlds.

For the word bara ("created") implies that the power of the maker is within the thing made, meaning that the very power of the bestower is drawn down and clothed in the bestowal.

But with the Infinite One (Ein Sof), blessed be He, it is not so, for it does not touch Him at all. It is only as if He commanded and they were created of themselves, for they have no comparison or relation to Him at all.

In the same way we will understand what is written in the Zohar at the beginning of Bereishis (p. 1b) on "Who (mi) created these (eleh)": "The Ancient One who stands open to question created these. And who is He? Mi, etc. And because He stands open to question, etc., He is called Mi; for higher up there is no question there."

The meaning of "stands open to question" is: when the power of the maker is clothed in the thing made, for then it is fitting to investigate and ask who the maker is.

And this applies only to His Names, blessed be He, which are the level of the light that fills all worlds (memalei kol almin); of this the word "created" is said, in the second person: "You created,"

and likewise, "And You give life to them all." That is, after the light has already been clothed in the vessels of Atzilus, in them and through them He brings into being and gives life to Beriah, Yetzirah and Asiyah.

For although the coming into being of Beriah, Yetzirah and Asiyah, which are a something (yesh) and a thing separate from Atzilus, which is G-dliness, is called creation, something from nothing, and not by way of a chain of descent (hishtalshelus) from cause to effect (see Iggeres HaKodesh, the section beginning "He and His life-forces"),

nevertheless the vessels of Atzilus become a soul for Beriah, Yetzirah and Asiyah and are actually clothed in them, like a soul in a body, and they are called by the name "the light that fills all worlds" (see Iggeres HaKodesh on the verse "And He put on righteousness"). Of this it is said, "In the beginning Elokim created," and this is exactly the meaning of "Who created these."

For Elokim is [the letters of] mi eleh. That is why this level is called "the Ancient One who stands open to question," and "who is He? Mi."

But "higher up," that is, the level above the vessels of Atzilus, which is the level of the light that encompasses all worlds (sovev kol almin), the [idea of the] power of the maker within the thing made does not apply; rather, it is in the manner of "And wisdom, from where (me'ayin) will it be found?"

It is like one who finds a lost object and does not know from where it came to him. And there is no 5
place for the question, from whom the flow of bounty comes,

that is, "Who created these"; for at this level one cannot say "created" at all, but only in the manner of "He commanded and they were created," etc., as above, which is far, far above the level and rank of "Elokim created," which is the meaning of "Who created these."

This is also the meaning of "the Head that is not known" (reisha delo isyada), explained in the 6
Zohar, and as is explained elsewhere on the meaning of "Blessed is He who spoke and the world came into being," etc.; see there.

So too, the light drawn from the Infinite One, blessed be He, into the Ten Sefiros is the level of ayin ("nothing"). And the vessels, in relation to the lights, are "like a body in relation to the soul," as above. See what is written about this in the explanation of the verse "After [Havayah your G-d] you shall walk."

2. Now we can understand the elevation that the souls will have after their descent to be clothed in 7
a body. The source of the soul is from the level of the inner dimension of the vessels, which are the inner dimension of the Ten Sefiros of Atzilus, which are "like a body in relation to

the soul," the level of the Infinite Light that rests and is clothed within them; and [the soul] is called "it is pure" at the level of Atzilus. Afterwards [comes] "You created it, You formed it," etc., when it descended into Beriah, Yetzirah and Asiyah. And this descent is for the sake of an ascent.

For in fulfilling the mitzvos in this world we say, "Who has sanctified us with His commandments," at the level of "holy" (kadosh), which is above the level of "pure" (tahor); as is known, the level of "pure" is said of the Levites, and the level of "you shall sanctify him" of the Kohanim.

The point is that tahor ("pure") is related to [the verse] "like the very heavens in purity (latohar)," and to the Targum's rendering of tzohorayim ("noon") as tihara, which denotes brightness: the soul is in a state of brightness of light in Atzilus. 8

Nevertheless, this term applies only to something that is a yesh (an existence), in which some substance is grasped, except that this entity is very bright and refined; and that is the level of the vessels of Atzilus.

But the level of kadosh ("holy") means "separate": it is separate and abstracted from any definition of an entity, so that one cannot even use the term "brightness" for it at all. This is the Infinite Light itself, which "no thought can grasp," and which is "not of any of these attributes at all."

This ascent comes through teshuvah and good deeds. And this is the meaning of "the higher hei returns (tashuv hei) to the yud." For 9

just as the soul has nefesh, ruach and neshamah, chayah and yechidah, where nefesh, ruach and neshamah are clothed in vessels (neshamah in the brain, ruach in the heart), while chayah and yechidah are of the category of encompassing [lights] (makifim).

And teshuvah is the revelation of the level of yechidah. This will be understood likewise Above: thought, speech and action Above, by way of analogy, are the level of the vessels of the Ten Sefiros, which have three levels, inner, middle and outer; thought is the inner dimension of the vessel, etc. 10

The lights clothed in them are called nefesh, ruach and neshamah, and they are the three letters of the Name Havayah: hei, vav, hei. It is, by way of analogy, as in a person the intellect is clothed in thought.

But the yud and the tip of the yud are the level of a higher light, which is not drawn into or clothed in a vessel at all;

as, by way of analogy, in a person the faculty of intellect itself cannot be revealed in thought; only the revelation of the intellect, which is a mere glimmer of it, is drawn into and clothed in thought.

So too Above: the level of the higher Chochmah (Chochmah Ila'ah) is the level of chayah, and the tip of the yud is the level of yechidah, which is far, far above being clothed in vessels; rather, it is the level of encompassing [lights] (makifim), the light that encompasses all worlds (sovev kol almin). 11

See what is written about this in the explanation of the verse "For as the new heavens." Now, through a person's arousing in his soul the revelation of the level of yechidah within him, there is also drawn forth Above "the higher hei returns (tashuv hei) to the yud,"

that is, the ascent of the vessels, until the revelation of the encompassing lights is revealed in them: the level of the light that encompasses all worlds will be drawn down in revelation into the level of the light that fills all worlds (memalei kol almin), so that the encompassing [lights] become inner [lights] through teshuvah. See Reishis Chochmah, chapter 2 of the Gate of Teshuvah, on what is written: "They further explained in the Zohar that teshuvah rises," etc.

12 And this is the ascent of the souls: for their root at first is only from the level of the vessels. This is the meaning of "Israel arose in [G-d's] thought," that is, the inner dimension of the vessels.

And although it was explained that the soul in its essence is also made up of nefesh, ruach, neshamah, chayah and yechidah, of which chayah and yechidah are above the level of vessels, this is along the lines of the vessels of Atzilus becoming lights for Beriah, Yetzirah and Asiyah.

Nevertheless, in truth they are only from the level of vessels. And so it is explained at length in Sha'arei Kedushah by Rabbi Chaim Vital (Part Three, Gate Two):

that the light of the quarry of the souls has in it nefesh, ruach, neshamah, chayah and yechidah, and nevertheless all of them are the level of a garment for the Ten Sefiros; it is a light born of and drawn from the Ten Sefiros, etc.

And so it is clear from what is written in Etz Chaim, Sha'ar 41, chapter 3: that there is a very small spark which is the level of G-dliness, etc.,

and this spark is clothed in the power of one created spark, etc., which is called yechidah, etc.; see there. Thus the nefesh, ruach, neshamah, chayah and yechidah of the souls, taken as a whole, are drawn only from a very small spark, that is, from the vessels of the Ten Sefiros.

13 And see Iggeres HaKodesh, in the section beginning "He and His life-forces" mentioned above: "And so too the soul of man," etc., that they have already gone out and separated from the vessels of the Ten Sefiros, in which the kav (line of light) from the Infinite Light (Or Ein Sof) is clothed, etc.

It follows that although the souls were drawn from the inner dimension of the vessels, even so there is no revelation in them of the kav from the Infinite Light; whereas in the vessels the kav shines, and "He and His life-forces and His vessels are one."

14 And this is the descent for the sake of an ascent: through teshuvah they will rise to be absorbed into the very body of the King (le'ishtava begufa demalka), in the manner of the vessels of Atzilus, which are united with the light, which is the kav from the Infinite Light.

And further, they will rise to be united with the revelation of the encompassing lights, which is not revealed now even in the vessels of Atzilus, as mentioned above.

And this is the meaning of "the higher hei returns to the yud." Elsewhere it is explained that this is 15
the union of "He and His life-forces are one," which is above the level of the union with "His vessels" (garmohi), etc.

And this is the meaning of "On that day [Havayah] will be (yihyeh)": [yihyeh] is twice yud-hei, meaning that the vav of the Name Havayah will be the level of yud, etc.

That is, also in the lower hei of the Name Havayah, which is the source of Beriah, Yetzirah and Asiyah, there will be revelation as in the higher hei, in the manner of "the hei returns to the yud" mentioned above.

So too there must be the level of higher teshuvah, from above to below; that is, through Torah and mitzvos, as is written in Iggeres HaTeshuvah, chapter 9. It is along the lines of what is explained in the Zohar, Vayikra (p. 16a), "Who will return (mi yashuv)," etc.; see there.

The point is that the mitzvos are themselves the drawing-down of the Infinite Light, which is holy and separate, etc., to be clothed in the level of vessels, which are "like a body," etc.

The Infinite Light, which is holy and separate, etc., does not shine in the vessels, which are "like a body," etc., and bear no comparison to Him, blessed be He; [it shines in them] through the mitzvos specifically, for in them

and through them specifically the Infinite Light is drawn down: through tzitzis, an encompassing light (or makif) of one level, and through tefillin, encompassing [lights] of another level, etc.; and so with all the mitzvos, for all of them are drawings-down of the Infinite Light, the level of "holy and separate," etc.

The reason is that the mitzvos are in physical action specifically; that is why they have this power 16
for this drawing-down.

As is known, anything that is of a very high and exalted level and rank comes to revelation only in the lowest level and rank specifically.

This is the meaning of "their beginning is wedged in their end": the main revelation of their begin- 17
ning is in their end specifically, whereas in a higher place this revelation is not seen.

For the beginning of creation, from the Infinite Light, blessed be He, was something from nothing; and from there onward the whole chain of descending levels (hishtalshelus) is something from something, and the power of something from nothing is not revealed in the entire order of levels in the chain of descent,

except in this lowest earth, in physicality specifically. For the power of growth within it is to make something grow from nothing; though there is [a plant] that grows through the sowing of a seed,

and it too rots and becomes nothing and naught; nevertheless, this is to some degree in the category of something. And there is what grows from actual nothing, such as grasses and barren trees.

This is because the earth is the lowest of the four elements, fire, air, water and earth; therefore it is in the earth specifically that the supernal power is clothed, to make something grow from nothing most of all. If so, we see that whatever is lowest has the highest power clothed in it.

See what is written in the discourse beginning "And Yehudah approached him." Therefore the 18
practical mitzvos, which are in physical action, have in them the power of this drawing-down, of actual something from nothing, for they are from the Infinite Light (Or Ein Sof), blessed be He, which is holy and separate, etc.; and this is the highest drawing-down, as at the beginning of creation.

And although they are clothed in physical things, lowest of the low, this is like bread, which gives life to a person: although bread is at a lower level than man, nevertheless it has the power to draw life-force into the person and to restore his soul to him.

So too the practical mitzvos have the power to draw life-force and the Infinite Light to be clothed in the vessels. That is, through Israel's fulfilling the mitzvos, because the souls of Israel are from the level of the inner dimension (pnimiyus) of the vessels of the Ten Sefiros (see what is written in the discourse beginning "And behold, a menorah all of gold").

Therefore, by drawing the light and life-force of the mitzvos upon their souls, they bring about the drawing-down of the Infinite Light to be clothed in the vessels of the Ten Sefiros, which are themselves the source and root of their souls Above. See what is written on the verse "Remember the Shabbos day," etc.

3. Now with this we will understand the matter of precious stones: they are inanimate, and even so 19
they shine. From where do they have this power?

The explanation is that their growth comes chiefly from the stars; and not from the visible stars, for those have a number, a thousand

and some more, but from the stars that are not visible. Those stars truly have no number at all, and they are not revealed and seen; rather, their special property is to give light to precious stones.

That is, because [the stones] are inanimate, which is the lowest level and rank, they receive light, an illumination, from the stars that have no number at all and are not visible, which are above the stars visible to us.

Now, as the stars are many beyond number, so are the many different illuminations in precious stones, and the many variations in their appearance and form. For there are many shades of white: there is the purest whiteness, and there is 20

whiteness that is not so pure; and so it is with all the colors: the colors divide into myriads of different aspects. In general they are twelve stones, according to the number of the tribes (shevatim) of the children of Israel (shevet denotes a drawing-out, from the term kochva deshavit, a comet, which is a star that is drawn out).

For the Patriarchs are Chesed, Gevurah and Tiferes, and the tribes are extensions drawn out from the Patriarchs; and they are twelve tribes, corresponding to the twelve diagonal boundaries.

The explanation is that every body has six extremities, up and down and the four directions; and a diagonal is a line that blends one extremity with another, so that there is connection and inter-inclusion between them.

A diagonal is, for example, the connection of the top end of one with the bottom end of the second, or of the top of this one with the bottom of that one, such as upper-east with lower-west, etc.

Along these lines is the allusion of the vav in the middle of the alef, which is drawn diagonally from left to right: the end on the left side is high, and the end on the right side is low. For on the left side it is

raised up high, at the level of Gevurah, and on the right side it is drawn down, at the level of Netzach; and this line indicates the connection and inter-inclusion of Gevurah with Netzach. That is why a line is drawn from Gevurah to Netzach.

(See further what is written on the form of the letter alef at the end of the discourse beginning "Their appearance and their work.") In the same way there is connection and inter-inclusion in the other attributes, so that the attributes are included in one another and blended with one another, so that there will not be

Chesed by itself and Gevurah by itself; for if that were so, the Chesed would be without any admixture of Gevurah, and the Gevurah without any admixture of Chesed. Rather, there must be the inter-inclusion of Chesed within Gevurah and Gevurah within Chesed.

The meaning of Chesed within Gevurah is that out of Gevurah one gives to him and bestows Chesed specifically, and this Chesed is itself the Gevurah, as in "and He repays 21

those who hate Him to their face, to destroy them." And Gevurah within Chesed is that out of Chesed one gives and bestows through the attribute of Gevurah specifically, like a father who, out of his love for his son, chastises him with the rod.

Whereas another, who does not care about him at all, does not chastise him. See the Midrash Rabbah at the beginning of Parshas Shemos, on the verse "He who spares his rod

hates his son." In the same way there is inter-inclusion and blending of the attributes in many different ways, so that they are intermediate and blended in many ways; and in general they are the twelve diagonal boundaries mentioned above.

And so are the twelve stones that were according to the number of the tribes of the children of Israel: blendings of colors, white in red, that is, the level of compassion (rachamim), blended between Chesed and Gevurah, etc.

Now, even ("stone") is alef [and] ban: [ban] is the level of behemah ("animal"), whose numerical 22
value is ban (52); but drawn into it is the level of alef, which is the Name Mah (45) spelled out with alefs.

That is, the refinement of the animal soul through the G-dly soul, which is from the level of the Name Mah and is clothed in [the animal soul]. And then, through this refinement, the stone becomes good and shining, in the manner of the ascent of [the Name] Ban into [the Name] Sag, which is above Mah, etc.

And this is why precious stones receive illumination from the stars, which are from the level of the root of the G-dly soul, as it is written, "A star has stepped forth from Yaakov," etc.

And it is written, "And count the stars, if you are able to count them; and He said to him: So shall your seed be," etc. (See what is written elsewhere on the sukkah, that its shade must be more than its sun, and nevertheless the stars must be visible through it.

For the stars are in the eighth firmament, which is above the level of the sun, which is in the fourth firmament. So too Above, the level of shade is the level of the encompassing [light] (makif), which is above the level of the "sun" of Havayah, etc.; and the stars are sparks drawn from the encompassing light to shine into the inner [light], etc.

See Midrash Rabbah, Parshas Devarim: "He said before Him: Master of the world, why did You not compare Your children to the sun and the moon?" etc., up to "but the stars never have shame," etc.

Therefore, of the precious stones, whose growth is from the stars, which is the refinement of the animal soul, it is said, "And Aharon shall carry the names of the children of Israel," etc., "upon his heart," etc., "before Havayah," etc.)

Now, the twelve stones were on the heart of Aharon the High Priest (kahana rabba), the level of "holy" and not "pure"; as is known, the level of "holy" is in the Kohanim and the level of "pure" in the Levites. "And Aharon shall carry their names upon his heart

(and upon his two shoulders) before Havayah": he illumined the level of the twelve diagonal boundaries in the twelve stones up to the level of "before Havayah,"

which is the level of "holy and separate," which is above the level of Havayah, as is known. (See Zohar II, Pekudei, p. 229, end of side b, and p. 230a; and Zohar III, Naso, p. 134, beginning of side b.)

However, all this concerns the division of the colors and forms of the precious stones mentioned above, which divide in general into twelve levels and ranks, the level of the twelve diagonal boundaries;

that is, in terms of the extensions for the blending and inter-inclusion of the attributes (middos), in their colors: this one tends to Chesed and that one tends, etc.

But in the manner of their shining, taken as a whole, they divide into two kinds. There is a stone that shines in the manner of direct light (or yashar), that is,

it is a stone that gives light, and by its light, light is visible to others: if it is taken out in the dark, it gives light, because its illumination spreads from within it outward. And there is a stone

that flashes and throws arrows like lightning into the eye of the beholder, until the beholder's eye blazes from its radiance and splendor; and this is in the manner of reflected light (or chozer), which is from below to above.

And these are the two levels of tzaddik: the upper tzaddik, from above to below, and the lower tzaddik, from below to above; they are Yosef the tzaddik and Binyamin the tzaddik. Binyamin is from below to above, the level of reflected light, 23

that is, the level of the longing of created beings to be included in their source: "and your longing shall be for your husband"; the lower waters weep, "We want to be before the King," for they do not want to remain below.

And perhaps this is alluded to in the birth of Binyamin, where it says, "And she had hard labor in giving birth": for Rachel is the level of Malchus, and in giving birth to him, which is the revelation of Binyamin's soul to be at the level of a created being in Beriah, Yetzirah and Asiyah, she had 24

difficulty giving birth; that is, the revelation of the level of Binyamin in Beriah, Yetzirah and Asiyah came with difficulty, contrary to the nature of his soul, for he was a chariot for the level of reflected light, from below, to be included in its source; and his birth means [his] revelation to be below, in Beriah, Yetzirah and Asiyah.

And Yosef the tzaddik is the level of direct light, from above to below, to bestow upon Beriah, 25
Yetzirah and Asiyah specifically, as it is written, "And Yosef sustained his father and his brothers," and "Yosef was the one who supplied [grain]," etc.

Now, the stones were for the names of the tribes according to their births, and the order of the stones, odem, pitdah, etc., follows the order of the tribes' births, as the Rambam writes. It follows that shoham is Yosef's and yashfeh is Binyamin's.

(Yashfeh is yesh peh, "there is a mouth": that is, the level of Malchus, which is the level of "mouth," rises to the level of yesh, etc., that is, to the level of "the utterance (motza) of the mouth of Havayah," motza being the source of the level of "mouth." See what is written in the explanation of the verse "the heads of the tribes," and what is written on the verse "This is the statute of the Torah."

And this is "there is a mouth, and it is silent": for a wise man does not speak before one greater than he. See what is written in a similar vein about the splitting of the Sea of Reeds, on "and you shall keep silent"; and see what is written in the explanation of the verse "And the number [of the children of Israel] shall be"; and see Zohar III, Balak)

(188b), on the omer of the waving (tenufah), tenu peh ("give a mouth"); and see the Midrash Rabbah on Esther, on the verse "Esther did not tell," etc. And this is why Michael said shoham and Gavriel said yashfeh.

For "your windows" (shimshosayich) means windows through which the sun (shemesh) shines, and it is an analogy for the shining of the Infinite Light (Or Ein Sof) through two kinds of windows: either the Infinite Light will be drawn down below into Beriah, Yetzirah and Asiyah, or Beriah, Yetzirah and Asiyah will rise to be included in the Infinite Light.

And this is the meaning of "And I will walk among you": that is, there will be a revelation of the light 26
that encompasses all worlds (sovev) within the light that fills all worlds (memalei), which is the walking from above to below, and also the ascent of memalei into sovev, which is the walking from below to above.

See what is written in Parshas Vayeshev, at the end of the discourse beginning "And I will give you places to walk," etc. It is, by way of analogy, as when one stands above and the second below, and they want to come close together: the closeness can come about in two

ways: either the upper one goes down, or the lower one goes up. And Michael, the prince of Chesed, which is the level of bestowal from above to below, said that it should be the level of shoham specifically, the level of Yosef, for such is his attribute.

Whereas Gavriel spoke according to his attribute, the level of Gevurah and withdrawal upward specifically. (Now, in the Gemara there [it says], "and some say" that two Amoraim in the West disagreed about this, Yehudah and Chizkiyah, the sons of Rabbi Chiya. The explanation is that it is stated in the Gemara in Bava Metzia)

(p. 85b) that Rabbi Chiya and his sons were like the Patriarchs, Avraham, Yitzchak and Yaakov. And it is also stated in the Gemara in Moed Katan (p. 25a): "Yehudah was at his father's right, and Chizkiyah at his left."

And it is explained in the book Chemdas Tzvi on the Tikkunei Zohar that Rabbi Chiya is the level of Yaakov, and that is why his chariot (goharki) "rose by itself," in the manner of Tiferes, which rises up to Keser.

And also, of Yaakov it is said, "For you have striven with G-d and with men," so that he does not need angels, etc. (See what is written in the explanation of the verse "Rise up, O well," etc., "the well that princes dug," and what is written on the verse "As an eagle stirs up its nest," etc.)

It can also be said that this is why he is called Chiya ("living"), along the lines of "Yaakov our father did not die," etc. If so, it follows of itself that Yehudah, who was at his right, is of the level of Avraham, and Chizkiyah, at his left, is of the level of Yitzchak.

Therefore it is well understood that Yehudah and Chizkiyah, the sons of Rabbi Chiya, also disagreed about this: Yehudah said shoham, according to his attribute, from above to below, the level of Avraham; and Chizkiyah said yashfeh, according to his attribute, from below to above, the level of Yitzchak, etc.

Now, according to the reading of the Gemara in Bava Basra, "two angels in the firmament, Gavriel and Michael; one said shoham," it seems at first glance that Gavriel said shoham. 27

This way too can be reconciled, according to what is written elsewhere on the verse "And these are the generations of Yitzchak," etc.: of Avraham it is written, "whom you love, Yitzchak," for it is known to be nature to love the opposite,

as it is written, "Cold water to a weary soul"; and likewise the reverse: one who is very cold wants hot water.

Therefore Avraham, whose attribute causes [the light] to rest from above to below, also loves the opposite, the level of Yitzchak, from below to above. According to this, it can be said that Gavriel said shoham and Michael said yashfeh. 28

But nevertheless the first explanation seems more likely; and so in Midrash Tehillim, at the beginning of section 87, the reading is "two angels in the firmament disagreed about it, Michael and Gavriel," and so it is in the Yalkut on Isaiah 54, as mentioned above.

4. "And the Holy One, blessed be He, said: Let it be like this and like this." For the meaning and explanation of the ascent of the levels and their inclusion in their source is the refinement of the matter in the lower level, which is material and physical relative to the level above it, 29

which is in the category of spirituality and soul relative to the lower one, which is in the category of a body compared to it. And when [the lower level] divests itself of its materiality and coarseness, until it is at the higher level, that is its ascent and inclusion in its source.

And this is the ascent of Shabbos in the inner dimension (pnimiyus) of the worlds, as we say, "Give to Havayah, O sons of the mighty; give to Havayah," etc. 30

For the three times "give" are three levels of ascent: Beriah, Yetzirah and Asiyah rise into Atzilus, into Malchus; likewise Malchus rises into Z'eir Anpin, and Z'eir Anpin into Abba and Imma, up to the highest heights, as all this is written in the mystical intention of the "give" mentioned above;

that is, the levels are raised to a greater elevation than when they were in the order of the chain of descent (hishtalshelus). For Chochmah in the order of the chain of descent [extends] down to the Chochmah of Asiyah, until human intellect came into being.

Now, this human intellect is very material and coarse compared with the wisdom Above, and it bears no comparison or likeness to the level Above.

So too the compassion below, in physicality, is very corporeal, with materiality and coarseness, and is unlike the compassion Above. For below, compassion comes from the soul's being moved when it is distressed at the distress of a poor man, which it cannot bear, etc. 31

But Above, being moved by bodily occurrences does not apply at all. Rather, through the descents and the drawing-down of the levels by many and various contractions (tzimtzumim), human intellect and human compassion came into being; and Above is the source of wisdom, its spirituality and life-force, and the source of compassion and its life-force, from which it is drawn down to become wisdom and compassion below, in physicality.

But in the ascent of the worlds, in the inner dimension, the wisdom below will be raised, so that it is refined of its materiality and coarseness until it is nullified in its existence (bittul) and included in the source of wisdom Above, which has no equal or likeness in human intellect at all.

And this is the meaning of "to be absorbed into the body of the King": to be included in the actual Ten Sefiros of Atzilus, within which there will be the revelation of the encompassing lights, the level of the light that encompasses all worlds (sovev kol almin). 32

And this is the union of the Infinite Light (Or Ein Sof), blessed be He, with the soul of man in the body, when he will arise at the Resurrection of the Dead, in the manner of the supernal union of "He and His life-forces are one,"

and that is through the ascents of the worlds that will take place then. The matter of refinement can be further understood from what we see: the human body is more refined than the body of an animal. That is

because a human being has a rational soul, and his body too is in proportion to his soul; whereas an animal's body is coarser and more material, and it could not contain a rational soul in its body at all.

So too in the Time to Come the body will be infinitely more refined than the human body now, for the body will be only from that bone which will remain for the time of 33

the Resurrection, from which the structure of the body will be built, like leaven in dough, through the dew that will be drawn down from Above; and that is in proportion to the soul, which will then be from a higher, more exalted place.

In the same way there will be further refinement and ascents, until the wisdom below, in man, is raised to be like the level of the higher Chochmah (Chochmah Ila'ah); 34

and likewise the Chesed in man will be like the level of Chesed, "the right arm," Above, and likewise Gevurah, etc. All this is the ascent of the worlds from below to above.

And this is the level of Binyamin. The level of drawing down from above to below, however, means that even into the vessels of Beriah, Yetzirah and Asiyah, as they are, there will be drawn the revelation of the actual Infinite Light (Or Ein Sof),

just as it is drawn into the vessels of Atzilus; as is explained elsewhere on the saying of the Zohar at the beginning of Parshas Vayetzei, that the Holy One, blessed be He, said to David: "By your life, even My own vessels (manin dili) I will not use, but only your vessels (manin dilach)." Manin are vessels.

Now, in Atzilus too there is the level of vessels, but there, in Atzilus, "He and His vessels are one" (ihu vegarmohi chad), so that the vessels too are in a state of unity; which is not so in Beriah: "from there it divides." And even in Beriah 35

there are nefesh, ruach, neshamah, chayah and yechidah; the neshamah, chayah and yechidah are included in G-dliness, and only the ruach and nefesh are actual vessels.

And this is "in My vessels": they are the vessels of Atzilus, and the neshamah, chayah and yechidah 36
of Beriah, which are the level of G-dliness; therefore they are called "My vessels."

But "your vessels" are the ruach and nefesh of Beriah, which are created beings and are not G-dliness. They are called "your vessels" because they are vessels for the level of David, which is Malchus,

which is the head of Beriah. And the Holy One, blessed be He, promised him that the Infinite One (Ein Sof) would rest even in "your vessels," even in the vessels of the ruach and nefesh of Beriah;

as there truly was the lion that consumed the offerings, the face of the ox that consumed the cattle, and the face of the eagle, the birds, turtledoves and young pigeons; and these are the actual level of the chayos of the Chariot, and not only from the level of chayah, yechidah and neshamah, etc.

Or as in "And Havayah descended upon Mount Sinai": there was a revelation of the Infinite Light below, not through so tremendous a refinement of the vessels, in the manner mentioned above of the ascent of the worlds, in which Beriah is included in the actual level of Atzilus;

rather, there can be a revelation of Atzilus in Beriah as Beriah is, at the level of Beriah. For He, blessed be He, is all-capable.

In the same way there can also be a revelation of the Infinite Light, the light that encompasses all 37
worlds (sovev kol almin), within the light that fills all worlds (memalei kol almin), from above to below. And this is the analogy of the upper one going down, etc.

And the Holy One, blessed be He, said, "Let it be like this and like this": in the Time to Come there will be both: there will be the ascent of the worlds from below to above, the lower one rising up, and there will also be revelation in the manner of from above to below, the upper one coming down; "and both alike are good"

(for each of the two has an advantage. Through the ascent of the worlds, in which the lower is refined with so tremendous a refinement as to be like the level of the upper, it is thereby more united with the revelation of the light, in the manner of "He and His life-forces are one," literally, like the union of the vessels of Atzilus with the lights.

Whereas in the descent of the upper one below, since the vessel has not been refined with so tremendous a refinement as above, then, even though the revelation of the actual supernal light is nevertheless drawn into it, for He, blessed be He, is all-capable,

nevertheless the revealed light is not so united with the vessel, in the manner of "He and His life-forces and His vessels are one," etc. And there is also an advantage in the descent of the light below, as was explained elsewhere on the verse "And I will walk among you": for in the matter of comprehension, too, there is a difference.

For when so great a revelation is revealed that the light that encompasses all worlds can be revealed to the actual body without so tremendous a refinement as in the ascent of the worlds, the source and root of the revelation must be from a higher place, so that the revelation can come down

and descend by stages below, into the actual body. If so, in the revelation of sovev within memalei, the comprehension attained below has its root drawn from a higher place than what is comprehended in the ascent of memalei to sovev, that is, when the body will be refined to rise on high, in the manner of the refinement of the actual ascent of the worlds;

for then the revelation need not be from so high a place as the root of the revelation that is from above to below. As is known, whatever has its source and root in a higher place can come and be revealed further below.

Along these lines one can explain what is written in Etz Chaim, Sha'ar Leidas HaMochin, chapter 2, on the meaning of "And I will make your windows of kadkod": that the Keser of Nukva is drawn from two thirds of the Tiferes of Z'eir Anpin, which are twice kad (24), two thirds of the Name Av (72), etc.

See the Likkutei Torah of the Arizal, Parshas Bereishis, in the discourse on the four who entered the Pardes, and in Parshas Chayei Sarah on the verse "and she filled her pitcher (kadah)"; and the Ramaz on Parshas Vayera, on p. 97b, wrote, and these are his words: "And her Keser is rectified, which shines also from the upper third of Tiferes, in the mystery of 'And I will make your windows of kadkod,'" etc. And so it is written in a gloss in Otzros Chaim)

(p. 58a), that the meaning of "And I will make your windows kad kad" is the two upper thirds of Tiferes, apart from the lower third, etc.

See what is written in Parshas Vayigash on the three treasures that Yosef hid, etc., "and one is stored away for the righteous in the Time to Come," which is the upper third, etc.

And see the Ramaz at the beginning of Parshas Pekudei, on the verse "How great is Your goodness," etc. At any rate, the meaning is that the Keser of Nukva will be drawn in the Time to Come from two higher levels.

The point is along the lines of what is written in Etz Chaim, Sha'ar 41, chapter 3: that Keser is the intermediary between the Emanator and the emanated beings, and therefore it has in it both levels: first, the lowest level of the Emanator; second, the root of the emanated beings.

Now, likewise, in the same way, the Keser of Nukva, which is drawn from the Tiferes of Z'eir Anpin, also has in it something like the two levels mentioned above. 38

And this is why the Tiferes of Z'eir Anpin is divided into three thirds: the lower third is the level of Netzach, Hod and Yesod within it, and this level

will be drawn in the Time to Come as an inner dimension (pnimiyus) and revelation in Malchus; and from the two upper thirds, that is, Chochmah, Binah and Daas, Chesed, Gevurah and Tiferes, the two levels of the Keser of Nukva are made. Of this it is said, "And I will make your windows kad kad."

The matter of these three levels can be understood in light of what was explained elsewhere on the three times "holy," in the explanation of the verse "After Havayah your G-d [you shall walk]." And see what is written at the end of the discourse beginning "He will revive us after two days." 39

And this is also the matter of the two crowns that Israel received at Sinai; except that it can be said that those were from the two lower thirds, and in the Time to Come the upper third will be revealed, etc.

At any rate, in the Keser of Nukva there will be the two levels: the first like the lowest level of the Emanator, and the second like the root of the emanated beings.

And their root is from the two levels in the general Keser, which are Atik Yomin and Arich Anpin, etc. See what is written at the beginning of the discourse beginning "And Korach took." That is, from there are drawn the two kinds of revelation mentioned above, of sovev within memalei and memalei within sovev.

Now, according to what was explained above, that for there to be a revelation of sovev within memalei the source and root of the revelation must be from a higher place, it must be said that this drawing-down is from the higher level within Keser. 40

But this needs examination in light of what is written elsewhere, that in the Time to Come the Gevuros will be raised and Yehudah will be above the level of Yosef; and also according to what is written at the end of the discourse beginning "Return, O Israel, unto": and also, "but My face shall not be seen" is in the mode of drawing down, but in the mode of raising up, "Your face, Havayah, I will seek."

It follows that in the mode of raising up there can be a revelation from a higher level. See what is written in the discourse beginning "You shall keep My Shabbosos," on the ascents of Shabbos; and see what was written above on "the sun of Havayah" and "a sun of righteousness." This needs examination.

Now, these drawings-down come through "Blessed be the Name of the glory of His kingdom forever and ever," morning and evening, which are the two levels of kad mentioned above, as is written in the Tikkunei Zohar, Tikkun 28: "And of these twenty-four (kad) letters it is said, 'And I will make your windows kad kad.'" 41

The point is that it is explained elsewhere, on the meaning of "doing the will of the Omnipresent," that the Keser of Nukva is the level of "with all your might (me'odecha)," etc.

And in the level of "with all your might" there is also the level of will and the level of delight, which is called desire (chefetz), the inner dimension of will: love with delights, at the level of me'od, without limit, like "the eyes of man are never satisfied," etc.

And this is the two levels of twenty-four (kad) of "Blessed be the Name…," morning and evening: for "joy in the morning and song in the evening," etc. 42

And this is "A woman of valor (eshes chayil) is the crown of her husband": a woman of chayil specifically; as is written in Etz Chaim, chayil means twice twenty-four, the "Blessed be the Name…" of morning and evening, through which the level of "the crown of her husband" is drawn down, etc.

And one may say, on the meaning of "the crown of her husband," that they also draw down from Keser to Z'eir Anpin, from the highest level; along the lines of [the teaching] that on Shavuos Keser is drawn to him from the actual Atik Yomin and Arich Anpin, as is written elsewhere. And see what is written about "Blessed be the Name…" at the end of the discourse beginning "Hear, O Israel." 43

And see Pri Etz Chaim, on the mystical intention of the reading of the Shema: in the evening Shema the root of the drawing-down is drawn from the level of Arich Anpin, and in the morning Shema it is drawn from the level of Atik, etc.; and that accords with the raising of mayin nukvin ("feminine waters"), "song in the evening and joy in the morning," as mentioned above.

(See what is written in the main text on this matter of morning and evening in another way: for "first darkness," etc., "He made darkness His hiding place," etc.; and what is written elsewhere on the discourse beginning "And the light of the moon shall be," etc.; and consider this carefully.)

And this is also the meaning of "through an arousal from below (isarusa dilesata), an arousal from above (isarusa dile'eila)": the power that the arousal from below has, that in it and through it there is an arousal from above, comes from this: that first an arousal from above is drawn of itself, from above to below,

and it is what gives power and strength to the arousal from below, which is the level of from below to above, so that in it and through it there is an arousal from above and a revelation of light, etc.

Summary 44

(1) The matter of "it is more comfortable for man not to have been created." See on this Avodas 45
HaKodesh (Part II, chapter 22), quoted in the Shelah in the introduction Beis Yisrael (pp. 21b–22a).

The Akeidah on Parshas Bereishis (Gate 8) and the Ikkarim (Essay 4, end of chapter 29) struggled with this; and Emek HaMelech (Sha'ar Kiryas Arba, chapter 55) also struggled with this.

But the souls were drawn from the inner dimension (pnimiyus) of the vessels of the Ten Sefiros. And "vessels" means the very essence of the level of Chochmah and Chesed,

whereas the light and soul drawn into them from the Infinite Light (Or Ein Sof) is the level of "not of any of these attributes at all." (2) And this is the meaning of "the soul You have placed in me is pure," from the term "like the very heavens in purity"; and afterwards, "You created it."

See what is written in the discourse beginning "The sea saw and fled." And this is what the inquiry is about, whether it is more comfortable for man that he was created: that is, that he descended from the level of "it is pure" to the level of "You created it, You formed it, You breathed it into me," that is, from the vessels of the Ten Sefiros of Atzilus to Beriah, Yetzirah and Asiyah, until it is clothed in a body.

For this descent is for the sake of a great ascent: through it they will rise to the level of "holy," which is above the level of "it is pure," as it is written, "And you shall be holy people to Me"; and that is to the level of the actual Infinite Light, which is above the level of the vessels.

And that is through teshuvah and good deeds, through which one draws down the level of the light 46
that encompasses all worlds (sovev kol almin), that which is not clothed in vessels. See what is written about this ascent in the discourse beginning "'Remember' and 'Keep' in a single utterance." And this power is in the practical mitzvos specifically, because "their beginning is wedged in their end." See what is written about this also in the discourse beginning "A Shabbos of complete rest."

(3) Now, precious stones grow from the stars; and this is the meaning of "And he took of the stones 47
of the place," which were twelve, as is written in Zohar I, Vayechi

(p. 231b). And see Me'orei Or, letter alef, section 4, on stones, and letter kaf, section 2, on "star."

In general there are two kinds among them, shoham and yashfeh, direct light and reflected light. See what is written about direct light and reflected light in the discourse beginning "Then Israel sang," etc., "Rise up, O well," on the matter of "a fountain of gardens, a well of living waters."

(4) And this is "Let it be like this and like this": there will be both levels. There will be the ascent of 48
the worlds, that is, the refinement of the worlds; see what is written about this in the discourse beginning "You shall keep My Shabbosos." And there will also be drawing down from above to below; see what is written at the end of the discourse beginning "For the mountains may depart," on "He shall be called the G-d of all the earth."

And this is "And I will make your windows kad kad": this is twice the twenty-four letters of "Blessed be the Name of the glory of His kingdom forever and ever," morning and evening. See Me'orei Or, letter dalet, section 33; and see the Midrash Rabbah on Eichah, on the verse "the city that was great

with people": many aspects of twenty-four are mentioned there, and their root is in the twenty-four permutations of [the Name] Ado-nai. And see what is written on the verse "And now, let the power of Ado-nai be great."

5. Nevertheless, they took a count and concluded that it is more comfortable for man not to have 49
been created and to have remained at the level of "it is pure." And as for what is written, "and behold, it was very good," there is no difficulty.

For this verse must be [explained] even without this. For we see, in the creation of the vegetative, animal and speaking creatures, that some of them were created not for their own sake alone but to serve man.

For example, the creation of horses is so that man should ride on them and they should carry people; if so, [the horse] was created only as secondary to the main thing; and many created beings, most of them, are like it.

Yet it is written, "all that He had made, and behold, it was very good." The point is that the horse too 50
gains benefit and rectification from

its being a mount for man: both physically, for man provides it with its food well, and chiefly spiritually, for the life-force within it is refined through this; and needless to say the food that a person eats, which is absorbed into his very inner being.

And likewise the garments that a person wears. Nevertheless, the main intent in the creation of the 51
horse, for example, is not the benefit that comes to it; that is only secondary, so as not to withhold the reward of any creature. Rather, the intent in its creation is the good of man.

And we find even more than this: on the verse "For this is the whole of man," our Sages, of blessed memory, said, "The whole world was created only to be a companion to this one," in the first chapter of Berachos (p. 6, end of side b); and the Rambam elaborated on this in his introduction to the Commentary on the Mishnah.

(See on this the Kuzari, Essay 1, sections 95, 103 and 111, and Essay 2, sections 14 and 44.)

And see the Midrash Rabbah on Bamidbar, section 3: "Rabbi Levi said: You find that the Holy One, blessed be He, created many things in the world and chose one of them for Himself: the Holy One, blessed be He, created seven days and chose Shabbos," etc.;

see there; and in Parshas Acharei, at the beginning of section 22. And if this is so among the created beings themselves, how much more so with the created beings in relation to the Creator. For an explicit verse states, "And for My glory I created him."

And it is written, "Havayah made everything for His own sake." And as our Sages, of blessed memory, said at the end of chapter 6 of Avos: "Everything the Holy One, blessed be He, created, He created only for His glory." 52

If so, the ultimate intent in the creation of man is not for the sake of man himself alone. Although in truth his ascent is very wondrous, nevertheless this alone is not the ultimate intent, but rather His glory, blessed be He.

And so that "Havayah will rejoice in His works"; "this Leviathan You formed to play with." And this is what our Sages, of blessed memory, said in the Mishnah at the end of Kiddushin: "They were created only to serve me, and I was created to serve my Maker." 53

So, just as the creation of the animals is only secondary, to serve man, except that they nevertheless have a good reward for it, so too, in the same way, the creation of man is for His glory, blessed be He. And therefore it is said, "To a mare among Pharaoh's chariots have I likened you, My beloved."

See what is written about this in Shir HaShirim, at the end of the discourse beginning "To a mare among chariots." And along these lines they said in the Midrash Rabbah at the beginning of Devarim: "My children were like bees: just as this bee, everything 54

it gathers, it gathers for its owner, so everything that Israel gather, mitzvos and good deeds, they gather for their Father in heaven." And this is the supernal delight, the delight of the King in His very essence from the fulfillment of the Torah and the mitzvos.

Nevertheless, man receives a good reward without end, as our Sages, of blessed memory, said: "Better one hour of serenity in the World to Come than all the life of this world." 55

Yet even so, this is the level of something secondary compared with the delight of the King in His very essence. Therefore this drawing-down is likened to the level of "and the hair of His head":

just as, by way of analogy, the hairs bear no comparison to the essence of the brain, so the revelation of delight and the reward of a mitzvah that is drawn down and revealed to the souls bears no comparison to the essence of the supernal delight, which is the essence of the mitzvah.

Therefore, "better one hour of teshuvah and good deeds in this world than all the life of the World to Come." And this is why they took a count and concluded that it is more comfortable for man not to have been created; and they did not say, G-d forbid, that it is good for him not to have been created. 56

For that is impossible to say, since the descent and creation from the level of "it is pure" to the level of "You created, You formed, You breathed into me" is for the sake of a great and infinitely wondrous ascent, to the level of the supernal "holy," which is far, far above the rank of "pure," as mentioned above. And therefore it is said, "Say of the righteous that he is good."

"How great is Your goodness that You have hidden away for those who fear You." But even so, this alone is not the ultimate intent in his creation,

but rather that he be at the level of "To a mare among chariots," etc., and like this bee, etc., as mentioned above, and not serve for his own sake and to receive a reward.

Therefore they said that it would have been comfortable and easy for him not to have been created, even though he would remain at the level of "it is pure," rather than enter into the tremendous war with the evil inclination, and "would that his leaving be like his coming." 57

And therefore, now that he has been created, "let him examine his deeds": that is, let him know that he was created for His glory, blessed be He, to serve his Maker, etc.; and then he will merit the great goodness that is hidden away, etc. "And in the future the righteous will have 'holy' said before them," etc.

LIKKUTEI TORAH • PARSHAS RE'EH • MAAMAR 8

וכל בניך למודי הויי ורב שלום בניך וגו'

"And all your children shall be taught by Havayah"

◇

"And all your children shall be taught by Havayah, and great shall be the peace of your children," 1
etc. Our Sages, of blessed memory, said: Torah scholars increase peace in the world, as it is said, "And all your children," etc., "and great shall be the peace of your children": do not read banayich ("your children") but bonayich ("your builders")

(as is found in the Gemara at the end of Tractate Berachos and at the end of Yevamos; and on this verse see the Midrash Rabbah at the end of Parshas Vayigash; Beshalach, at the beginning of chapter 21; Tetzaveh, chapter 38, and see there;

Naso, near the end of chapter 11, regarding "and grant you peace"; at the end of Ki Seitzei; and at the end of Midrash Esther; Zohar Part II, Terumah, 169, end of side b; Part III, Emor, 91b; Acharei, page 62a, 64b, 96b).

We need to understand why they had to prove this from what they said, "Do not read banayich but bonayich." It could be proved also from what is written, "your children [shall be] taught by Havayah," which refers to Torah scholars: it is they who are "taught by Havayah," and it is they who increase peace.

First we should preface with the saying of our Sages, of blessed memory, in chapter 7 of Bava Metzia (page 85b), on the verse "Why did the land perish," etc., "because they forsook My Torah" (in Jeremiah, chapter 9):

that is, because they did not first bless over the Torah. And the meaning of "they did not bless over the Torah" is not that they did not recite the blessing of the Torah, G-d forbid, for that certainly cannot be said;

rather, berachu ("they blessed") is meant in the sense of drawing [from] a pool (bereichah): that is, to draw down the level of a drawing-down of blessing and flow into the Torah

(see what is written in the discourse beginning "To understand the matter of the blessings," on the matter of "opening with 'Blessed' and closing with 'Blessed'"; in the discourse beginning "The Chanukah lamp," etc., "and mezuzah"; and at the end of the discourse beginning "This is the statute of the Torah").

And this is through the prayer that precedes the study of Torah, as is explained elsewhere, in the explanation on the verse "My dove, in the clefts of the rock," on the matter of "for my prayer, that it be adjacent to my bed," etc.; and as is written in the Shema: first "And you shall love," and afterwards "and you shall speak of them," etc.

The explanation of the matter: the meaning and sense of "taught by Havayah" is that they receive from, and are taught by, the Name Havayah; along the lines of what is written, "and My words that I have put in your mouth," and as the Maggid said to the Beis Yosef, "I am the Mishnah that speaks in your mouth."

The matter is this. The meaning of the four letters of the Name Havayah: the yud is the level of Chochmah (wisdom), and the hei is the level of Binah (understanding), etc. 2

Now it is found in the Tikkunei Zohar: "And concerning these two it is written, 'The hidden things belong to Havayah our G-d'"; these are yud-hei, which are called "the hidden things," and "the revealed things" are vav-hei, etc. And so it is also in the Tenth Tikkun: that Chochmah and Binah are "hidden" in the mind and the heart, in love and awe.

Vav-hei are "the revealed things": Torah and mitzvos, etc. (See what is written on this in the discourse beginning "Arm from among you.") It follows that the level of yud-hei pertains to the level of prayer, whose essence is love and awe, which are drawn from the level of yud-hei. 3

The matter is that the essence of prayer is contemplation; that is, in the two [blessings] before it [the Shema], to contemplate how the Seraphim say "Holy," etc., and the Ofanim, "with a great noise."

The matter is that "holy" (kadosh) denotes being set apart, beyond comparison. That is: the way He, may He be blessed, gives life to the world is not like the soul giving life to the body, which is affected by, and undergoes changes from, what befalls the body, because it is actually enclothed within the body.

But the Holy One, blessed be He, although it is said, "The heavens and the earth I fill," is nevertheless holy and set apart from them, may He be blessed, because the worlds were created and brought into existence from Him, may He be blessed, not by way of cause and effect,

which is the level of something from something, in which there is a grasp and an enclothing of the cause in the effect; rather, they came into being as something from nothing (yesh me'ayin), as it is written, "And wisdom (Chochmah) is found from nothing (ayin)": for even the supernal Chochmah came into being as something from nothing.

Therefore Chochmah is called the yud of the Name Havayah, because it came into being through a tzimtzum (contraction), in which only the level of a yud was drawn forth, etc. And this is [the meaning of] "For by Yah, Havayah [is] the Rock of the worlds";

for in order for there to be an expansion of the life-force and the coming into being of any glimmer, there must first be the level of the yud, which is tzimtzum. For from the Infinite One (Ein Sof), blessed be He, Himself, the worlds could not receive at all, and something could not come into being from nothing

except through tzimtzum, which is the yud. Afterwards the hei is drawn forth, which is that this contracted glimmer spread out to become the light that encompasses all worlds (sovev kol almin) and the light that fills all worlds (memalei kol almin), etc.

And this is what the Seraphim say: "Holy," etc., "Havayah of hosts," etc.: that He, may He be blessed, is holy and set apart; and in order for the hosts upon hosts to come into being, it is something from nothing, through the yud, tzimtzum, etc., as mentioned above.

The explanation of these matters: it is written, "Great is Havayah and highly praised in the city of our G-d," and our Sages, of blessed memory, said: When is Havayah great? When He is in the city of our G-d. 4

The meaning of "the city of our G-d" is the level of the combinations of letters, along the lines of what is written in Sefer Yetzirah: "Two stones build two houses," etc.

Through the many changes in the combinations, the creations come to be divided into a great multiplicity; and this is the meaning of "the city of our G-d." Then the level of greatness applies.

And this is [the meaning of] "Praise Him according to the abundance of His greatness": "abundance" is the level of the manifold division of His light and radiance to each and every one according to its own measure. And these are His gevuros (powers of restraint) and His many contractions, by which [the light] is divided so much, down to

a multitude of myriads of angels and souls. And the source of the coming-into-being of speech is in the supernal Chochmah; and relative to the Infinite Light (Or Ein Sof), blessed be He, even the supernal Chochmah itself is like physical action, and it is drawn forth through the yud, which is the immense tzimtzum (contraction) mentioned above. (See what is written on all this in the discourse beginning "When Israel put 'we will do' first.")

Nevertheless, Chochmah and Binah are still called "the hidden things," the hidden world, the light that encompasses all worlds (sovev kol almin); and "the revealed things" are vav-hei, that is, the level of drawing-down into the level of speech: "When is He great? When He is in the city of our G-d," as mentioned above.

Now likewise in man, Chochmah and Binah are "hidden in the mind and the heart." This is the contemplation of the greatness of the Infinite One (Ein Sof), blessed be He, which a person is to contemplate in the Shema and its blessings; and it is the level of yud-hei in the soul. For the hei is the level of Binah, which is called "the broad expanses of the river" (rechovos hanahar); that is to say,

just as the shape of the hei spreads out in length and breadth, so this level of comprehension and this contemplation, of how He brings into being something from nothing without measure, and that He, may He be blessed, is holy and set apart, is called "broad expanses" (rechovos), for it comes in length and breadth in the comprehension in one's mind.

From this branches out the stirring of love, specifically in the mode of ratzo (running forth); for "Binah is the heart": from contemplation in comprehension is born the thirst, in flashes of fire, in the mode of ratzo.

And this is the hei of the Name Havayah. And the level of the yud is the level of Chochmah, ko'ach mah ("the power of 'what'"), which is the level of shov (returning) that follows the ratzo,

as Sefer Yetzirah says, "If your heart runs, return to the One." The meaning of "return" (shov) is the level of self-nullification (bittul) of one's existence, utterly and completely, which is above the level of the stirring of love in flashes of fire. For the stirring of love is called "something" (yesh),

since there is, after all, someone who is stirred; whereas the level of self-nullification is called "nothing" (ayin), and it is the level of Chochmah, ko'ach mah. This is the level of the higher awe, the awe of shame, as it is written, "Behold, the awe of G-d, that is wisdom."

Moreover, the self-nullification is drawn from the aspect of the very essence of the Infinite Light, which is above the radiance and light that is enclothed in the worlds, which "no thought can grasp at all"; and it is

found below just as above, for, "Do I not fill the heavens and the earth?" Therefore it is from this aspect that the awe and the self-nullification, etc., are drawn, and [the capacity] to be in the mode of shov, etc.

This is not so with the level of ratzo, which is the love in flashes of fire, to go out of the confines of the body and be absorbed above in the higher worlds: this ascent is in order to delight in the radiance and light that is enclothed in the worlds, etc.

The rule is: ratzo is drawn from the level of the light that fills all worlds (memalei kol almin), for from the standpoint of the light that fills all worlds there is "above" and "below"; therefore ratzo, an ascent from below to above, is possible.

But shov is drawn from the level of the light that encompasses all worlds, before which above and below are equal, etc., as is explained in the discourse beginning "Know this day."

And this is the level of yud-hei in the soul: in the Shema and prayer there must be an inclusion of these two levels, ratzo and shov; that is, to go out in the mode of ratzo and give over one's soul [in the word] "One," and afterwards in the mode of shov, etc.

And so too afterwards: after the shov, ratzo, and after the ratzo, shov, etc. And this is the meaning of "And all your children": for "your children" are the level of "He remembered (zachar) His kindness," which is the attribute of love that is drawn from the level of contemplation.

And this is the meaning of "Binah: ben Yah (a son of yud-hei)": the level of the son, this love, is born and drawn from the level of yud-hei. (See on this in the Raaya Mehemna, Parshas Naso, page 122a, and in the commentary of the Ramaz there; and in the Idra Zuta, page 290a and page 291a.)

Now, although yud-hei are Chochmah and Binah, the level of the son is nevertheless alluded to in Binah, because love and ratzo are drawn mainly from the level of Binah; as it is written, "He established the heavens with understanding (tevunah)," and it is known that "heavens" are the level of the supernal emotive attributes (middos), etc.

It is like the analogy in physical things: although the son's brain is drawn from the father's brain, nevertheless his main growth comes through his stay of nine months in gestation in the mother's womb. (See what is written on this in the discourse beginning "On the eighth day, Atzeres.")

And this is "And all your children shall be taught by Havayah": the level of love, which is called "son" (and awe is also included in it, as is explained on the meaning of "And you shall love" (ve'ahavta es) in the discourse beginning "Know this day"),

comes about through the level of yud-hei in the soul, as mentioned above. The level of vav-hei also pertains to this, namely the voice and speech in the Shema and prayer;

but the main [expression of the] level of vav-hei is through occupation with Torah and mitzvos, as [will be explained] below. (See what is written on the verse "The voice is the voice of Yaakov.")

(And see in Pardes, Erchei HaKinuyim, the entry "Binah" and the entry "ben chorin, ben shemen"; and see what is written elsewhere, in the discourse beginning "The matter of the Patriarchs: they are the Chariot," on the matter of "the son's power is greater," etc.; and see in the Idra Zuta there, on the matter of the "two crowns," etc. And this is the meaning of "a testimony for Israel," as is explained elsewhere on the matter of "the Tabernacle of the Testimony.")

Summary. The matter of yud-hei: the yud is tzimtzum, until there comes to be the level of the light 5
that encompasses all worlds (sovev kol almin); and afterwards vav-hei, the revealed things, a drawing-down into the level of speech: "When is He great," etc.

And in the soul, yud-hei are the mind and the heart, the contemplation of the greatness of G-d, from which ratzo and shov are drawn; and this is "And all your children shall be taught," etc.) (2)

Now all this is the level of "your children," which is the level of yud-hei; for the level of "your children" is the level alluded to in Binah, ben Yah, as mentioned above. And this is the matter and rank of prayer, in ratzo and shov. After prayer there must be the level of vav,

which is the voice of Torah, which is called vav, as it is written, "The voice is the voice of Yaakov," and as is explained in the Siddur on this verse. And it is the level of "and the revealed things," for it is the level of "a voice that is heard." And see in the Zohar, Part I (page 50b and page 141b).

Now the vav indicates the level of the six emotive attributes (middos), for kosher and invalid, impure and pure, are drawn from the middos; and this is the meaning of the six orders of the Mishnah.

But the drawing-down of Chochmah (wisdom) that is enclothed in these middos is the yud at the head of the vav; for the shape of the vav is that its head is a yud, and from the yud the vav is drawn down, etc. And this is the saying of our Sages, of blessed memory, "because they did not bless over the Torah":

for to bless over the Torah means to draw the level of the Infinite Light (Or Ein Sof) that is enclothed in Chochmah, so that it be drawn down and enclothed in the six supernal middos from which the Torah is drawn; and through this a revelation of the Infinite Light is drawn below

just as above, since there is no change at all before His essence, as mentioned above; spirituality and physicality are equal before Him, for "all before Him is considered as nothing." And although the Torah speaks of physical matters,

such as terumos and tithes and the like, nevertheless, when one draws from the level of the yud of Chochmah, a revelation of the Infinite Light is drawn into them

just as above, for the reason mentioned. And this blessing and drawing-down into the Torah is through the level of ratzo and shov in prayer, which are the level of yud-hei; for "spirit brings spirit," etc.

And this is why it is said in the Shema first "And you shall love," and afterwards "and you shall speak of them": "and you shall speak" (vedibarta) is a term for leading and drawing, that is, that there be a drawing-down of the Infinite Light, blessed be He, into the Torah, as is explained in the discourse beginning "The heavens are My throne," etc.; see there.

With this we can understand what is written, "Because they forsook My Torah," etc., "and did not listen to My voice": "to My voice" specifically; that is, as is explained in the discourse beginning

"If you will listen to the voice": "voice" is the drawing-down, but bekol ("in the voice") means in the inner dimension of the voice, that is, the Infinite Light, blessed be He, that is enclothed in the Torah.

And this was because they did not bless. See what is written on the matter of "My voice" also in the discourse beginning "Blow on the New Moon." And see what is written in the discourse beginning "And I was beside Him as a nursling," on the meaning of "and I was [His] delight," "I delight in Your Torah," etc.; see there.

Now all this is the level of three letters of the Name, namely yud, hei, vav. But the final hei of the Name Havayah is the level of the lower awe, which is called "the king's command," 6

which is the acceptance of the yoke (kabbalas ol) of the Kingdom of Heaven specifically as a yoke, as it is written of David, "And the utterance of the man raised up on high (al)," etc.:

the yoke (ol) of the Torah. This is like the saying of our Sages, of blessed memory, on the verse "And you will return and see [the difference] between one who serves G-d and one who has not served Him": one who reviews his chapter a hundred times is not like one who reviews his chapter a hundred and one times.

This is because with this one extra time he changes his nature and habit, as is explained in Sefer Shel Beinonim, and then he is called a "servant." And this has an advantage that is not found in the level of a son, as is explained in Sefer Shel Beinonim, chapter 41:

that a person must comprise both the level of a son and the level of a servant. The level of a son is the level of "And all your children" mentioned above. But the level of a servant, "one who serves G-d," is the level of the yoke of Torah; and this is the level of "your builders," as will be explained.

And this is the matter of the section "And it will be, if you listen," in which it is said, "and to serve Him," as is explained in the discourse beginning "And now, let [the power of Ado-nai] be great," regarding the level of a servant, which is the level of the self-nullification (bittul) of one's will that is above intellect. 7

There this level is explained with regard to the mitzvos: that the mitzvos must be fulfilled in this mode, and that specifically through this the revelation of the supernal will, which is above Chochmah, is drawn down; and this is the meaning of "the power of Ado-nai," etc.; see there.

Likewise, this level of a servant exists also in occupation with Torah, which is the level of the yoke of Torah, as is explained in Sefer Shel Beinonim, chapter 41, that there is a son who is also a servant; 8

that is, after the level of "And all your children" there will be the level of "your builders," through the yoke of Torah, which is the level of this second [kind of] servant.

See what is written on the matter of the two levels of servant in the explanation on the verse "He has not beheld iniquity in Yaakov." And this rank was the root of the level of David, who was a chariot for the level of Malchus (sovereignty), because he was at the level of a servant: "And David My servant." 9

And this is "The utterance of David son of Yishai, and the utterance of the man raised up on high": that is, first he is the level of "son of Yishai," like the level of "And all your children shall be taught by Havayah,"

for "son of Yishai" is like "son of Yah," since Yishai is yud with the 310 (shai) worlds that are in Binah. And see on this in the Zohar at the end of Parshas Terumah (page 175b),

and in the Mikdash Melech there. And afterwards, "and the utterance of the man raised up on high (al)": this is the level of "your builders." And see in the Zohar at the beginning of Parshas Chukas (page 180b) on the matter of "raised up on high."

And this is also the meaning of what is written, "And Benayahu son of Yehoyada, son of a living man, great in deeds" (in II Samuel, chapter 23): Benayahu is ben Yah ("son of yud-hei"), and the vav that follows is occupation with Torah,

that is, in the mode of "great in deeds," which is the level of the yoke of Torah, as is written in the Gemara at the beginning of chapter 3 of Berachos (page 18b), and in the Zohar, Part I (page 6, end of side a; 132a; 136a; 207b).

Therefore "David set him over his council," for in him and through him the building of Jerusalem came about, the level of "your builders." For Jerusalem (Yerushalayim)

is yirah shalem, "perfect awe"; and through the yoke of the Kingdom of Heaven the building of "perfect awe" comes about, that there be perfection of awe, etc. For correspondingly, the destruction of Jerusalem is the fall of the building of Malchus,

which is what is written, "the fallen booth of David." This is the yoke of worldly occupation and the pursuit of luxuries in the pleasures of this world beyond what suffices, which is the cause that distracts from the yoke of Torah; for "G-d has made the one opposite the other," etc.

But the reason that the building of perfect awe comes specifically through the yoke of Torah is as it is written, "With wisdom a house is built,"

and this is the level of the Torah, which "comes forth from Chochmah," where the root of the perfect awe mentioned above lies; as is known, Chochmah is the higher awe, which is the root of the level of the lower awe, etc.

Therefore, through occupation with Torah in the mode of accepting the yoke (kabbalas ol) of Torah, one draws from the level of the supernal Chochmah, which is the higher awe, into the lower awe; and therefore they are called specifically "your builders."

Now, although the level of "your children" is also ben Yah, which receives from the level of Chochmah as well, nevertheless its main receiving is from Binah, as mentioned above; whereas the level of "your builders" is mainly from the level of Chochmah itself, 10

like the difference between the "calling of holiness" (mikra kodesh) of Yom Tov and actual holiness (kodesh), the level of Shabbos. See what is written at the end of the discourse beginning "And I appeared to Avraham," regarding "but by My Name Havayah I was not known to them."

And this is "The voice is the voice of Yaakov": by way of analogy, the voice joins the thought, to bring it into speech in revelation; so too, with the voice of Torah one draws from the level of the light of Chochmah into speech, which is the building of Jerusalem, perfect awe.

This is as explained above on "When is Havayah great? When He is in the city of our G-d"; and through occupation with Torah one draws [it down] so that there be in this level praise and increase, in strength of light and revelation.

For without this, speech receives from the emotive attributes (middos), and it is in the mode of gevuros and contractions, as it is written, "They shall speak of the glory of Your kingdom, and tell (yedaberu) of Your might (gevurascha)."

But through occupation with Torah one draws into speech from the level of the supernal Chochmah itself, and also from above Chochmah, so that it be "from the beginning, from of old, installed," as is explained elsewhere on the verse "And now, let the power of Ado-nai be great." And this is also the meaning of "one who answers 'Amen, yehei shmei rabba mevarach' with all his power."

And this is what is written, "To make known," etc., "and the glory of the splendor of His kingdom." 11
And this is "I will exalt You, my G-d the King." See what is written in the discourse beginning "For You are my lamp" and in the discourse beginning "I have come into my garden."

And this is "Do not read banayich but bonayich": for the main thing is to draw the light and revelation into the attribute of His kingship (Malchus), may He be blessed, as is explained elsewhere, at the end of the discourse beginning "Return, Israel, unto," on the matter of

"For with You is forgiveness, that You may be held in awe." Along these lines one may interpret the verse "Therefore a man shall leave his father and his mother and cleave to his wife," for at first glance, what does it teach us?

But by way of allusion, the matter is this: "his father and his mother" are the level of contemplation, which includes Chochmah and Binah; and this is "Binah, ben Yah,"

that is, the love drawn from contemplation, as mentioned above; and it is the level of prayer with awe and love. And occupation with the Oral Torah is called "and cleave to his wife," for it is "the heritage (morashah) of the congregation of Yaakov": do not read morashah ("heritage") but me'orasah ("betrothed").

Now the Oral Torah speaks entirely of physical matters, and at first glance it is low in comparison 12
with the contemplation in prayer with awe and love; but in truth this is the main thing, so that there be a dwelling place among the lower realms. See what is written on this in the discourse on the section of the libations (nesachim).

And this comes through "shall leave," in the manner of "do not read banayich," and "cleave to his wife," the level of "your builders." See what is written in the discourse beginning "Israel is holy," on the meaning of "Enjoy life with the wife whom you love," which also refers to the Oral Torah. Nevertheless, it is impossible to come to this level

unless there is first the level of "And all your children"; for whoever says, "I have nothing but Torah," does not have even Torah.

And this is also the saying of our Sages, of blessed memory, in the first chapter of Berachos, that one who gladdens a bridegroom merits Torah. For at first glance, why do others need to gladden him, and why would he not rejoice by himself? But it is because at first he is at the level of ben Yah,

and he must leave his father and his mother; therefore he needs to be gladdened. See what is written on this at the end of the discourse beginning "This is the dedication of the altar."

In the same way this is also to be understood above. For the Torah too is called a groom: "on the day of his wedding," this is the Giving of the Torah, that is, the Written Torah; and it too is at the level of "Therefore a man shall leave his father and his mother," 13

that is, the level of the two thousand years by which the Torah preceded the world, which is the level of "I will teach you (a'alefcha) Chochmah, I will teach you Binah"; and from there it descended to the level of a world, and this is a level of descent.

Therefore they said, "The fallen fruit of the wisdom above is Torah." And "cleave to his wife" is the Oral Torah, or the Congregation of Israel (Knesses Yisrael), which is also called a bride. (See on this in the discourse beginning "The Torah [Moshe] commanded," why the Congregation of Israel is sometimes called a bride and sometimes a groom, as above.)

Therefore there must be "whoever gladdens the groom," as it is written, "I delight in Your Torah." And this is because in truth the power of this descent is drawn from above the supernal Chochmah itself, as is explained elsewhere in the discourse beginning "Go forth from your land," etc.,

and as is written in the Zohar, Part III (page 140a and page 262a): "and from the drawing-forth of the supernal hidden brain," etc., the crown of Gevurah (restraint), the source of the Oral Torah, is drawn forth, etc.

The main point is that this descent is for the sake of an ascent: that "wisdom has an advantage over folly," that is, through the animal soul being transformed and refined, there comes about "the advantage of light"; as is explained in the discourse beginning "Remember the

Shabbos day," on the meaning of "Wisdoms sing out in the street"; and as is explained at the end of the discourse beginning "And I will return in peace," on the matter of "peace to the one who is far," who becomes near; and as will be explained below on the meaning of "and great peace." And see what is written in the discourse beginning "Who is enthroned on high," on the matter of the oil that is drawn from the refinement of kelipas nogah, from which mainly comes the advantage of light.

Summary. Now "your children" is the love in prayer, and awe too is included in it. Afterwards, occupation with Torah is the level of vav, and "the revealed things are for us." The hei is the level of "raised up on high (al)." "Your builders." "And Benayahu," etc., "great in deeds." 14

And this is "Therefore [a man] shall leave," etc. "Whoever gladdens." "Wisdoms in the street." (3) Now according to this we can also understand what our Sages, of blessed memory, said concerning "and great shall be the peace of your children": do not read banayich

but bonayich. For the level of "and great peace" comes about specifically through the level of "your builders," which is occupation with Torah with acceptance of the yoke (kabbalas ol);

that is, after the level of "your children," which is prayer, has come first; and then, through the Torah in the mode of "your builders," the level of "and great peace" comes about, etc.

The meaning of "and great" (verav) is Esav, as it is written, "And the elder (verav) shall serve the younger," and as it is written, Esav [said], "I have plenty (rav)"; and see in the Midrash Rabbah, Parshas Devarim, on the verse "Enough (rav) for you."

This is because he is at the level of separation, which is multiplicity, as it is written of Esav, "souls" (nafshos), in the plural; and it is called "the public domain" (reshus harabim, "the domain of the many") and "mountains of separation," as is known.

But of the level of the seventy "souls" of Yaakov it says "soul" (nefesh), in the singular, because they are in a state of unity; and it is called "the private domain" (reshus hayachid, "the domain of the single one"). And this is the level of "and great peace": that [what is] from the level of the multiplicity and separation of Esav will be included and united in the level of the divine unity.

(See what is written in Torah Ohr, Parshas Vayeshev, in the discourse beginning "Thus says Havayah of hosts," etc., on the meaning of "And the elder shall serve," etc., where this inclusion is explained: it is like the inclusion of the powers of the animal soul in the G-dly soul, etc.)

And this is what is called "peace," for peace is the joining of two opposites, as is known; and so too this is what joins, so that sparks from the level of the "mountains of separation" are included in the divine holiness. And this is "and great peace"; and this is also the meaning of "and great to save," etc.

To understand how it is specifically through occupation with Torah that the level of "and great peace" comes about, as it is written, "Or let him take hold of My strength, let him make peace with Me" in the household above, "peace he shall make with Me" in the household below; and not from the level of prayer alone, 15

as they said, "Do not read banayich," which is the level of the love in prayer, which is called "son," "but bonayich," specifically in the mode of the yoke of Torah that comes after prayer; and then "and great peace" comes about, etc.

The matter will be understood by first citing the saying of our Sages, of blessed memory: "In the future the pig (chazir) will become pure" (see Midrash Tehillim, Psalm 146, on the verse "He releases the bound," and the book Me'or Or, letter ches, section 6; and see the Midrash Rabbah at the end of Parshas Shemini).

For it is written, "The boar from the forest (miya'ar) gnaws at it," and the ayin in the word miya'ar is a suspended ayin. This is because, as is known, the root from which the seventy princes draw their nurture is the level of the seven supernal emotive attributes (middos), each comprising ten, which are seventy; and in holiness they are the seventy souls of Yaakov.

And this is "He set the borders of the peoples according to the number," etc. And when they receive from the level of the seven supernal middos, each comprising ten, which are seventy, then the ayin (seventy) is suspended, so that

the divine light shines upon them from afar, for it is not enclothed within them but only shines upon them in the mode of an encompassing light (makif), high and exalted above them, as it is written, "High above all," etc.

See what is written in the discourse beginning "See, the fragrance of my son." And this "forest" (ya'ar) is the world of the angels, as it is written, "I have eaten my forest," which is the level of [the blessing] "Who forms light" (Yotzer Or), where the Tree of Knowledge of good and evil begins; and from there the seventy princes draw nurture.

But they receive from afar, as mentioned above; and when they receive divine light and flow, they afterwards become a state of separation. And this is "The boar from the forest gnaws at it," etc.

And see the Midrash Rabbah, Toldos, beginning of chapter 65; the end of Terumah; Parshas Shemini, chapter 13; and in Shir HaShirim [Rabbah] on the verse "Scarcely had I passed (one) from them."

But of the future it is written, "Then I will turn to the peoples a clear language"; that is, even the idol-worshippers will be refined,

for of the future it is written, "And I will remove the spirit of impurity from the earth," and it is written, "And the glory of Havayah will be revealed, and all flesh will see," etc.,

and "they will enter the caves of the rocks for fear of Havayah," etc.; for every aspect of evil will be refined, and darkness will be turned to light and bitterness to sweetness, until all mortals will bow and fall down, etc.

(as is explained on this in Parshas Vayishlach on the verse "And he took of what came into his hand a gift," etc.; see there). And this is why in the future the pig will become pure:

for now "it does not chew the cud," since it does not bring back (machzir) the sparks that fell into it in the shattering of the vessels from the level of the suspended ayin mentioned above;

but in the future it will bring back all the sparks. And then, in the future, from the level of ya'ar ("forest") mentioned above, the word ir ("city") is made: the level of "the city of our G-d," the building of perfect awe, so that "Havayah is great in the city of our G-d," etc.

And this is the meaning of "and great peace," etc.; and this is like what is written at the end of the discourse beginning "And I will return in peace," mentioned above, on the twofold "peace," etc.

Now this refinement is accomplished specifically through occupation with Torah, for the reason it is called Torah is that it is from the term horaah ("instruction"), "to distinguish between the impure and the pure," etc.

And there is a ruling that permits and declares pure even what at first glance appears forbidden and impure, or the reverse, that forbids what at first glance appears permitted, etc.

And this is precisely the matter of the refinements, to turn darkness into light. And this is "Shema Yisrael": shem ayin ("the name of seventy"), that is, to raise the sparks that fell from the level of the seventy mentioned above to their root in supernal holiness, etc.

And this is "I have eaten my forest with my honey": "my forest" is [the blessing] "Who forms light," for through the contemplation of how the angels stand in awe, etc.,

one brings about a rectification, so that the external forces will not draw nurture from the level of the "forest" mentioned above. And "my honey" is the Shema: "like an apple tree among the trees of the forest," etc.

And this is Shema, shem ayin. And afterwards, in the Shemoneh Esreh, Sandalphon, which in gematria equals ya'ar ("forest"), ties crowns for his Maker from their prayers, etc.

But the main refinement is through the Torah. And this is "and great peace," that they increase peace: because, out of the level of separation of the seventy princes, they make a level of unity, through the refinements that come about through the Torah;

for "through Chochmah specifically they are refined" (see what is written in the discourse beginning "In the third month," regarding the Torah being called "strength and sound wisdom," etc., and "peace in the household below," etc., that there be no hindrance on the part of the body and the animal soul; and see what is written in the discourse beginning "A psalm of thanksgiving: shout to Havayah, all the earth," on the matter of the leaven in the thanksgiving offering.

And the initials of "Shout," etc., spell halachah, for through Chochmah they are refined, as mentioned above.) And this is why they are called talmidei chachamim ("students of wisdom"): they are "taught" from the level of Chochmah, ko'ach mah. And see the Midrash Rabbah, Tetzaveh, chapter 38.

And this is the flow of the verse, "And all your children shall be taught by Havayah": "your children" are "taught by Havayah," for they receive from the level of yud-hei to be in the mode of ratzo and shov;

and this is the service of prayer. Afterwards they become the level of "your builders," in occupation with Torah in the mode of the yoke of Torah; and through this "and great peace" comes about, etc.

And this is also the meaning of "and the mother is sitting," etc., "you shall not take the mother with the young (banim)": rather, first to be at the level of "And all your children";

but afterwards it is written, "You shall surely send away," etc., which is as explained above on the meaning of "Therefore [a man] shall leave," etc.; "and the young you may take for yourself" is the level of "your children"; and afterwards, "so that it may be good for you and you will prolong your days" is the level of "Through righteousness (tzedakah) you shall be established," as [will be explained] below.

From all this the matter of "your builders" is understood: it is the level of the building of Jerusalem. In the Midrash Rabbah, Seder Vayera, chapter 56, it is found: "Yireh Shalem," etc., and "And Malki-Tzedek, king of Shalem," etc. 16

Now shalem has two meanings. The first is a term for wholeness: the wholeness of the lower awe is when the level of the higher awe is drawn into it; and this is through the Torah, as is known from "If there is no wisdom, there is no awe."

And also, the meaning of "a whole king" (melech shalem) is when one draws into the level of the light that fills all worlds (memalei kol almin), which is called "king," from the level of the light that encompasses all worlds (sovev kol almin); and then He is a whole King, as is written in the Zohar, Part I (page 87a): "When," etc., "on the Day of Atonement," etc.

And then it is also "perfect awe" (yirah shalem), as is explained elsewhere on the matter of "and my soul shall rejoice" and "rejoice with trembling," etc.: because the glory of the splendor of His kingdom is revealed, the kingship (Malchus) of the Infinite One (Ein Sof), etc.; and therefore the angels "tremble in fear of the Throne," etc.

As is also explained at the end of the discourse beginning "And it will be on that day, [a great shofar] will be sounded," on the matter of "and they will bow down to Havayah on the holy mountain in Jerusalem": perfect awe. 17

But shalem can further be interpreted also as a term for peace (shalom), as is written in the Targum on the verse "Return, return, O Shulamite": that is, Jerusalem.

And so explain the Ibn Ezra, and the Radak in his Shorashim at the end of the root shalem: that "the Shulamite" refers to Jerusalem, which is called Shalem. And in the Midrash on Shir HaShirim they explain "Shulamite" as a term for peace. And even without this, the idea of wholeness is connected with the idea of peace,

as Rashi explains in Parshas Vayishlach on the verse "They are at peace (sheleimim) with us": "in peace and with a whole heart"; and in Parshas Vayikra, on the verse "And if [his offering is] a sacrifice of peace-offerings (shelamim)," Rashi explains: because they bring peace into the world; and in the Zohar, Part III, Vayikra (page 12b), they explain it as a term of wholeness and a term of peace.

And see in the Zohar, Part I (172, end of side b), on the verse "And His tabernacle was in Shalem," and as [we] say, "Spread over us the tabernacle of Your peace." The matter is that through "your builders" the level of "and great peace" comes about: that from the level of the "mountains of separation" the sparks will be included in the Malchus of [the World of] Atzilus (Emanation).

And this is the matter of "peace to the one who is far," who becomes near; as the Ramaz writes on Parshas Naso (page 122b): "Peace to the one who is far": these are the sparks that fell, etc.

Now this is the level of "and great peace" from below upward: the meaning is that from the level of rav ("great," "many") the level of peace is made, through the level of "your builders," as mentioned above. And likewise, through this the level of "and great peace" is drawn from above,

that is, an actual abundance of peace. This is what is said in the Midrash on Esther, at its end: "goodness in abundance, kindness in abundance," etc., up to "peace in abundance." And see what is written on the verse "Like showers (revivim) upon the grass," and on the verse "And He came from the myriads (rivevos) of holiness."

And this is the meaning of what is written, "But My kindness shall not depart from you, and My covenant of peace shall not be removed." And see what is written on the verse "Like the curtains of Shlomo."

Now in the level of "perfect awe" (yirah shalem) the term "peace" also applies, which is the inclu- 18
sion of love and awe together, through "And all hearts shall fear You, and all innards and kidneys shall sing to Your Name," as is explained in the discourse beginning "Know this day," that this level of inclusion is called "peace";

and then, too, it is "perfect awe" in the sense of wholeness, for it is drawn from the level of "and the awesome, G-d Most High," etc.; see there.

(4) "Through righteousness (tzedakah) you shall be established." For along with the level of "your builders" there must be "you shall be established," which is the endurance and guarding of the building, so that it not be spoiled; along the lines of "The lip of truth shall be established forever," that is, that it endure forever; and likewise, "Indeed, the world is established, it shall not falter." 19

And so too, "Let the city of Sichon be built and established." See what is written on this in the discourse beginning "Therefore the rulers say." And this endurance is through charity (tzedakah) and kindness, as it is written, "And a throne shall be established through kindness" (in Isaiah 16:5).

The matter is that the building comes about through the yoke of Torah and the acceptance of the yoke of the Kingdom of Heaven (kabbalas ol); but for the building to have eternal endurance is through charity.

Therefore our Sages, of blessed memory, said: "Whoever says, 'I have nothing but Torah,'" that is, without acts of kindness, "does not have even Torah." The reason for this is that of one who closes his eyes to charity and acts of kindness it is said, "And he will cry out against you to Havayah, and it will be a sin in you"

(in Parshas Re'eh, 15:9). At first glance this has no connection specifically with one who closes his eyes to charity and acts of kindness. And see in the Gemara, chapter 6 of Kesubos (page 68a), that they were very severe about this sin; and in the Midrash Rabbah on Ruth, on the verse "And her mother-in-law said to her."

But the matter is that it is said, "For there is no righteous man on earth who does good and does not sin" (in Ecclesiastes, chapter 7, [verse] 20).

See on this in the Midrash Rabbah on Ecclesiastes there, and in the Gemara, Sanhedrin (46b, 101a). And it is along the lines of the saying of our Sages, of blessed memory, in Bava Basra (164b): "There are three sins from which a person is not saved every day: thoughts of sin," etc.

But charity removes the stain of that sin, for of this it is said, "And redeem your sin through charity." And see on this in Sotah (20, end of side b),

Bava Basra (page 4a), the Midrash Rabbah on Mishpatim at the end of chapter 30, and at the beginning of Acharei. And this is because charity is "to revive the spirit of the lowly" with one's money;

it follows that he gives life to, and has compassion on, the lowly one, who has nothing of his own. And through this arousal from below, an arousal from above is drawn as well from the Life of all life, the Infinite One, blessed be He, "to revive the spirit of the lowly," namely the creations of [the worlds of] Beriah, Yetzirah and Asiyah; and it is also drawn to revive the lowly spirit of one who sins in thought, etc.,

which is the drawing-down of the Thirteen Attributes of Mercy, etc., to cleanse him of the sin. Therefore, of one who closes his eyes to charity it is said, "and it will be a sin in you": the sin that already exists even in every person will remain,

for "there is no righteous man on earth" who does not sin, and the soul is blemished on its account, etc., since the supernal mercies that cleanse the aforementioned sin are not drawn down.

Therefore it is said, "Through charity you shall be established": in order for the building of Jerusalem to endure, so that it not be lost through the nurture drawn by the external forces and they not spoil the building, is through charity, which draws down mercy and supernal encompassing lights, from which the level of guarding is drawn.

And this is what is said, "Unless Havayah guards the city, the watchman keeps vigil in vain." For after the building of Jerusalem by "your children" and "your builders," which is through the ratzo and shov of prayer and the yoke of Torah, there must be a drawing-down of guarding and of supernal encompassing lights; and this is through charity and acts of kindness, etc., 20

so that through this "you shall be established," as mentioned above. And this is "and from terror, for it shall not come near [you]." And see the Zohar, Part III, Balak (188b), which explains that there will be no sin, etc.;

see there. And see what is written in the discourse beginning "And the work of charity shall be peace," on the matter of "and the service of charity, quiet and security"; and what is written at the end of the discourse beginning "Zion shall be redeemed through justice," regarding "and her returnees through charity"; and see the Zohar, Part III, at the beginning of Emor, on the verse "But for you who fear My Name, the sun of righteousness (tzedakah) shall shine."

Mikeitz (203b); and in the Midrash Rabbah, Vayishlach, chapter 78; Bo, chapter 15; Mishpatim, chapter 31. And see what is written on this above in the discourse beginning "And I will make [your windows] of kadkod"; and see what is written in the discourse beginning

"If you will listen to the voice," on the meaning of "to keep (lishmor) all His commandments": that through the mitzvos comes the guarding (shemirah), etc.

(With all this we can understand what is said in the Midrash Rabbah in several places, in Seder Lech Lecha, chapter 42, at the beginning of Shemini, at the beginning of Ruth and at the beginning of Esther: that wherever it says vehayah ("and it will be"), it denotes nothing but joy: "And it will be on that day, living waters will go out";

"And it will be on that day, a great shofar will be sounded," etc. For the word vehayah is a combination [of the letters] of the Name Havayah, except that the letters vav-hei come before the letters yud-hei. That is, the level of yud-hei is "your children," as mentioned above, which is prayer in ratzo and shov;

and this is "Let every soul (neshamah) praise Yah," as is explained elsewhere in the discourse beginning "Sing and rejoice, O daughter." But the level of vav-hei alludes to the level of "your builders," which is a dwelling place among the lower realms, the ultimate purpose intended, so that there be "and great peace" from below upward and from above downward, as mentioned above.

It may also be said that it alludes to the two levels of "your builders" and "Through charity you shall be established": for the vav is occupation with Torah, and the hei is the level of charity, which is the level of action (asiyah), as is explained in the discourse beginning "But [Havayah your G-d] was not willing" in Parshas Teitzei, and as is explained on the verse "And David made a name."

Therefore joy is drawn from this, as it is written, "Havayah shall rejoice in His works," that is, through the level of the World of Asiyah (Action) being refined, as is explained elsewhere in the discourse beginning "Havayah is with me among my helpers." And this is "And I will return in peace to my father's house, and Havayah will be my G-d." The meaning is: "in peace," through the two levels of

peace mentioned above, one will come to the level of "my father's house," which is Yitzchak, the level of laughter (tzechok) and joy, the revelation of the inner dimension (pnimiyus) of the supernal delight. And then "Havayah will be my G-d (Elokim)": that is, what is now the level of the Name Havayah will then be merely the level of Elokim, relative to the revelation of the inner dimension of

the supernal delight, which is above the Name Havayah; as it is written, "Then you will delight above (al) Havayah," "above" precisely. And this revelation is drawn through vehayah specifically, the level of "your builders," from which "and great peace" is drawn, so that there be "And I will return in peace," as mentioned above; and through charity, as it is said, "And the work of charity shall be (vehayah) peace."

And this is "and Havayah will be (vehayah) my G-d": vehayah precisely. And this is what is said in the Midrash Rabbah, Vayeitzei, chapter 70: "The Holy One, blessed be He, took the words of the Patriarchs," etc.; see there. This will be further understood from what is written at the end of the discourse beginning "Sing and rejoice, O daughter," on the three levels of "He did not cease to cherish her," etc.,

and that in the future the level of "daughter" will be raised to greater eminence; and it is known that the level of "daughter" is the lower hei. From this the matter of vehayah will be understood, in which the letters vav-hei come first, for this alludes to the level of "For behold, I am coming," etc. And see the Zohar, Part III, Sh'lach) (page 171a),

on the verse "And it will be on that day, living waters will go out from Jerusalem." And this is what is said in the Midrash on Eichah on the verse "Her adversaries have become (hayu)": "I did not say vai ('woe'), but vah I said," for to them the letters vav-hei indicated joy.

But for this level to be revealed in the future is through the service now: to be "taught by Havayah," in the mode of "your children" and "your builders" and "Through charity you shall be established." And see what is written in the discourse beginning "Return, Israel," on what Yaakov said, "If Elokim will be with me," etc., "and it will be (vehayah)," etc.; see there.

LIKKUTEI TORAH • PARSHAS RE'EH • MAAMAR 9

ביאור הדברים בענין א"ת בניך שהוא בחי' אהבה...

An Explanation of "Do Not Read Banayich"

An explanation of the matter of "Do not read banayich (your children)"—which is the level of love, which is called "son," the level of Z'eir Anpin (the emotive attributes), the greater part of which is from the chassadim (kindnesses)—"but bonayich (your builders)": the building of the Nukva (the feminine) is from the gevuros (severities), for Malchus (sovereignty) descends into Beriah, Yetzirah and Asiyah and gives life also to kelipas nogah, and to what is far, far below nogah. 1

Now, in holiness there is the quality of self-nullification (bittul), whereas in that which stands opposite it there is the quality of yesh (being a something); and even so, because their bounty is received from the level of the Malchus of holiness, therefore "they call Him the G-d of gods."

Now, from the standpoint of the essence of the Infinite One (Ein Sof), there is no room to make a distinction so that the bounty be drawn only into one who is nullified, specifically; for "all before Him is considered as nothing,"

and "If you are righteous, what [do you give Him]?" etc. And therefore "the spider grasps with its hands," as is explained in the discourse beginning "And a man wrestled" and in the discourse beginning "And it came to pass, when Pharaoh sent."

However, through the level of the gevuros that are in Malchus there is the matter of "the left pushes away," so that [the bounty] is not drawn to the external forces, which have no bittul, except in a contracted measure (tzimtzum)—since in any case "they call Him the G-d of gods"—while the main bounty is drawn into one who is nullified, that is, in holiness: angels and souls, etc.

Therefore the building of Malchus specifically must be from the gevuros, because it descends into Beriah, Yetzirah and Asiyah, where there are kelipos; but in Atzilus (Emanation), "evil does not dwell with You," etc.

(And see what is written in the discourse beginning "To understand the matter of the blessings," regarding the last blessing, which corresponds to Chavah, who is Malchus: it concludes with "Blessed" for this very reason; whereas the first blessing, which corresponds to Adam, who is Z'eir Anpin, has no need to conclude [with it], for the reason mentioned above. And this is [the meaning of] "and He prepared for him, from himself, a building," etc.: bonayich, etc.)

This illumination in Malchus comes from Chochmah (wisdom); for Chochmah is the level of bittul, and therefore from there derives this quality, that the Infinite Light (Or Ein Sof) be drawn only into one who is nullified, etc.

As is explained on the [passage of the] Raaya Mehemna, Parshas [Ki] Sisa, "A stone to weigh with: this is the yud," etc. And this is why Chochmah is called "judgment" (din), as [Rabbi Yehudah] Chayat wrote: for this is the level of gevuros.

That is, the level of the measuring line (kav hamiddah), which is the level of the supernal Gevurah of Atik Yomin that is enclothed in the hidden Chochmah (Chochmah Stima'ah); for from there is the root of this measure, that the revelation of the Infinite Light be drawn only in proportion to the bittul, etc.

And this is [the meaning of] "The wisdom of women builds her house"; "Through wisdom a house is built." And this drawing-down and building is through the yoke of Torah and the level of awe; for it is stated in the Raaya Mehemna that there are four levels: dechilu and rechimu (awe and love), [which are] Malchus and Z'eir Anpin, and afterwards rechimu and dechilu (love and awe), [which are] Binah and Chochmah.

It follows that the level of Z'eir Anpin, which is called banayich, the level of "son," love, has its root in Binah (understanding), which is also the level of rechimu (love); that is, the lesser love (ahavah zuta), whose root is in the great love (ahavah rabbah). But the lower awe (yirah tata'ah), Malchus, has its root in the supernal awe (yirah ila'ah), the level of Chochmah, which is a bittul that is higher than the level of love.

Therefore those of the level of bonayich, of Malchus, are called talmidei chachamim (disciples of the wise), for "through wisdom" specifically "a house is built." And this is [the meaning of] "With wisdom [He] founded the earth,"

but "established the heavens," which is the level of banayich, is "with understanding." And this too is explained on the teaching of the Zohar, Part III, in Parshas Emor (folio 100),

on [the verse] "And moreover, truly [she is my sister]," etc., and in Parshas Vayeira. And see in the discourse beginning "To understand the reason why the formation of man was different," etc.; see there.

Now, it is explained elsewhere, on the meaning of "Havayah builds Jerusalem," that it is the building of the ten Sefiros of Malchus from the [aspects of] Malchus in the ten Sefiros of Z'eir Anpin, etc.

But the power for this building to come about is drawn specifically from a higher place. And see what is written in the discourse beginning "The festival of Rosh HaShanah that falls on Shabbos."

(And see the Zohar, Part I, 28a, on [the verse] "And He built"; 134a; 139a; and Part III, Pinchas, 221a, and the commentary of the Ramaz there.)

Now, there is also a Jerusalem Above: the Malchus of Ein Sof, the supernal awe, etc. And in the Pardes, Shaar Mahus VeHanhagah, chapter 13, [it is written] that the Jerusalem Above is Binah. If so, it may be said that the meaning of "builds

Jerusalem" is to draw down an increase of light from the Jerusalem Above, the Malchus of Ein Sof, into the Jerusalem below, the Malchus of Atzilus, so that it be "like a city that is joined together," that is, the joining of the Jerusalem Above with the Jerusalem below, etc.

The explanation is this: it was explained above that there is the level of the measuring line, through which all the flows are drawn down, and this flow is in proportion to the bittul.

Therefore the Infinite Light rests in the Chochmah of Atzilus, because it is in a state of bittul; and likewise, in all of Atzilus the level of Chochmah shines.

But in Beriah, Yetzirah and Asiyah the bittul does not shine there as it is in the Chochmah of Atzilus, a true bittul, but only the bittul of the yesh (of a being that is something); therefore the revelation of the Infinite Light is also diminished, etc. And therefore, when the level of Malchus is enclothed in Beriah, Yetzirah and Asiyah, the revelation of the Infinite Light is not drawn there as in Atzilus.

However, although by the word of the measuring line it was measured how the revelation would be in each world according to its level, as mentioned above, all this was at the beginning of the chain of descending worlds (hishtalshelus);

but afterwards, by virtue of the deeds of the lower beings, there are changes in the measuring line: sometimes it shines with an increased revelation of light throughout the whole chain of Atzilus, Beriah, Yetzirah and Asiyah, through a strengthening below: teshuvah (return), good deeds, Torah

prayer and charity, as is explained at the end of the discourse beginning "See, the fragrance of my son"; and sometimes it shines with greater diminution, when the generations are not worthy, as is written in Pri Etz Chaim on the intentions (kavanos) of Shabbos, that through the sin of Adam, the first man, the worlds descended greatly, etc.,

and afterwards, through his teshuvah and through Shabbos, it was repaired, etc. And likewise, at the time of the destruction of Jerusalem, [there was] a withdrawal of the light from Z'eir Anpin and Nukva, as it is written, "The Holy One, blessed be He, ascended higher and higher," etc.

And through this, "Tyre was filled only [from the ruin of Jerusalem]," etc. And this is the meaning 2
of bonayich: the building of Jerusalem, to draw down an increase of light into the level of Malchus, the source of Beriah, Yetzirah and Asiyah, until below as well there be a revelation of the very Infinite Light (Or Ein Sof), as it is written of the Time to Come, "And they shall go into the caves of the rocks, from before the terror of Havayah," etc.

And this building is through the yoke of Torah; and see what is written on [the verse] "I have gathered my myrrh with my spice." And this is also the matter of "complete awe" (yirah shalem), which is drawn down through the Torah; and see what is written on [the verse] "Set me as a seal," on the subject of

the sunken seal and awe, which draws down from a higher level than the drawing-down through the raised seal, which is from below, the level of love. And this is [the meaning of] "Do not read banayich," the level of love, "but bonayich," the level of complete awe, through the study of Torah.

2. Now, through the level of bonayich is drawn down the level of verav shlom ("and great peace"): 3
out of the level of verav, peace is made. And this is why the cantillation on the word verav is a tipcha: so that it be explicit and understood, when one says verav, that it stands apart, a matter by itself, as is known concerning the cantillation note tipcha, that it is a separation and the close of a matter.

Had the tipcha not separated, the intent would have been that verav refers to the matter of peace in its plain sense, that is, "great peace."

But as it is, the meaning is that verav is a matter by itself: that is, the level of Esav, "the mountains of separation," the domain of the many (reshus harabim). But out of this level of verav, peace is made: that it be refined and included in the level of unity. And this is [the meaning of] "great (rav) to save."

Now, [as for] the matter that "the pig is destined to become pure": it is written, "The boar from the 4
forest gnaws at it," and the ayin [of "forest"] is suspended; it is the level of the seven lower [Sefiros] of Imma, where the shattering of the vessels took place,

that is, in the Name Sag that is in Binah: the seven kings of Tohu; whereas in Chochmah there was no shattering of the vessels, as it is written, "They die, and not with wisdom," etc. And this is also the matter of the large ayin of "Shema Yisrael,"

for in Binah are "the large letters" (asvon ravrevin); that is, when [what came] from the shattering of the vessels is rectified. For this is the meaning of the Name Ban and the 288 [sparks], which were included in the seven lower [Sefiros] of Imma: the large ayin, etc.

And the ayin of ya'ar (forest) is also suspended because the external forces receive from afar, through the level of the encompassing [light] of the frankincense (levonah); for this reason there are eleven spices of the incense, whereas in holiness [there are] "ten and not nine." 5

Also, the meaning of ya'ar is the world of the angels, or the World of Asiyah (Action). Now, in the Time to Come, at the end of days (ketz hayamin), speedily in our days, amen, when [the verse] "And I will remove the spirit of impurity," etc., will be fulfilled,

this is [the meaning of] "Then I will turn to [the peoples]," etc. This is the meaning of [the statement] that out of the level of verav peace is made: that the encompassing [light] mentioned above will also be included in Yaakov.

From this it will further be understood that for verav shlom to come about, it is specifically through bonayich: for it is specifically "through Chochmah (wisdom) that they are refined," since from there they have no nourishment, for their nourishment is from the level of ya'ar, the seven lower [Sefiros] of Imma, 6

but not in Chochmah, etc. Therefore through Chochmah the rectification is made, and out of the level of ya'ar (forest) is made ir (city), etc. And see what is written on [the verse] "Binding his foal (iroh) to the vine," etc.

According to this we will understand what is said in the Midrash Rabbah on [the verse] "Rav lachem (you have had enough)," etc., "turn northward": "and 'northward' means nothing other than words of Torah." 7

That is, for "out of the north comes gold": the level of awe, "Stand in awe of Havayah," "The beginning of wisdom is the awe of Havayah"; and this is the level of Torah, of which it is said, "They are more desirable than gold"; and as is said in Bereishis Rabbah, chapter 16,

for "if there is no wisdom, there is no awe." And the main level of gold is the Oral Torah, which is at the level of the superiority of gold over silver, as is explained elsewhere on the subject of "Extra understanding was given to woman," etc.,

and like the matter of "The words of the Sofrim (scribes) are sweet to me," in the discourse beginning "I am black but comely"; and sofer (scribe) is the level of Chochmah, for "through Chochmah they are refined."

Therefore from this comes about the level of rav lachem, along the lines of what was mentioned above, that the Torah is called "strength and sound wisdom (tushiyah)," etc.

(And see the Zohar, Part II, Terumah, 148a, on [the verse] "Apples of gold in settings of silver"; and the Midrash Rabbah, at the beginning of Parshas Vayigash; and Rashi's commentary on Proverbs, chapter 25, [verse] 11; and the Shelah, at its beginning, folio 3a.)

The meaning is the matter of "the Torah is hidden and revealed," and all is one; for the Oral Torah is called "a land flowing with milk and honey," as is explained below in the discourse beginning "This day," in Parshas Ki Savo.

And this is [the meaning of] what is written of David, "ruddy, with beautiful eyes": for the building of Malchus is from Gevurah (restraint), "ruddy"; but nevertheless "with beautiful eyes,"

for this Gevurah is the truth of Chesed (kindness). It is along the lines of the matter of the measuring line, the Gevurah of Atik Yomin that is enclothed in the Mocha Stima'ah (the hidden brain): "the dew of crystal," like the appearance of crystal, a white color, but "red hues are seen in it," etc.

(And see the Zohar, Part III, Tazria, 51a; 56a; 84a; 262b.) But in order for there to be bonayich, there must first be banayich,

which is Binah (understanding): the "running and returning" (ratzo vashov) in prayer, etc. "They blessed over the Torah": baruch ("blessed") is the Yesod of Abba, that it be drawn into the Torah, the vav, the six attributes (middos) of Z'eir Anpin, etc.

3. And afterwards, "Through tzedakah (righteousness) you shall be established." For all this is the building of Malchus in the manner of inner light (or pnimi); but for there to be the guarding of "guards the city," there is the drawing-down of encompassing lights (makifim), which are drawn down through charity (tzedakah), compassion, etc. 8

And the encompassing [light] repels the nurture of the external forces. (And see on [the verse] "Unless Havayah builds," etc., "guards the city," in Yoma, at the end of 19b; and in the Midrash Rabbah, at the beginning of the Pesichta to Eichah; the Zohar, Part II, Parshas Bo, 39a; Terumah, 164a; Pekudei, 226a; Part I, Vayeitzei, 151b.)

And this is [the meaning of] "I who speak in tzedakah, great to save" (in Isaiah, chapter 63). The meaning: "I who speak" is the matter of the Torah, which is "and My words which I have put in your mouth"; and to come to this level is through "And all your children shall be taught by Havayah."

And afterwards, "through tzedakah you shall be established," and then "great to save," that is, through the level of verav shlom, as mentioned above. And this is [the meaning of] "who sows acts of tzedakah and makes salvations sprout." And see in the discourse beginning "Who is enthroned on high"; and see the Zohar, Part III, Emor, 89a.

And this is [the meaning of] what is written, "Of David: Havayah is my light and my salvation; whom shall I fear?" etc. For David and Jerusalem are one level, as it is written, "I did not choose a city," etc.,

"but I chose David" (in I Kings, chapter 8); and it is written, "And I chose Jerusalem," etc., "and I chose David" (in II Chronicles, chapter 6).

Now, "Havayah is my light" is what is drawn down as actual light and revelation, the level of inner light; "and my salvation" is the drawing-down of encompassing light (or makif); and through this, "and great to save."

(And see on this the Zohar, Part III, Bamidbar, 119a, and the Midrash Rabbah, Emor, chapter 21.) Now, on Rosh HaShanah is the building of the world of speech; and see the Midrash Rabbah,

Ki Sisa, chapter 46, and at the end of Eikev, on [the verse] "and a time to gather stones." And this is the level of bonayich: "Through wisdom a house is built"; "And He built the rib." Also, as for the meaning of yirah shalem and shalom:

yirah (awe) is the level of Rosh HaShanah. And see the Zohar, Part III, Terumah (135a), on [the verse] "And this is the offering," etc.: "Gold, in the mystery of the day of Rosh HaShanah," etc., "Out of the north comes gold," etc.

And this is the level of awe, as mentioned above. And shalem (complete) is the level of Yom Kippur, when all the blemishes are filled in through the supernal drawing-down from the Source of all, "You are the perfection of them all"; and also "peace to the one who is far," who becomes near,

that is, the level of teshuvah (return). And likewise from above to below, as our Sages, of blessed memory, said on [the verse] "Call upon Him while He is near": these are the Ten Days of Teshuvah. And from this, too, is drawn the level of Sukkos, which is called "the sukkah of Your peace."

Therefore on Sukkos seventy bullocks are offered, which is along the lines of the level of verav shlom. And see the Ramaz at the end of Parshas Pinchas, regarding "to bow down to Havayah on the festival of Sukkos."

And at that time, too, one gives much tzedakah; see what is written in the discourse beginning "And I will make [your windows] of kadkod," and at the end of the discourse beginning "Zion," etc., "through tzedakah." That is, so that there be "through tzedakah you shall be established."

Now, these three levels as a whole, banayich, bonayich and "through tzedakah you shall be established," are the three levels of Keser, Chochmah and Binah, in their order from below upward: banayich is Binah, ben Yah ("son of Yah"), 9

and this is the service of prayer; bonayich is Chochmah, the study of Torah; and these are the level of inner light. And afterwards, "through tzedakah you shall be established" is the level of Keser (the Crown): for the 613 mitzvos of the Torah together with the seven mitzvos of the Rabbis are the 620 pillars of light that are from the level of Keser,

and it is encompassing light, from the word koseres (a crown-shaped capital). And it is known that the mitzvos in their general and collective expression (klalus) are called tzedakah. And see what is written in the discourse beginning "Thus shall you bless," on the three blessings, "May He bless you," "May He shine," "May He lift up"; these too correspond to these three levels.

And see the Ramaz on Parshas Shelach (folio 159a), regarding "And G-d created man in His image": "The Holy One, blessed be He, has three worlds in which He is hidden"; these too are the three levels mentioned above, corresponding to which is said "Holy, holy, holy"; see there.

According to this we can understand the parable cited in the Midrash Rabbah on the Song of Songs, at the end of [the passage on] "We will rejoice and be glad in you": "[It is like] a matron," etc. "They said to her, 'Your sons have come.' She said, 'What does it matter to me? Let my daughters-in-law rejoice,'" etc.; see there.

The explanation: it is written, "Like a lily among the thorns, so is My beloved among the daughters." The meaning is that the souls are called "daughters of Jerusalem" or "daughters of Zion," 10

as is explained in the discourse beginning "I am black but comely, O daughters of Jerusalem," and at the end of the discourse beginning "Go forth and see, O daughters of Zion"; but "My beloved" is the Congregation of Israel (Knesses Yisrael), the source of the souls.

And see what is written on [the verse] "One is she," etc. The explanation of the matter is this: it is known that there are three loves, "with all your heart," "and with all your soul" and "and with all your might,"

as their matter is explained in the discourse beginning "His left hand is under my head," [in] "When you lift up the head of the children of Israel," and in the discourse beginning "The heavens are My throne."

Now, the level of "with all your heart" is the level of "My flesh and my heart pine away (kalah)," and also "My soul longs, indeed it pines (kalsah), for the courts of Havayah"; and this is what is called "my daughters-in-law" (kalosai), on account of the level of kalah, "my soul pines." And see what is written about this in the discourse beginning "And I will betroth you to Me." 11

And the rung of "with all your soul" is the level of "To You, Havayah, I lift up my soul," and also the binding of the powers of the soul, intellect and emotive attributes (middos), and thought, speech and action, to Torah and mitzvos, and in contemplative prayer, 12

which is the binding to His wisdom and will, may He be blessed. And this is a higher level than "for the courts of Havayah," for the Torah is "the supernal palace of the Holy One, blessed be He," the level of the royal house in which the King dwells permanently,

that is, the resting of the Infinite Light (Or Ein Sof), blessed be He, in the supernal Chochmah, which is above the level of "the courts of Havayah," which the King enters only at intervals, like the matter of "He rides on His light cherub and floats through eighteen thousand worlds."

But the level of "with all your might" is the level of self-sacrifice (mesirus nefesh) and the will of the heart (re'usa deliba) that is above intellect, of which they said, "There is one who acquires his world in a single hour." And see what is written in the discourse beginning "This day," etc.,

"commands you." And of this it is said, "so is My beloved among the daughters"; "You are beautiful as Tirtzah," which is the level of the supernal will (ratzon) that is above Chochmah. And of this they said, "He did not cease to cherish her until He called her 'My mother,'" "with the crown with which his mother crowned him," the supernal Shechinah.

And this is the meaning of the parable of the matron, and "my daughters-in-law" and "my daughters." They said, "Your sons have come": that is, the level of the descents and drawings-down of the souls of Atzilus, "And all your children shall be taught by Havayah," the root of this revelation being the level of the Binah of Atzilus. "Let my daughters-in-law rejoice": 13

that is, the level of the souls of Beriah, Yetzirah and Asiyah, whose love is at the level of "my soul pines for the courts of Havayah"; therefore they will rejoice, and their thirst will be quenched, by this revelation from the level of "And all your children," for Binah is called "the inner court that faces east."

Afterwards they said to her, "Your sons-in-law have come." Seemingly, her sons are superior; if so, what does this add? But "your sons-in-law" are the masters of Torah, the level of bonayich, as in "'On the day of his wedding': this is the Giving of the Torah." 14

And this is the drawing-down from the supernal Chochmah (wisdom), which is Atzilus in general and is above Binah, the level of the source of Beriah; and Chochmah, too, is "the supernal palace of the Holy One, blessed be He," which is above even the inner court, as mentioned above. Nevertheless she answered, "Let my daughters rejoice": that is, the nefesh of Atzilus, as mentioned in the discourse beginning

"When you go out," on the matter of "they give him the King's daughter"; and of this they said, "He did not cease to cherish her until He called her 'My daughter.'" Now, "Abba founded the daughter"; therefore they rejoice in this revelation from the level of Chochmah, which is drawn down through the Torah.

But the level of Zion itself is the level of the supernal Shechinah: "He did not cease to cherish her until He called her 'My mother'"; "One is she, my dove."

And this is the will of the heart (re'usa deliba), "with all your might," the level of yechidah, which receives from the level of the Yachid (the Singular One), which is above the level of banayich and bonayich; as mentioned elsewhere regarding the early pious ones, who would spend nine hours a day in their prayer, etc.; see there. (And see the Zohar, Part II, at the beginning of Parshas Mishpatim, 94b; 122a.)

Therefore her thirst is not quenched by this revelation of the souls from the level of Chochmah, as is explained elsewhere, at the end of the discourse beginning "Many waters," that of this it is said, "If a man," this is the Holy One, blessed be He, "would give all the wealth of his house for love," which is the supernal Chochmah, called "the wealth of His house," "they would utterly scorn it."

That is, the great love (ahavah rabbah) of "with all your might," for His very being and essence, may He be blessed, specifically, where even Chochmah itself is considered as Asiyah relative to the very Infinite Light (Or Ein Sof), blessed be He; all the more so since, of the level of "'On the day of his wedding': this is the Giving of the Torah," our Sages, of blessed memory, said, "The Torah is the fallen fruit of the supernal wisdom." Rather, through

"Behold, your king comes to you; he is righteous and victorious (tzaddik venosha)": this is the level of "Am I not better to you than ten sons?", the drawing-down from the level of Anochi ("I"), "who I am,"

that is, the drawing-down from the very Infinite Light, blessed be He, which is far, far above the level of Atzilus, so that there be a dwelling place among the lower realms, which is far, far above the level of the souls; for it is the revelation of the very Infinite Light, blessed be He, to which the souls bear no comparison at all.

That is, through the supreme Keser (the Crown), the Malchus of Ein Sof, which connects the revelation of the very Infinite Light, blessed be He, to the emanated beings. And of this it is said, "Am I not better to you than ten sons?" (in I Samuel, chapter 1).

The meaning: Anochi, "who I am," the most hidden of all the hidden; this drawing-down is better for you than the drawing-down from the level of Chochmah and Binah through banayich and bonayich; as is written in the Pesikta on [the verse] "Am I not better to you": "It is not written here ani (I),

but Anochi," etc., "as it says, 'Anochi (I am) Havayah your G-d.'" End of quotation. And so it is in the Shocher Tov (on Samuel, end of chapter 1, and in the Yalkut). And see what is written in the discourse beginning "It is better to take refuge in Havayah than to trust in man."

Now, of this revelation she answered, "This is complete joy," etc., that there be a dwelling place among the lower realms. And this is [the meaning of] "I will greatly rejoice in Havayah; my soul shall exult," etc.;

see there. And this is through "through tzedakah you shall be established," for through this is drawn down the level of "righteous and victorious." And see what is written at the end of the discourse beginning "Many waters," mentioned above, and in the discourse beginning

"And behold, a menorah of gold," on this matter, how the mitzvos in their root are higher than the Torah; and what is written about this at the end of the discourse beginning "And Havayah went before them by day," that of this it is said,

"There we will rejoice in Him," in Him truly. And see on the matter of "righteous and victorious" in the Midrash Rabbah, Mishpatim, end of chapter 30; and see what is written in the discourse beginning "On the twenty-fifth of Kislev," on the matter of "He donned tzedakah as a coat of mail, and a helmet of salvation on His head," and at the end of the discourse beginning "He donned tzedakah."

And this is [the meaning of] "Like an apple tree among the trees of the forest, so is my Beloved among the sons." The meaning is like the matter of "I have eaten my ya'ri with my honey": the level of ya'ri is the matter of [the blessing] Yotzer Or, where the angels are described, "and all of them stand in the heights of the world"; and "my honey" is the recital of the Shema, "Hear, O Israel," 15

for the love and awe of the souls of Israel are called "my honey," since it is from the level of the inner dimension (pnimiyus) and has sweetness in it. And see what is written about this in the discourse beginning "I have come into my garden," and in the discourse beginning "I am asleep," regarding "my beloved"; and see what is written in the discourse beginning "As an eagle stirs up its nest," on the ascent of the angels through the souls of Israel, "to be absorbed in the body of the King."

And this is the meaning of "like an apple tree among the trees of the forest." Also, the apple has three colors, which are the three attributes, love, awe and compassion, from the level of the three Patriarchs; and also the three lines, Torah, service and acts of kindness (gemilus chassadim). And the meaning of "among the trees of the forest"

is that through this the level of ya'ar (forest) mentioned above is also rectified, as was explained above concerning Shema, the ayin there. Now, just as the apple tree's stature is higher than the trees of the forest, and it is marked and recognizable among them, for

it is stated that tapuach (apple) has the numerical value of Tzevaos (hosts), and this is the matter of the angels saying, "Holy, holy, holy is Havayah of hosts (Tzevaos)": "He is a sign (os) among His host,"

that is, the drawing-down and revelation of the radiance of Atzilus in Beriah, Yetzirah and Asiyah, which is exceedingly mighty in relation to all the host of Beriah, Yetzirah and Asiyah; and this is the meaning of "like an apple tree among the trees of the forest."

Likewise, and infinitely more so, is the level of "my Beloved among the sons." The meaning: "the sons" are the level of banayich and bonayich, which is the drawing-down from the Chochmah and Binah of Atzilus;

but the level of "my Beloved" is the drawing-down from far, far above the order of the chain of descending worlds (hishtalshelus), as it is written, "The voice of my Beloved! Behold, he comes, leaping over the mountains, skipping," etc.,

that is, the leap from far, far above the order of hishtalshelus, as is explained below in Shir HaShirim, on [the verse] "The voice of my Beloved"; see there, on the matter of "leaping" and "skipping," etc.: that is, the drawing-down of the radiance of the Emanator, the Infinite One (Ein Sof), blessed be He, when it is drawn into Atzilus.

For more than Beriah, Yetzirah and Asiyah bear no comparison to Atzilus, infinitely more than that does Atzilus bear no comparison to the Infinite One, blessed be He. Therefore, when this radiance is revealed, it is exceedingly mighty in relation to all of Atzilus.

And see what is written at the end of the discourse beginning "And He came from the myriads," regarding "He is a sign among His myriad"; and see the Zohar, Part III, Haazinu (286b): "Like an apple tree," etc., "so," etc., "He is a sign among all the hosts above."

Nevertheless, it is written, "so is my Beloved among the sons," for there must first be "And all your children shall be taught by Havayah," as mentioned above, and afterwards the level of "Do not read banayich, but bonayich," and then, afterwards, "through tzedakah you shall be established," so that there be "The voice of my Beloved," etc., "leaping," etc., as mentioned above.

LIKKUTEI TORAH • PARSHAS RE'EH • MAAMAR 10

אני לדודי ודודי לי

I Am My Beloved's, and My Beloved Is Mine

◇

"I am my Beloved's, and my Beloved is mine" (Ani ledodi vedodi li): the initials of Elul. The explanation is this: in Elul there begins the level of "I am my Beloved's," that is, the level of an arousal from below, until Rosh HaShanah and Yom Kippur, 1

which are the level of the drawing down of His G-dliness, blessed be He, below, in a manner of revelation. As it is written, "His left hand is under my head, and His right hand embraces me": from Rosh HaShanah until Yom Kippur is the level of "His left hand," the level of awe, because that is the time of the revelation of His sovereignty, blessed be He.

And therefore He is called "the King," for "Your kingship is the kingship of all worlds." That is, even upon the hidden worlds there falls the dread of the King and the terror of Him (see the Zohar, Pinchas, folio 214b, and the Ramaz there).

And from this it is drawn down also below, upon the souls of Israel as a whole, to accept upon themselves the yoke of the kingship of Heaven, and that His awe be upon their faces the whole year;

for the awe of G-d and the love of Him are not made and planted in a person's heart by his own power, but rather by the power of the illumination drawn down upon him from above at the time and season of His revelation,

that is, on Rosh HaShanah, the level of awe, etc. (And see what is written in Parshas Tavo, at the end of the discourse beginning "And Moshe called," and on the verse "When you go out," and on the verse "There shall be none miscarrying or barren" in Parshas Mishpatim.)

And this is the level of "and my Beloved is mine," except that first one must arouse the love and awe through an arousal from below, which is in Elul.

Now, it is known that Elul is the time of the revelation of the Thirteen Attributes of Mercy. To understand this: why then are they weekdays and not Yom Tov,

like Shabbosos and Yom Tov, in which there is a revelation of G-dliness, the level of the illumination of His G-dliness, blessed be He, and especially at the time and season of the Thirteen Attributes, which are an exceedingly lofty illumination, and they are revealed on Yom Kippur? And certainly there is a great difference between Yom Kippur and Elul.

But this will be understood through a parable of a king: before he comes to the city, the people of the city go out toward him and greet him in the field. At that time anyone who wishes is permitted to go out to greet him; he receives them all with a pleasant countenance and shows a smiling face to all.

As he goes on to the city, they walk after him. Afterwards, when he comes into his royal palace, 2
none may enter except with permission, and even then, [only] the choicest of the people and the select few.

So it is, by way of analogy, in the month of Elul: one goes out to greet the light of His face, blessed be He, in the field. For it is written, "May Havayah make His face shine upon you," which is the matter of the illumination of the Thirteen Attributes, that it be face to face;

that is, that the revelation of the inner dimension (pnimiyus) of His will, blessed be He, shine to the source of the souls of Israel, through the core of the inner dimension of [a person's] will being toward Him, blessed be He, to cleave to Him with heart and soul, from the depth of the heart, with self-sacrifice (mesirus nefesh), as is explained elsewhere. And this illumination is drawn from the level of Kel,

which is the beginning of all the Thirteen Attributes, their source, and that which encompasses them all; as it is written, "Havayah is Kel, and He has given us light," which is the level of the Infinite Light (Or Ein Sof), blessed be He, itself, truly; and as it is written, "For Havayah your G-d is a consuming fire."

That is: like, for example, the radiance and light of fire that issues from the fire itself, which, taken as a whole, has no division at all between itself and the radiance and light drawn from it.

So too, as it were, the illumination of the face that shines to Israel as a whole is from the level of Kel, which is the level of the Infinite Light, blessed be He, itself, truly

(see what is written in the explanation on the verse "And all the people saw the sounds," on the meaning of "From the narrow place I called"; and see in the discourse beginning "You are standing," in what is written there, "And therefore He is called Kel Elyon," etc.; and in the discourse beginning "To understand the meaning and matter of the Thirteen Attributes"; and in the discourse beginning "And I will betroth you to Me," on the matter of "My heart and my flesh sing for joy to the living Kel").

And therefore [the people] is called Yisrael, from the words sar Kel; and the yud indicates the constancy of the action, as in "Thus would he do (ya'aseh)," etc.

The meaning is that the level of Kel is a prince and ruler within him (and see the Zohar, Kedoshim, folio 86a; Bereshis, folio 8a; Vayigash, folio 205b; Nasso, 132a; and the commentary of the Ramaz at the beginning of Parshas Shemini);

that is, in every soul of Israel there is an actual spark of G-dliness, which gives life to his G-dly soul and draws it by its nature upward, "to be illumined with the light of life," to give over his soul to Him, blessed be He; and this is higher than the Chochmah (wisdom) and Daas (knowledge) in his soul.

For through Chochmah and Daas he would not attain this level, to nullify and relinquish himself entirely for His sake, blessed be He. And this is [the meaning of] "You are children to Havayah your G-d":

for "a son is his father's leg": he is included in his father's will without any reason or understanding, like the foot, which is nullified before the head and has no will of its own at all.

And this is [the meaning of] "Nullify your will before His will": in order that the level of the inner dimension of His will, blessed be He, shine to a person, he must nullify all his own desires, so that he has no other will at all.

2. Now, in a person there is the level of an inhabited city, and the level of a field and of a wilderness. 3
The wilderness is "a land not sown": these are the deeds, the words and the thoughts that are not for G-d.

It goes without saying [that this is so] if he caused a blemish in thought, speech or deed; but even permitted matters, merely in that they are matters not needed for the service of G-d, and idle talk: for "it is not the way of a king to speak of commoners' matters."

And this is [the meaning of] "where no man (adam) dwelt." The meaning: "man" is as it is written, 4
"And upon the likeness of the throne was a likeness like the appearance of a man," etc.; [He] did not dwell there, for it is written, "They shall make Me a Sanctuary, and I will dwell in their midst."

And the counsel given for this: it is written, "And you shall seek Havayah your G-d from there." The explanation: it is written, "And G-d saw the light, that it was good," and our Sages, of blessed memory, explained

"that it was good to hide away." That is, the level of "light," which is the level of the illumination of the inner dimension (pnimiyus) of His will, blessed be He, is in each and every one of Israel, except that by its nature it is in a state of great hiddenness and concealment;

and one must reveal the "treasure of the fear of Heaven" (and see what is written elsewhere on the meaning of "Who revealed this secret to My children?": this is the light of the hidden love). And there is one with whom it is in a state of being lost, in a state of exile.

And of this it is said, "And you shall seek": that you seek and search; and there is no searching except for something lost, that is, something that is lost to him, in a state of exile, which is the level of the spark of G-dliness mentioned above.

And this is "Havayah your G-d": [the spark] that is drawn from the level of Kel, which rests in every person to give life to his G-dly soul.

Now, the verse says, "And you shall seek from there." "From there" specifically: for just as it is impossible to search for a lost object and find it except in the place where it was lost, 5

so he will not attain the light of G-d's face, and that his love be toward Him and the awe of Him upon his face, except after first searching in the place where it was lost

to him, in the manner of what is written, "Let us search our ways," etc.: that he examine his deeds, his words and his thoughts that have passed and gone by since the day he came into being, which were not good. And this is "And you shall seek from there."

For the term "this" (zeh) [denotes] a thing that one can actually point to with one's finger, of which one would say, "This is it"; and it is impossible to say so except of the Holy One, blessed be He, as it is written, "This is my G-d, and I will glorify Him,"

for "the whole earth is full of His glory." But the place and abode of the kelipos (husks) is called "there" (sham), meaning very deep below.

And this is what our Sages, of blessed memory, expounded on the verse "They cried there: Pharaoh," etc., "he has let the appointed time (moed) pass": that is to say, the way of the festival and its joy he turned over into a joy of frivolity. 6

And this is the matter of "In this wilderness they shall be ended (yitamu)": that is, through the speech of the letters of prayer, which is the level of "this wilderness (midbar)," as it is written, "This is my G-d," etc.;

and likewise through occupation with the Torah, as is explained in Parshas Matos on the meaning of "saying, 'This is the word,'" etc. Through this "they shall be ended (yitamu)": that is, as is written in the Zohar, Shelach, 163b, that it is the level of "You shall be wholehearted (tamim)," etc.

And "there they shall die" is nefilas apayim ("falling on the face"), which is the elevation of sparks that fell into the level of "there," through "To You, Havayah, I lift up my soul," etc. And this is what is written, "And us He brought out from there": for truly He brought us out from the level of "there," to cleave to Him, blessed be He.

But one who causes a blemish through some thought or speech, and all the more so through a deed, of this it is said, "And you shall seek from there,"

that is, that he examine his deeds, etc., which were not good; and through this his heart will grow bitter within him, and "he will return to Havayah, and He will have mercy on him," that is, that he arouse great mercy upon the spark of G-dliness within him, which is in a state of exile.

And about this it is said, "To Yaakov, who redeemed Avraham": for the attribute of Yaakov is the attribute of compassion, through which he redeems from exile the attribute of love, which is the attribute of Avraham our father, peace be upon him; for 7

this is why he is called "our father," etc., and [why we are] to be "a son [who is] his father's leg," to be nullified and included in His will, blessed be He (and see what is written on the meaning of "And you shall seek from there" on the verse "And Yaakov dwelt," and in what is written on the verse "As an eagle stirs up," on the meaning of "Seek … while He may be found").

But a person who examines his deeds, and the attribute of compassion is not aroused in him, and his heart does not grow bitter within him, even though he reflects deeply in his thought on how a spark of G-dliness has fallen into exile within his soul, let him take this to heart and apply to himself this parable:

For it is human nature that when even the nail of his toe hurts him, because he struck it against a stone, he feels the pain in his brain and is distressed.

But this is when the injured limb is still joined to him, before it has been cut off; when the limb is cut off, however, the brain does not feel the pain, because it has been severed and separated from its root.

So too we, the children of Israel, are joined and cleaving to Him, blessed be He; and therefore we must feel the pain and the blemish, that we have blemished and brought down into exile the spark of His G-dliness, blessed be He.

For "even though he sinned," etc., he has the level of the spark of G-dliness mentioned above, and it does not depart from him, except that it is in exile. And not only that,

but he is still called by the ranks and degrees of the prince (sar), which is the level of Yisrael mentioned above; for the standing of a prince, even while he is in captivity, is not like the standing of a commoner,

for the prince's standing is still recognized and known, and with a single movement he can be turned from one extreme to the very opposite, to return to his former state, etc.

But the fact that he does not feel the pain and the blemish in his soul is because he has blemished so much that he has been separated and cut off from his root entirely.

And from this, on the contrary, let him arouse even greater mercy, even though he does not feel the compassion for himself, as is explained elsewhere on the words "In Your abundant mercy, have mercy on us"; meaning, because as for us, our poor intellect does not grasp the greatness of the compassion, etc.

For the attribute of compassion, the attribute of Yaakov, "reaches from end to end" (so that, even though he is, as in the parable, separated and cut off from his root entirely, nevertheless through a single thought of teshuvah (return) he will return and cleave to his root.

And as is explained in Parshas Bamidbar, in the discourse beginning "And He spoke," etc., on "by their heads (legulgelosam)": as, by way of analogy, if there were found among remedies [a way] to join one's body to his head, so is the matter of "lifting up the head," etc.;

see there. And in the discourse beginning "On the eighth day, an assembly": even those liable to kares, of whom it is written, "and it shall be cut off," etc.; and of this the verse says, "For my father and my mother have forsaken me"; nevertheless, "Havayah will gather me in.") And if even by this the attribute of compassion mentioned above is not aroused in him,

then this is the counsel given: it is written, "who feeds among the roses (shoshanim)," and the Zohar explains (Shemos, folio 20): just as the rose is turned from a red hue to a white hue by fire, etc.,

so it is written, "If your sins be like scarlet, they shall become white as snow." For sin is called "red," and likewise all the deeds, words and thoughts concerning all worldly matters are also called "red," since they are the thoughts of the [evil] inclination and its schemes; [these] will be turned to a white hue,

which is the level of "they shall become white as snow," through the level of fire. Now, there is a fire above and a fire below; and the fire above, not every person merits it.

But the fire below is the matter of self-mortifications and fasts, to diminish one's fat and blood, which are from the side of kelipas nogah; and then "Havayah will make His face shine," the level of the illumination of the face, as mentioned above.

3. But there is one more [counsel] that one must set in his soul: what is written, "In the markets and in the streets I will seek the one my soul loves," etc., 8

"until I found the one my soul loves; I held him and would not let him go until I had brought him into my mother's house, and into the chamber of the one who conceived me."

The explanation: "she'ahavah nafshi" (whom my soul loves), [vocalized] with a kamatz, expresses "already": that which [my soul] already loved. That is, Israel arose in the primordial Thought;

and this is the level of "it is pure," before "You created [it]," as is explained on the verse "My dove, in the clefts of the rock." And from this level the hidden light is drawn into it, which is the level of the hidden love, as [explained] above on the meaning of "the light,

that it was good," to hide away, etc. And this is "the one my soul loves" from long ago; similar to what is explained on the verse "See, I…," on the meaning of "of Eisan the Ezrachi," etc.

But there is one with whom this love is in a state of being lost and in a state of exile, as mentioned above, and of this it is said, "I will seek the one my soul loves." Now, the searching is "in the markets and in the streets," in the place of the loss.

But even if he has found the lost thing, the light of G-d will not endure in him without vessels, for this causes the withdrawal of the light, as is known.

Therefore the counsel is to make vessels for the light of G-d, and these are the letters of the Torah. For "my mother's house" is the Written Torah, and "the chamber of the one who conceived me" is the Oral Torah. And as it is written,

"For Havayah your G-d is a consuming fire"; and just as it is impossible for fire to take hold without a wick or something for it to hold on to,

so too: "I held him and would not let him go until I had brought him," etc. See what is written on this in the discourse beginning "In the wilderness of Sinai, in the Tent of Meeting"; and as is found in the Zohar on the verse "who feeds among the roses": shoshanim (roses), [read as] she'shoneh halachos (who studies the laws), etc.

Therefore it is written, "who feeds" (haro'eh), for Israel sustain their Father in Heaven: because through occupation with the Torah, which is His will, blessed be He, "a spirit brings a spirit 9

and draws down a spirit," so that the level of the inner dimension (pnimiyus) of His will, blessed be He, rests and is revealed in it; just as through a person's eating he joins his soul to his body, so that the powers of his soul spread through it expansively.

So too, as it were, Israel sustain their Father in Heaven through the Torah and mitzvos, which are His will, blessed be He: "a spirit brings a spirit and draws down a spirit," so that the illumination of the Supernal Will rests and is revealed with the illumination of the face, etc.,

through the letters of the Torah, and also through the mitzvah of charity, which is the attribute of Chesed (kindness), which is the outer dimension (chitzoniyus) and a vessel for the level of the light and the love, the level of its inner dimension; as it is written, "For by the light of Your face You have given us a Torah of life and a love of kindness."

That is: for the light of G-d's face, which is the level of the light, there are two vessels, namely Torah and Chesed, as mentioned above.

A summary of the discourse beginning "I am my Beloved's." 10

(1) In Elul there begins the level of "I am my Beloved's," that is, an arousal from below; and on 11
Rosh HaShanah and Yom Kippur is "and my Beloved is mine," that is, the drawing down of His G-dliness below: at first, "His left hand is under my head," awe.

In Elul, the Thirteen Attributes; if so, why are they not Yom Tov? (See the like regarding Purim in the discourse beginning "A person is obligated," etc., "until he does not know.")

But this is like, by way of analogy, a king whom people go out to greet in the field. "May Havayah make His face shine" is the matter of the Thirteen Attributes.

And the level of "shine" is what is written, "Havayah is Kel, and He has given us light"; see what is written on this in the discourse beginning "The heads of the tribes." And this is Yisrael: yashar Kel (see what is written on the meaning of "to do what is upright (hayashar)" at the end of the discourse beginning "When you hearken to the voice"), for the level of Kel is a prince and ruler within him. (2)

Now, in a person there is the level of an inhabited city, as is explained at the end of the discourse in the section of the libations, on the meaning of "the land of your habitations"; and the level of a field: see what is written in Torah Ohr, Parshas Chayei, on the verse "And Yitzchak went out to meditate in the field."

And the level of a wilderness: this is "a land not sown" (see what is written in the discourse beginning "These are the journeys," and what is written on the matter of sowing in the discourse beginning "Listen, O heavens," in the discourse beginning "When Pharaoh sent," and in the discourse beginning "There are sixty queens"),

"where no man dwelt," the opposite of what is written, "Will G-d indeed dwell on the earth?" And the counsel for this is as it is written, "And you shall seek from there."

For "the light, that it was good," to hide away, is the level of "Havayah is Kel, and He has given us light," which is in the level of yashar Kel. But there is one with whom it is in a state of being lost,

in the manner of: "Who is a fool? One who loses there what is given to him"; and in the manner of what is written, "And those lost in the land of Ashur shall come"; and it is written, "I have strayed like a lost sheep."

And see on this in the Gemara, at the end of the third chapter of Makkos (folio 24, end of side a), and in the Maharsha there, in the Chiddushei Aggados; and see in the Midrash Rabbah on Parshas Korach, and on Parshas Beshalach, at the end of chapter 24: "Just as the sheep," etc.,

"so Israel, even though they sin," etc.; see there. And this is "like a lost sheep." And one must search in the place where it was lost, that he examine his deeds; and this is "And you shall seek from there," and "he will return to Havayah, and He will have mercy on him,"

(and from this he will come to the level of Shema: sham [and] ayin. And also the level of wilderness mentioned above will be elevated, to become "and your speech (midbarech) is lovely," as is explained in the discourse beginning "In the wilderness of Sinai, in the Tent of Meeting": that through teshuvah (return) one comes to the level of a wilderness "where no man dwelt," which is above the rank of man, and is called "the great and awesome wilderness").

But a person who does not feel the compassion in his soul, this is because he has been blemished so much that he has been separated and cut off from his root

(and kares corresponds to the level of Keser (the Crown), as is written in Me'orei Or, the letter kaf, section 15); and from this, on the contrary, let him arouse upon himself even greater mercy, and through this there is hope.

And this is "who feeds among the roses," the level of the Thirteen Attributes. A further explanation of "among the roses": in the manner of "If your sins be like scarlet," from the level of red, "they shall become white as snow,"

like the rose, which is turned from a red hue to a white hue through fire. And see what is written on the matter of fire in the discourse beginning "And it shall be for you as tzitzis," and in Parshas Behar on the verse "When you come," etc., "the land shall rest," etc. And through this, "Havayah will make His face shine."

It may also be said that shoshanim alludes to the level of "a red strap on a white horse"; and this too is the matter of the strip of scarlet wool, etc.;

and this is the matter of the white garments and the golden garments, as is written in the Raaya Mehemna, Parshas Pinchas (folio 255b). And see what is written in the discourse beginning "For the conductor, on the sheminis"; and similar is what is written of David, "ruddy, with beautiful eyes"; and see what is written in the explanation on the verse "And all your children." (3)

Furthermore, there must be what is written, "I held him and would not let him go," etc. For "she'a-havah nafshi," with a kamatz, expresses "already," in the manner of "it has already (kevar) been for ages"; for Israel arose in the primordial Thought.

And this is "And I was among the exiles by the river Kevar." And see on the matter of Kevar in Bereshis Rabbah, chapter 16, and in the Zohar, Bereshis (folio 6b),

and in the Mikdash Melech and the Ramaz there, and in the Zohar, Part III, Pinchas (folio 247a); and see what is written in Torah Ohr, in the discourse beginning "And these are the ordinances," regarding "If you acquire a Hebrew servant."

And after he finds the revelation of this love, there must be "I held him," etc., and to bring him "into my mother's house," this is the Written Torah; see the Zohar, Part II, Vayakhel (folio 200).

And "the chamber of the one who conceived me," this is the Oral Torah. And see what is written in the discourse beginning "See, I…," regarding "and a lamp is lit above his head, and they teach him," etc.; and see what is written in the discourse beginning "And you shall make holy garments for Aharon your brother."

And this is the matter of "who feeds among the roses (shoshanim)": those who study (sheshonim) the laws. Israel sustain and are sustained; see what is written on the meaning of "my companion" in the discourse beginning "I am asleep," and on the meaning of "Come, eat of my bread" in the discourse beginning "My dove, in the clefts."

And on the matter of the two vessels, Torah and Chesed (kindness), see what is written in the explanation on the verse "I am Havayah your G-d" of the section of tzitzis, at its end.

LIKKUTEI TORAH • PARSHAS RE'EH • MAAMAR 11

אני לדודי ודודי לי הרועה בשושנים

I am my Beloved's and my Beloved is mine, who grazes among the roses

"I am my Beloved's and my Beloved is mine, who grazes among the roses." Now, a rose has thirteen leaves, corresponding to the Thirteen Attributes of Mercy (yud-gimmel mechilin derachamei) in the verse "Who is a G-d like You" and in the verse "G-d, merciful," etc., 1

for from there is the source of teshuvah (return), so that [He] be "bearing iniquity," etc. And it is they that are revealed on Rosh Chodesh Elul, for then it is the level of a time of favor (eis ratzon).

For from Rosh Chodesh Elul until after Yom Kippur are the forty days when Moshe our teacher, peace be upon him, went up on high to receive the latter Tablets; and "just as the first days were with favor," etc. And this is [the meaning of] what is written, "who grazes among the roses," next to "I am my Beloved's and my Beloved is mine," which [form] the initials of Elul.

Now we need to understand what the matter of the Thirteen Attributes of Mercy in the month of Elul is. Granted, in the Ten Days of Teshuvah it makes sense, since they are days of pardon and forgiveness, and that is why in the Ten Days of Teshuvah we say "And Havayah passed," etc. 2

The matter is that teshuvah (return) is not for sins specifically, for one must be in teshuvah all his days; rather, the level of teshuvah is that one returns from his former way, as it is said, "And bring us back in complete teshuvah before You," etc.

And the explanation of the matter: in the words of our Sages, of blessed memory (at the end of the first chapter of Kiddushin), there are two opinions. One says study is greater, and one says action is greater; and they took a vote and concluded: study is greater, for it brings to action.

To understand their dispute, and on what they differ, we must first preface by understanding what is written, "The heavens and the earth I fill." But is it not written, "The whole earth is full of His glory," where the heavens are not mentioned? Also, there it says "I fill," while here it is written "His glory."

But it is known that there is the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin). The meaning of the light that fills all worlds is the level of the radiance of G-dliness that is drawn into the created beings to give them life, from the Ten Utterances: "Let there be light," etc.,

"By the word of Havayah," etc. It is enclothed in their inner dimension (pnimiyus) and their very innermost core, being drawn within them to be life-force for them; and it divides into portions, so as to give life to each one "according to its own measure."

By way of analogy, in physical things, among the inanimate, the vegetative, the animal and the speaking: the inanimate, although it too came into being from the Ten Utterances, and G-dly life-force is drawn into it too, from that same utterance, 3

just as G-dly life-force is drawn into the vegetative and the animal, nevertheless its life-force is contracted, very slight. The vegetative has more life-force in it, the animal more even than the vegetative, and the speaking more, etc.

In proportion to this, in the spiritual worlds too there is a division into many levels, and to each of them is drawn a life-force that is different from, and distinct from, the life-force drawn to another. This is from the attribute of His Malchus (sovereignty), may He be blessed, which is what is called the light that fills all worlds (memalei kol almin), which is enclothed in the very innermost core of the worlds.

But the level of the light that encompasses all worlds (sovev kol almin) is the level of a flow and radiance of G-dliness that is not drawn down and enclothed within the worlds in a manner of revelation, so as to be grasped by their comprehension;

rather, it is in the manner of an encompassing [light] (makif) over them from above. Therefore it is called the light that encompasses all worlds, for it encompasses them all equally; there is no division in it, since it is not enclothed in a manner of revelation in comprehension, such that one could say that to this one it shines and is revealed in this way and to that one in that way, etc.

Therefore it is "equal and makes equal," etc. And it is of this that it is said, "The heavens and the earth I fill": that is, the level of the light that encompasses all worlds (sovev kol almin), for "there is no place empty of Him." And what is written, 4

"The whole earth is full of His glory" is the level of the light that fills all worlds (memalei kol almin), which is called "glory." Now, our Sages, of blessed memory, said, "There is no glory but Torah" (and see what is written on the verse "For over all the glory shall be a canopy").

That is because "the Torah issues from Chochmah (wisdom)," for from Chochmah are drawn the thirty-two paths. And as in the analogy of a path and a trail, which is made for passing

along it from place to place, so from the level of the supernal Chochmah the flow is drawn in a manner of division, to be the light that fills all worlds, until it is drawn into actual physicality, in the particulars of the Torah's laws, valid and invalid, etc.,

which concern physical matters, terumos and tithes, etc., as is known. But through the mitzvos there is drawn a revelation of light from the level of the light that encompasses all worlds, which is the level of the encompassing [light] (makif).

The matter is this: it is known that the Torah becomes food for the G-dly soul, as it is written, "And Your Torah is within my innards." This is like, by way of analogy, 5

food, which enters into the very innermost part of a person and becomes life-force within him. So too, through the Torah there is drawn a revelation of the radiance of Chochmah (wisdom), to be truly grasped in comprehension: "And I have put My words in your mouth."

That is, from the level of the light that fills all worlds (memalei kol almin), which is enclothed in the worlds in a truly inward manner. But the mitzvos become garments for the G-dly soul; this is

like, by way of analogy, a garment, which is on a person's body from above and does not enter within him. So too, the flow drawn down through the mitzvos is in a manner of an encompassing [light] (makif), because it is from the level of the light that encompasses all worlds (sovev kol almin),

which is above comprehension. Therefore garments are by their nature more precious than food, since in their root they are loftier. [And see what is written about this in the discourse beginning "A psalm, a song of the dedication of the House," on the matter of three levels: food, garment, house.]

And this is [the meaning of] what is written regarding the mitzvos: "Because you did not serve," etc., "more than an abundance of everything." The meaning is that "an abundance of everything" (rov kol) is the level of Gan Eden [see what is written in the discourse beginning "And you shall command"], the comprehension of G-dliness. 6

For the mitzvos are higher, since they are from the level of encompassing [lights] (makifim), which are above Gan Eden, which is comprehension in an inward manner. It is on this account that the one who said that action is greater than study said so.

Yet even so, they took a vote and concluded: study is greater, for it brings to action. The explanation is that there cannot be an arousal of the drawing down of the light that encompasses all worlds (sovev kol almin) through the practical mitzvos,

which are of physical things (tzitzis of wool, charity with physical money), except through the Torah, which is the intermediary that joins them; just as, by way of analogy, in a person, speech is the intermediary that joins and brings the concealment of thought out into revelation, etc.

2. Now, it is written, "Today, to do them." Today specifically, for this world is what is called the world 7
of action, and [in it] one can do teshuvah (return); which is not so in the World to Come:

there, as he is, so he will remain, for he has no power to change himself from what he is, unless the soiled garments are removed from him by means of the hollow of the sling (kaf hakela), etc.;

but he himself cannot. The reason is that of the World to Come they said, "They sit and delight," which is because they grasp G-dliness in a manner of actual comprehension and revelation. If so, it is from the level of the light that fills all worlds (memalei kol almin), which is enclothed in a manner of revelation; and the light that fills all worlds is in a manner of division, as mentioned above.

Therefore, if he is at this level, he cannot be transformed into another level, since they are divided 8
and separate from one another, and each and every one comes to its own place.

But in this world there is the level of the radiance of the light that encompasses all worlds (sovev kol almin). And although it is in a manner of concealment, so that they do not grasp it, nevertheless it acts here. And because it is the level of the light that encompasses all worlds, which is "equal and makes equal,"

and "If you are righteous, what do you give Him?" etc., therefore one can do teshuvah (return): though he is now a completely wicked person and is at the very lowest, he can be transformed into a completely righteous person by virtue of the radiance of the encompassing [light], etc.,

as is explained at length elsewhere, on the verse "Command the children of Israel and say to them: My offering, My bread," etc.; see there. And this is [the meaning of] what our Sages, of blessed memory, said: "Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come."

For the life of the World to Come is only from the level of the light that fills all worlds (memalei kol almin), which is through restraints (gevuros) and contractions (tzimtzumim): "with the yud the World to Come was created," etc. But in Torah and good deeds in this world it is from the level of the light that encompasses all worlds.

And this is the main intent of the descent of the soul to be enclothed in the material body: because 9
in this world there is the radiance of the light that encompasses all worlds (sovev kol almin), by which it can refine and transform from evil to good, etc.

And in proportion to this, a person is given the years of his life by number and measure: to one seventy years and to another eighty, etc.; that is, according to the number of what he needs to refine and transform from evil to good, etc.,

for each day he refines and transforms one portion, until in the years of his life what he needed to refine is completed, for the sake of which the soul descended to this world.

3. But if he caused a blemish through some sin, in that he brought down and drew life-force to the sitra achra (the other side), so that he did not refine and transform, as mentioned above, all that he needed to: for this is the matter of teshuvah (return), "And bring us back in complete teshuvah before You." 10

Now, although our Sages, of blessed memory, said, "He does not move from there until he is forgiven," nevertheless, even though he is forgiven, the lack remains in its place: that he did not complete the drawing down that he would have drawn, etc.

But this is the matter of the teshuvah that we ask for, "And bring us back in complete teshuvah before You (lefanecha)": the meaning is, to Your inner dimension (pnimiyus), which is higher even than the level of the light that encompasses all worlds (sovev kol almin); for it is called encompassing and surrounding only in relation to the worlds,

but His Essence and Being, may He be blessed, is higher even than this. And through teshuvah, by which he will draw down a new light through the revelation of His Essence, may He be blessed, he will fill all the blemishes and lacks, etc.

But how can a person arouse so high above, in His Essence, may He be blessed, to draw down a new light from Him? But for this he asks, "And bring us back in teshuvah," etc.,

"Bring us back to You": that is to say, You will pour out upon us a spirit from on high and bestow upon us great mercy from the source of mercy, from the level of the Thirteen Attributes (yud-gimmel mechilin), "Who is a G-d like You, Who bears iniquity," etc.,

so that we will be able to do teshuvah. And this is the matter of the radiance of the Thirteen Attributes of Mercy in the month of Elul: it is a preparation, so that they will be able to do teshuvah, so as to be "I am my Beloved's," etc.

And although throughout the year we say the Thirteen Attributes of Mercy, "Havayah, Havayah, G-d, merciful," etc., they are only the compassion for the life of the body alone;

but the Thirteen Attributes of Mercy that shine in the month of Elul are the mercy for the life of the soul, to arouse it to teshuvah. And this is [the meaning of] what is written, "who grazes among the roses": the meaning is, the Shepherd who provides for Israel, so that they are able to do teshuvah, pastures and provides for them with the roses. For

throughout the year we say in the Shema, "And I will give herbage in your field for your cattle." The meaning: "your cattle" is the animal soul and the intellectual soul; in order that they too will agree, so that there will be "You shall love Havayah," etc.,

they instituted saying first, before the prayer, the blessing of Yotzer, the two [blessings] before it, and "And the Ofanim and the Chayos," etc., and Pesukei deZimra (the Verses of Praise), which are the level of lengthy contemplation of the greatness of G-d, may He be blessed, until even the animal soul and the intellectual [soul] agree that "to Him it is fitting," etc.

But for the arousal of love in the G-dly soul itself there is no need for so much contemplation, for "The soul of man is the lamp of Havayah": so is it implanted in all the souls of Israel, in their innate nature, from their source, that their desire and longing is to be included in the light of G-d and to cleave to Him. And this is [the meaning of] what is written, "And I will give herbage in your field for your cattle."

The meaning: "herbage" is the angels, the emissaries of the flow, in whom and through whom the flow is drawn from above, so that he will have strength and might to transform the animal soul, as is written in the Zohar, Parshas Bereishis (folio 18b),

on the verse "He causes grass to sprout for the cattle": "a thousand mountains," etc., "and herbage for the service of man," etc. [And see what is written in the discourse beginning "When you go out" on the matter of the two [blessings] before the Shema.] And all this is specifically throughout the year;

but in the month of Elul it is written, "who grazes among the roses," which are the level of the Thirteen Attributes of Mercy that shine and are revealed in the month of Elul, so that they do teshuvah, so that all the lacks will be filled.

[This drawing down of "roses" is needed also for the G-dly soul itself. For although it is so implanted in every soul, etc., as mentioned above, the matter is that there is an elevation of mayin nukvin (feminine waters) that comes from the very essence of the soul, by its nature and of itself;

but to come to the level of the elevation of mayin nukvin of the level of teshuvah, which is "with greater strength," beyond what the soul is able to bear, for this there must be a drawing down from above, specifically.

This will be understood from what is written elsewhere on the verse "Like the fragrance of a field which Havayah has blessed": that is, for there to be "the fragrance of his traitors (bogdav)," which is the level of teshuvah, for this there must be "which Havayah has blessed,"

which is help from above, etc.; see there. And this is the matter of "Bring us back to You," etc.; and of this drawing down from above it is said, "who grazes among the roses."]

Now, our Sages, of blessed memory, said: "Do not read shoshanim (roses) but sheshonim (who study)." The meaning: sheshonim is the level of Torah, from the expression "reads and studies," etc. 11

The matter is that teshuvah (return) must fill all the lacks: both the lack made by the absence of the mitzvos, which withholds and diminishes the revelation

of the light that encompasses all worlds (sovev kol almin), which is drawn through the mitzvos, and the lack made through [neglect of] the Torah, which is the source of the level of the light that fills all worlds (memalei kol almin). And this is [the meaning of] what is said, "And bring us back in complete teshuvah before You": complete, specifically, etc.

And this is [the meaning of] what is written, "who grazes among the roses": included in it are the two levels. "Rose" in its plain sense is the arousal of the Thirteen Attributes of Mercy, which are from the level of the light that encompasses all worlds; and sheshonim is from the level of the light that fills all worlds, etc.

And this is the matter of Simchas Torah, which comes after Rosh HaShanah and Yom Kippur: it is the level of a drawing down of the joy of a mitzvah upon the year as a whole. 12

For since throughout the year one causes a lack and a blemish in the radiance of the light that encompasses all worlds (sovev kol almin), by not fulfilling the mitzvos as they should be fulfilled, when the filling of the lack is drawn down on Rosh HaShanah and Yom Kippur, then there comes about the level of the joy of a mitzvah, etc.

[The matter of shoshanim (roses) and sheshonim (who study) will be understood further, along the lines of what has been explained in the discourse beginning "And you shall eat and be satisfied, and you shall bless," on the matter of mentioning the covenant and the Torah in the blessing for the land,

and that one must put the covenant before the Torah, for this was given with three covenants and that was given with thirteen covenants; and it is explained there that the thirteen covenants are the Thirteen Attributes of Mercy.

And their drawing down is through the Torah, etc. And this is also [the meaning of] what is written, 13
"And Havayah your G-d will circumcise your heart and the heart of your offspring," in which there are the initials of Elul.

That is, to come to the level of the inner dimension (pnimiyus) of the heart, as is explained in Iggeres HaKodesh, in the discourse beginning "Israel will be redeemed only through charity." And this drawing down is from the level of the thirteen covenants, which are the Thirteen Attributes of Mercy.

But this drawing down is through the Torah; and this is the matter of shoshanim (roses) and sheshonim, those who study the laws. And also, the thirteen principles (middos) by which the Torah is expounded are from the level of the Thirteen Attributes (middos) of Mercy;

therefore the Gemara mentions, "and the Merciful One said." That is, in them and through them is the drawing down from the Written Torah, which is the supernal Chochmah (wisdom), to the Oral Torah, which is the lower Chochmah (Chochmah Tata'ah). And this is "And you shall honor the face of the elder": "this is one who has acquired wisdom," for they are the thirteen tikkunim of the beard (tikkunei dikna).

LIKKUTEI TORAH • PARSHAS RE'EH • MAAMAR 12

ביאור ע"פ אני לדודי

An explanation on the verse "I am my Beloved's"

◇

An explanation on the verse "I am my Beloved's." 1

An explanation of the matter of the saying of our Sages, of blessed memory: "Is study greater, or is action greater?" And they took a vote and concluded: "Study is greater, for it brings to action." 2

Now, the practical performance of the mitzvos consists of refinements (birurim) of nogah, in which good and evil are mixed. For example, eating: there is the eating of "a glutton and a drunkard," and there is eating that is of a mitzvah, such as the eating of holy offerings (kodashim),

and like the Shabbos meal. And the mitzvos are refinements: to refine that which is a physical thing, so that it be in a state of self-nullification (bittul). For the shattering was in the Name Sag (63): "All of it has turned back (sag), together," etc.;

and it became the Name Ban (52), which fell in the shattering to become a yesh (something) and a davar (a thing), until it became the physical world. And the refinement is through the Name Mah (45), the level of bittul.

Now, Beriah, Yetzirah and Asiyah are before the rectification (tikkun), whereas the World of Atzilus (Emanation) is after the rectification, for it has already been rectified in the state of bittul: "He and His life-forces 3

are one." [This is] as is known from the matter of prayer: up to Baruch She'amar is the World of Asiyah (Action), for prayer too is a refinement, since "moving one's lips counts as an act," etc.; and Beriah, Yetzirah and Asiyah require rectification.

Therefore the soul needs no rectification for itself, for the soul is from the World of Atzilus, which is after the rectification. And even a soul of Beriah, Yetzirah and Asiyah is the Atzilus of Beriah, Yetzirah and Asiyah, for according to one view the vessels of Atzilus are vested in Beriah, Yetzirah and Asiyah.

This is why they said, "Action is greater": for after the refinement, the Name Ban will be greater than the Name Mah: "A woman of valor is the crown of her husband."

But in another respect, study is greater, for it is the level of Mah, which refines; for study is to explain the mitzvah, how the sukkah and the esrog are to be, etc.: "In Chochmah (wisdom) they are refined." And also, according to the Kabbalah,

action is greater, for it is from the level of Keser (the Crown), from the term koteres, which is the level of will (ratzon) that is above Chochmah, which is the Torah;

and it is in the manner of an encompassing [light] (makif), while Chochmah is inner. Despite all this, in one respect Chochmah is superior: for from Keser nothing descends but the aspect of its outer dimension (chitzoniyus), as is known, whereas Chochmah is [there] in its inner dimension (pnimiyus), etc.; as is explained at length elsewhere, in the explanation on "Go forth and see."

4 And afterwards they took a vote and concluded: "Study is greater, for it brings to action." For although Chochmah (wisdom) is lights and vessels, and Keser (the Crown) is above Chochmah, nevertheless the very coming into being of the action, so that the mitzvos be on the level of Keser and makif, is through the Torah;

for it is [the Torah] that draws the Infinite Light (Or Ein Sof), blessed be He, down to the level of action, so that the performance of the mitzvos be on the level of Keser, etc. [And see what is written in the explanation on "I shall be sanctified among the children of Israel," at the end of the discourse, and in the explanation on "Who has counted," etc., "the fourth part of Israel"; see there.]

5 With this, the two verses that at first glance seem to contradict each other will be reconciled. One verse says, "The heavens and the earth I fill," which implies "I" literally, His being and essence, like a person who says of himself "I," etc.

And another verse says, "The whole earth is full of His glory," and its Targum is "the radiance of His glory," etc., and not His essence, etc. And the difference is this: "I fill" is in the aspect of the mitzvos, which are on the level of the light that encompasses all worlds (sovev kol almin), Keser (the Crown) and makif.

This is why heaven and earth are equal with respect to this level. [And see what is written in Parshas Eikev, at the end of the discourse beginning "And you shall eat and be satisfied, and bless."] And the verse that says, "The whole earth is full of His glory," is in the aspect of the Torah, Chochmah (wisdom), for "the Torah comes forth from Chochmah," etc.

6 Now, there are two kinds of encompassing [lights] (makifim): the returning makif (makif hachozer), which is a particular makif, and the direct makif (makif hayashar), which is a general makif, encompassing from head to foot, etc.

Now, the returning makif, which is the matter of the mitzvos, is the light that is drawn down and spreads into the vessel; but because the vessel cannot contain and bear the light, it turns back and goes outside and becomes an encompassing light over the vessel.

This is the matter of hair, which is the surplus of the intellect (mochin). And the hairs are in the category of garments, which are the mitzvos, for the mitzvos are garments, as is known.

But the general makif is the makif that, because of the greatness of its light, cannot enter the vessel at all. This is the matter of the joy of a mitzvah, for joy is in the category of makif,

which is in one equal measure from head to foot, all on one level, and is not divided into particulars according to the particular aspect,

as is the case with garments, where it is clothed in each aspect according to what that aspect is; which is not so with the general makif, as mentioned above. [And see what is written on the matter of the joy of a mitzvah on the verse "Binding his foal to the vine," and in the explanation on "Go forth and see" mentioned above.]

Now, this is why it is said, "Today, to do them": for specifically in this world is the resting of the 7
makif, which is in concealment, etc. [as is explained on this

on the verse "Command the children of Israel and say to them: My offering, My bread"]. And through the performance of the mitzvos one draws, from the level of Keser Elyon (the Supernal Crown), the level of makif, as mentioned above; whereas in the World to Come it is the level of revelation,

and there one must go from level to level, and first one must descend to Gehinnom, etc. And this is the purpose of the descent of the souls into this world: a descent for the sake of an ascent,

that is, the matter of refinements (birurim): to refine, so that everything be in the state of bittul, through drawing down inner [light] and makifim. And all "the days of our years, in them seventy years," were given to man

only for this, as mentioned above. And the soul needs no rectification for itself, and needs no drawing down, nor to pray at all;

for "to what are the righteous compared before the Shechinah (Divine Presence)? To a candle before a torch," which vanishes of itself; and "a son is his father's leg," etc.

Rather, the main purpose of the soul's descent is to transform the intellectual soul that is within the animal soul, through the drawings-down of the Torah and the mitzvos, which are inner [lights] and makifim, as mentioned above. [And see what is written on the verse "When you go out," etc.,

regarding "And Havayah your G-d will deliver him into your hand," that is, through Torah and mitzvos, for it is specifically through them that the refinement of the animal soul is completed; see there for the reason. And see what is written on this also on the verse "Moshe would speak," regarding "For Havayah your G-d is a consuming fire."]

2. But one who has sinned and caused a blemish must do teshuvah (return), to draw down from above to fill in the lack and the blemish. This is as it is written, "From the depths I have called You, Havayah." The Name Havayah is the World of Atzilus (Emanation) as a whole: the yud is Chochmah (wisdom), etc.; 8

and "I have called You" means the drawing down of another Havayah, anew: lights in vessels. For the drawings-down of the lights that had already been drawn into the vessels were blemished, as is known,

and one must draw down lights anew. And this drawing down is "from the depths": from the ten depths that are in the Ten Days of Teshuvah, the depth of darkness (umka dachashucha): "He made darkness His hiding place."

And this is "Return us to You": the source of all. As is known, from the Infinite One (Ein Sof), blessed be He, there came about a tzimtzum (contraction) and an empty place and a void, and afterwards a kav (line of light) and a thread was drawn; and from this line all the circles and makifim are drawn, as is written in Etz Chaim, in Sha'ar HaIgulim VeYosher (the Gate of Circles and Straightness). And the beginning of this line

is the level of the Malchus (sovereignty) of Adam Kadmon. There is "the depth of all," and from there the Thirteen Attributes of Mercy were drawn. And this is the level of teshuvah: "In the place where baalei teshuvah stand," etc., "for they draw it with greater force": "to You," truly.

But that this power, "with greater force," etc., be in the soul comes through the Thirteen Attributes of Mercy that are from Rosh Chodesh Elul, about which it is said, "And I stood on the mountain," etc.,

"like the first days": these are the days of old (yemei kedem). As is known, there are "days of the world" (yemei olam) and "days of old" (yemei kedem), "years of the world" (shnos olam) and "ancient years" (shanim kadmoniyos). The days of old are from the depth of darkness, the Malchus of Adam Kadmon. [And see,

on the matter of the days of old, the Idra of Naso, folio 134[b], and folio 138b. And see what is written in the explanation on the verse "But He was not willing," in Parshas

Ki Seitzei, and in Parshas Vayikra, in the explanation on the verse "And He called to Moshe," on the matter of "He made darkness His hiding place."] And from there it is drawn down to become makifim. Of this it is said, "I am my Beloved's, and His desire is upon me (alai)": for it is not written "and His desire is toward me (elai),"

but "upon me," meaning from above: the level of makif. [And see what is written in the explanation on the verse "For on this day He shall atone," regarding the white garments of the Kohen Gadol on Yom Kippur. And see further, on the matter of "and His desire is upon me," in the Idra of Naso (132b): "What brought it about that 'I am my Beloved's'? Because 'His desire is upon me.'"

However, in the Zohar, Parshas Lech Lecha (88b), it explains: "I am my Beloved's" first, and afterwards "and His desire is upon me." And so the explanation in the Idra Zuta (288a) implies.

These are the two levels of the Thirteen Attributes of Mercy, of Elul and of Yom Kippur. Of the Thirteen Attributes of Mercy of Elul, which are a drawing down so that there come to be an arousal from below, of these they said, "What brought it about that 'I am my Beloved's'? Because 'His desire is upon me.'"

And of the Thirteen Attributes of Mercy of the Ten Days of Teshuvah and Yom Kippur, which are the pardon and forgiveness of sins through teshuvah, of these they said: through "I am my Beloved's" first, through this "His desire is upon me," etc. And see what is written on the matter of the two levels of the Thirteen Attributes, of Elul and of Yom Kippur, in the discourse beginning "And I will make … of kadkod," and in other places.]

And this is "He who shepherds among the roses": the thirteen petals that surround the rose. These are the thirteen attributes that Michah spoke, which are in Atik, and they are above the thirteen that Moshe spoke; as is explained elsewhere, Moshe drew [them] down below, into Z'eir Anpin (the emotive attributes), as is written in the Idra (138a). That is,

because the Thirteen Attributes of Moshe are for the life of this world, which Moshe needed for this, since the Holy One, blessed be He, had said to Moshe, "And now, leave Me alone," etc. And of this it is said of Moshe, "He bowed to the ground and prostrated himself," for prostration is a drawing down that he drew below, etc.;

but the Thirteen Attributes that Michah spoke are the Thirteen Attributes of Arich Anpin, which are for the life of the souls, which is the life of G-dliness; as is written in the holy Zohar there (133b):

"There is an inner Chesed (kindness) and there is an outer Chesed," etc., "a Chesed that is called chesed olam (eternal Chesed)," etc., which is of Z'eir Anpin, as it is written, "I said: the world (olam) shall be built with Chesed."

"And this Chesed of Atik," etc., "was not said of the life of the body, but of the life of the soul." (And see in the Zohar, Beha'alos'cha, at the end of 152a.)

And this is "He who shepherds among the roses": a shepherd, one who feeds and sustains. For all year round He shepherds Israel with the level of grass, as it is written, "And I will give grass in your field for your cattle," and "grass for the service of man."

That is, Israel's receiving the level of love and awe is through angels, in the blessing Yotzer Or: "They are all beloved," etc.,

"and the Ofanim," etc. (And see the Zohar, Bereishis, folio 18b: "'Grass': these are the Ofanim and Chayos," etc.; see there.)

And through this they also receive the stirring of love and awe, or the rectification of the holiness that is above: the soul below receives it too; and this means the animal soul.

For the G-dly soul needs no rectification for itself, since the soul in each world is higher than the level of the angels in that world;

for the soul is from the inner dimension (pnimiyus) of the world, and the angels are from the outer dimension (chitzoniyus). But the animal soul is drawn from the inner dimension of the Ofanim [whereas from the dregs of the Ofanim the outer flow is drawn].

And the animal soul too must consent to this. This is through the drawing down from the level of the Ofanim and Chayos, which are its root and source, for the severities (dinim) are sweetened only in their root; as is explained on this on the verse "When you go out," mentioned above.

This is why the Men of the Great Assembly instituted for us to say every day "And the Ofanim and Chayos," etc., in the blessing Yotzer Or, before "Hear, O Israel." 9

"Israel" is the G-dly soul, and of it is said, "with all your heart": with both your inclinations; "and with all your soul": even with the animal soul.

And this is through "And I will give grass in your field": the "field" is the field of holy apples, so that it be "for your cattle." And afterwards, "and you shall eat and be satisfied," which is the matter of "I have eaten my honeycomb with my honey," etc. And this is all year round.

But on Rosh Chodesh Elul it is "He who shepherds among the roses," the thirteen petals that surround the rose. [And this is close to what was explained in Parshas Eikev, on the verse "And you shall eat and be satisfied, and bless," on the matter of

"For not by bread alone does man live," which is the level of bread from the earth, and likewise the level of grass, the food of the animal soul;

"but by everything that comes forth from the mouth of Havayah does man live": that is, the level of bread from heaven, which is drawn from the level of dew, the crystalline dew (tala dibedolcha) that is in Mocha Stima'ah (the hidden brain),

which is the source of the Thirteen Attributes of Mercy; as is written there, in the discourse beginning "And He fed you the manna," etc.; see there. And in the same way is the difference between the level of "And I will give" and the level of "He who shepherds among the roses."

And in the Zohar, Parshas Yisro (81b): "What is 'that which comes forth from the mouth of Havayah'? This is the sound of the shofar," etc. "On this sound of the shofar everything depends."

This is because through the shofar comes the revelation of the Thirteen Attributes of Mercy, and through it, too, the building of Malchus (sovereignty) is drawn down, which is "the mouth of Havayah";

and therefore the shofar is called the "coming forth" and the source of "the mouth of Havayah."] For from Rosh Chodesh Elul until Yom Kippur are forty days, and on Yom Kippur the latter Tablets were given, the general and collective expression of all the 613 mitzvos; and they are the filling of all the lacks and blemishes, through drawing down inner [lights] and makifim anew.

And in the Zohar, Parshas Shemos (20b), it is stated: "Another explanation: 'among the roses (shoshanim)': among those who study (sheshonim) Torah." For through the Torah the general, direct makif is drawn, which encompasses in one equal measure.

And this is the matter of Simchas Torah: the joy of the whole year in Torah and mitzvos is included in one day, which is the general and collective expression of the whole year. And this makif is drawn through the Torah, even though it is the level of the inner dimension (pnimiyus).

And this is the matter of "Torah study is greater, for it brings to action." And as is known, the Infinite One (Ein Sof), blessed be He, Himself was not drawn down at all; rather, there is an interruption: the tzimtzum (contraction), and an empty place and a void;

only the kav (line of light) and thread was drawn after the tzimtzum, and it is the level of the inner; and afterwards all the makifim were drawn from it. And as is known, makifim cannot become inner;

only the inner of a higher [level] becomes makif for a lower one; and so, from the inner of the higher, which is the line and thread, all the makifim came to be, etc. [And see what is written at the end of the discourse beginning "And Moshe assembled," and in the discourse beginning "Sarai your wife."

And see what is written further on the matter of Torah in the discourse beginning "And [G-d] spoke," of the Ten Commandments; and on the verse "On the eighth day, an assembly," on the matter of "Study is greater, for it brings to action." And see what is written regarding the mention of the Torah in the blessing for the land, how through this there is drawn, from the level of dew and manna, into the blessing for the land, etc.; see there.] 10

LIKKUTEI TORAH • PARSHAS KI SEITZEI • MAAMAR 1

כי תצא למלחמה על אויביך ונתנו ה' אלהיך...

When You Go Out to War against Your Enemies

◇

"When you go out to war against your enemies, and Havayah your G-d delivers him into your hand, and you take his captives captive," etc. Now, it is stated in the Zohar: "The time of prayer is the time of battle." And it is written, "which I took from the hand of the Amorite with my sword and with my bow," and Targum Onkelos renders: "with my prayer and with my supplication." 1

To understand what the battle in prayer is, and also why we pray every day: our Sages, of blessed memory, said, "The prayers were instituted to correspond to the daily offerings (temidin)." 2

The explanation is as it is written, "My offering, My bread for My fires": in the time of the Holy Temple they would offer the sacrifice as a burnt-offering upon the altar, from a species of animal, so that fire would descend from heaven and consume the burnt-offering.

For the life-force of the animal soul has its basis in the element of fire. For the four levels of inanimate, vegetative, animal and speaking correspond to the four elements of fire, air, water and earth: fire is the level of the soul of the animal (nefesh hachai), and air (ruach) is the level of the speaking [being],

as it is written, "And man became a living soul," and Targum Onkelos renders it "a speaking spirit." And when fire would descend from heaven, the fire below would be absorbed into the fire above. And the fire above is also of the level of the domestic animal and the wild beast (behemah vechayah), whose root is in the supernal Chariot: "the face of a lion, the face of an ox," etc.

This is [the meaning of] "the lion that consumes the offerings," etc. And from the time the Holy Temple was destroyed, the Men of the Great Assembly instituted prayer, so that each person would offer his animal soul, to raise it up and bind it to its root, 3

for it too is from the element of fire, and the source from which it was hewn and its foundation are "in the holy mountains": the supernal Chariot, "the face of a lion, the face of an ox," etc.

Only, after the descent, the chaining down and the enclothing in the seventy princes, the dregs of the Ofanim, there issued the pleasures of this world and the power of desire, which is also a kind of heat of fire; and the evil inclination, too, is a strange fire burning.

So one must raise the animal soul to its root, the fire above, and [for it] to be absorbed into the supernal Chariot, the level of "fire that consumes fire," to consume and burn up the power of desire and the fire below in the pleasures of people in this world, so as not to pursue them

except with coolness; and to turn [it] from one extreme to its opposite, so that the power of desire become fiery flashes of flame, to cleave to the living G-d. (See what is written about this in the discourse beginning "In the portion of the libations," in Parshas Shelach.)

Now, every day a person's inclination overpowers him, and so every day one must draw down the fire above.

For it is written, "Days were fashioned": there is a number and a fixed measure to the years of a person's life, "The days of our years are seventy years," etc.

And they were not given for the G-dly soul within him, for the soul (neshamah) needs no rectification for itself, since it is eternal and is not clothed in time;

rather, it is united with the source from which it was hewn, in the Infinite Light (Or Ein Sof), blessed be He, as it is written (I Chronicles, chapter 4, [verse] 23), "With the King, in His work, they dwelt there"; and see [Midrash] Rabbah on Bereishis, section 8, and Midrash Ruth, chapter 2;

for it was not taken from the level of the face of a lion and an ox, etc., like the animal soul in a person, but from the level of "and upon the likeness of the throne, a likeness like the appearance of a man," etc.

And "the spirit of man is that which goes upward," etc., "and the spirit of the beast goes down below to the earth," for it is from the level of the supernal earth, as it is written, "and the earth is My footstool"

(see what is written in the discourse beginning "And you shall count for yourselves," on the subject of the Omer of barley, which is animal food; and see [Midrash] Rabbah at the end of Parshas Ha'azinu, and on Bereishis, section 14),

whereas the spirit of man is of the level of "higher and higher," and "one higher than the high," etc. And see what is written on the subject of "and the spirit shall return" in the discourse beginning "Give ear, O heavens."

Rather, the number of a person's [days of] life is given for his animal soul to be clothed in it, and his years are allotted to him by a number that His wisdom, blessed be He, has measured,

according to what he is able to bear in his soul, to raise up from it so many powers and sparks that fell there in the breaking of the vessels; and each day a new spark and power is raised up. (See what is written about this in Parshas Bechukosai, in the discourse beginning "It is explained in Etz Chaim.")

2. Now, in order that the fire above descend and be drawn down, "it is a mitzvah to bring [fire] from an ordinary [source]," through an arousal from below; 4

that is, through contemplating the source from which it was hewn and its root in the supernal Chariot, from which the power of desire in his animal soul was taken, as mentioned above:

how they are nullified, as a chariot and a throne, before the likeness of a man that is upon the throne, and they quake and tremble with the trembling of the throne, and are aflame and ablaze with flame and blaze of fiery flashes, to be nullified and absorbed into the light of G-d that flows

upon them. And as a matter of course, the light of love will shine also upon the power of desire in his animal soul, which was taken from there, to arouse his heart to be torn away from the physical pleasures in which he is sunk, and to be drawn after its root, to be nullified and absorbed into the light of G-d.

Therefore the Men of the Great Assembly instituted the blessings of the Shema, two before it: the blessing Yotzer Or, where the order of the angels, Seraphim and Chayos is stated and repeated at length, how they are nullified there to His light, blessed be He: "And He forms ministering [angels]," and "whose ministers," etc.

"He forms ministering [angels]": many thousands and myriads of myriads are created every day, and through the intensity of their love, like a burning fire, they expire and are burned up, and are renewed again. "And whose ministers": [those] from the six days of creation, many thousands and myriads of myriads in a single troop, and to His troops there is no number,

as it is written, "Is there any number to His troops?", as the Gemara resolves it. And all of them "extol and sanctify," etc., because of their comprehension: they know and comprehend that their life-force and existence, drawn to them from Him, blessed be He, is from the level of His Name alone,

just as, by way of analogy, a person's name is not at all part of his essence, but only some glimmer and extension from him,

so that another can call him by his name. And it is called "the Infinite Light (Or Ein Sof), blessed be He," meaning only a glimmer from Him, like the light and radiance that spreads from the sun, as explained elsewhere. And they say "Holy," meaning that He is separate from them and is not clothed in them in a revealed way. For

behold, it is written, "Your kingship is a kingship over all worlds": all the life-force that spreads from the Infinite Light, blessed be He, to give life to all created beings, to be [the light that] fills all worlds (memalei kol almin), is not like the soul that gives life to and fills the whole body,

for [the soul] is clothed within it and is affected by what befalls the body. This is not so with Him, blessed be He: "I, Havayah, have not changed," it is written; and "You are He before the world was created, and You are He," etc.

Rather, all the worlds receive their life-force, their flow and their existence only from the level of His sovereignty (Malchus), which is the level of an extension and glimmer from Him outward.

And as in the analogy of "From my flesh I behold G-d": even in man below, the intellect and the 5
emotive attributes (middos) are his essence and being, while the quality of self-elevation in him is

only from him outward: it does not touch his essence, but [serves only] to raise himself above another, and it is the last level and rank in him. So too,

the extension of the level of His sovereignty, blessed be He, is only a radiance and glimmer from Him, blessed be He, to the created beings; and "there is no king without a people."

This is [the meaning of] "Creator of holy beings; may Your Name be praised forever (la'ad), our 6
King." The meaning is that all the praise and acclaim that comes from some comprehension is

only [of] the level of "Your Name," for His Name is called upon the created beings; and it is in the mode of "la'ad," for it is not clothed and revealed in them, but they stand at a distance.

As it is written, "For He commanded and they were created, and He established them forever (la'ad), for all time." And the meaning of "He commanded and they were created" is: as if they had been created of themselves, as a matter of course, from nothing to something, through His command; for His life-force, blessed be He, which gives them life and brings them into being from nothing to something, does not spread and become clothed within them in a revealed way.

For what is written, "and by the breath of His mouth all their host," does not mean that the power of the Actor is actually clothed in what is acted upon, but that it is a power that only flows upon them. (See what is written in the discourse beginning "The voice of my Beloved," and in the discourse beginning "Who can count the dust of Jacob," on the explanation of "and the Sea was upon them, above.")

This is also [the meaning of] "by the breath of His mouth": by way of analogy, the breath that goes out from the mouth outward; even though it goes out from within him, from his inwardness, it seems as if it is a thing separate from his inside, a thing in its own right; and it is not clothed in them,

but [is only] the level of "our King," to be a King whose Name is called upon them. And it is this that we ask be praised (yishtabach), that is, that in this level there be praise and increase in the intensity of light and revelation.

(See what is written at the end of the discourse beginning "On the eighth day he sent the people away.") But the Holy One, blessed be He, in His own Self and His glory, is holy and separate, etc., as mentioned above.

3. Now the angels, because of the great intensity of their comprehension that their flow and life-force are drawn from the level of His Name alone, for He is holy and separate, 7

are therefore in a state of "running and returning" (ratzo vashov): running, in fiery flashes of blazing flame, to be absorbed into His light, blessed be He; and returning, in awe, for out of awe they draw back and recoil

backward, as it is said, "And the people saw, and they trembled and stood at a distance." And they say, "Blessed be the glory of Havayah from His place," that it be blessed and drawn down below as well, in a revealed way,

as it is above. From this the thoughtful person will contemplate, so as also to be in a state of running and returning: with love, longing and desire, to be drawn after his root, to be absorbed into the light of G-d, who is holy and separate, etc.;

and returning, with awe, to accept the yoke of the kingdom of Heaven below, as it is written, "You shall surely set a king over yourself," and as our Sages, of blessed memory, said: "If your heart runs, return to the One"; so that he make a resting-place for His dwelling, and that "Havayah is One" rest below

as above. Along these lines they also instituted Pesukei deZimra (the Verses of Praise), where it is said, "Give thanks to Havayah, call upon His Name," etc., "His majesty is over earth and heaven," etc.,

"Yours, Havayah, is the greatness," etc., "and the host of heaven bow down to You." Only, this is in the levels and ranks of the lower worlds, the levels of the inanimate and the vegetative; and there too there is running and returning.

Therefore there are verses that speak of the love of Him, blessed be He, and some of the awe of Him; and from the two of them the attribute of compassion is born, for there are verses that speak of this, such as "And He, being compassionate," etc.; 8

"You, Havayah, will not withhold Your compassion," etc. These three levels are the levels of Abraham, Isaac and Jacob, and this level of compassion is the attribute of Jacob.

This is [the meaning of] what our Sages, of blessed memory, said: "The prayers were instituted by the Patriarchs." And from this he will come and reach the level, rank and degree of a self-nullification (bittul) greater than this, in the Shema: to be absorbed into the level of the man upon the throne, the inner level. 9

This is "Hear, O Israel": "hear" means understanding. For Havayah, which is the level of His essence and being, so to speak, the level of "and upon the likeness of the throne, a likeness like the appearance of a man," etc.,

is our G-d (Elokeinu), which is the level of "One" (Echad): alef-ches and dalet, and the large dalet, which is the level of "the word of G-d," the general life-force of all the worlds.

For "the world was created with ten utterances," yet it "could have been created with one utterance," and that is the level of one thought, as it is written in the Zohar: "With one thought He created the world," in the manner of what is written, "He looks and gazes to the end of all the generations," and "He calls the generations from the beginning," etc.,

as is explained elsewhere. And the level of thought is the level of speech, since it is the source of the revelation of the worlds. Just as, by way of analogy, in a person there are many thoughts that he thinks that do not come to the point of being revealed in speech, and these are called thoughts;

and there are thoughts that he thinks and ponders, how to bring the words out of his mouth, and this thought is actually included in the level of speech. So too, it is written, "Your thoughts are very deep," which are the level of "hidden thoughts," etc.

(See what is written about this in the discourse beginning "I have come into My garden.") But the thought that is the source and root of the revealed world (alma de'isgalya) is called by, and counted under, the name of speech and revelation; and this is the level of the large dalet of Echad, 10

which is the one utterance in which all ten utterances are included, the Infinite Light (Or Ein Sof) that is drawn down and spreads into the ten utterances to bring all created beings into being from nothing to something. And because there is not yet any multiplicity and division into ten utterances there,

it is called "one thought." And through this he will reach the levels of "You shall love ... with all your heart," "with both your inclinations," so that the evil inclination and the power of desire in his soul too will be absorbed into its root, and be transformed from darkness to light.

This is [the meaning of] "When you go out to war against (al) your enemies." The meaning is: when 11
you go out to this war, to conquer the power of desire in one's soul, to cool it toward the physical pleasures of this world and to transform it into love of G-d, be in the mode of "al oyvecha," above your enemies;

that is, at the level of their root above. For "no evil descends from above," and their root is good, for it is from the level of the supernal Chariot, which is of holiness. (See what is written in the discourse beginning "And I will give you places to walk.")

Only, after the descent and chaining down of the levels, the dregs of the Ofanim came into being, and from there the seventy princes issued, from whom all the pleasures of this world and the power of desire issued, as mentioned above. And when it is raised up and absorbed into its root, it is transformed from evil to good.

4. But it is impossible for the nature of one's trait to be transformed, to change it entirely, without 12
G-dly help and assistance, as our Sages, of blessed memory, said: "Were it not that the Holy One, blessed be He, helps him," etc.

That is, his soul alone has no power to rise and be absorbed into its root, except after a glimmer from the Infinite Light (Or Ein Sof), blessed be He, is drawn down upon his soul.

And this is the glimmer of the light of the Torah and the mitzvos, from the level of the likeness of a man that is upon the throne: the 248 limbs of the King, and the 365 sinews, which are the passage for the blood, which is the soul and the life-force that spreads to all the limbs, through the fulfilling and keeping of the prohibitive commandments. And through this, he gives power to the fire above,

which is at the level of the throne, to draw down and descend below, to consume and burn up the power of the desiring animal soul and to raise it to its root, as mentioned above.

And then the attributes of the Holy One, blessed be He, will shine in him, and not the natural traits of his soul. (See what is written about this on the verse "When you kindle [the lamps]," on the explanation of "that runs down over the edge of his garments (al pi midosav).")

This is [the meaning of] "and Havayah your G-d (Elokecha) delivers him into your hand." Havayah is the level of the Torah, which is His will and wisdom, blessed be He, and "the Torah and the Holy One, blessed be He, are all one"; and "Elokecha" is the level of the mitzvos, "the 248 commandments, the 248 limbs of the King." And the root of these two levels is: "their beginning is wedged in their end, and their end in their beginning."

For the level of the Torah is the level of a king, as our Sages, of blessed memory, said, "The Mishnah is a queen"; for the Mishnah is, by way of analogy, like a king who decrees and says: if Reuven claims thus, etc.,

the ruling will be such and such; and likewise in the laws of the forbidden and the permitted. And the level of the mitzvos is the level of a servant, to obey His voice, as it is written, "For the children of Israel are servants to Me."

Now, the kingship of the Torah, "through which kings reign," is because whoever occupies himself with the Torah, the Holy One, blessed be He, reads and studies opposite him. 13

As it is written, "And I have put My words in your mouth," and "Jacob is the cord of His inheritance": as in the analogy of a person who shakes a cord below, and it moves above as well, at the top of the cord. And for this reason the Torah is likened to water, which descends from a high place to a low place.

And this is "their beginning is wedged in their end." And the level of the mitzvos is "their end in their beginning," for "last in deed, first in thought." (See what is written on the verse "The heavens are My throne, and the earth," etc.; and on the verse "Spring up, O well," on the explanation of "a fountain of gardens, a well of living waters"; and at the end of the discourse beginning "The voice of my Beloved," regarding "leaping … skipping.")

Therefore, at one time our Sages, of blessed memory, said, "Study is great, for it leads to deed," which shows that deed is superior; and at another time they said, "And the study of Torah is equal to them all." For both are true: in the respect of "their beginning is wedged in their end," the study of Torah is greater;

and in the respect of "their end in their beginning," deed is greater. And both must be present in a person. For the drawing-down that a person draws through the Torah is to bring about the state of "running" (ratzo), through contemplating their beginning and their root,

for "the Torah issues from Chochmah," and "He and His wisdom are all one," and when one occupies himself with it, the Holy One, blessed be He, reads and studies, etc.

And "if your heart runs, return to the One": that is, through the performance of the mitzvos, whose end is in their beginning; and it rises and is absorbed into their root, higher and higher, up to the loftiest heights, the Infinite Light (Or Ein Sof), blessed be He. And through this, the power of the fire above, in the supernal Chariot, will be drawn and spread below, and reach as far as the animal soul.

For the Chayos carry and are carried along with the throne: the Rider upon the throne carries those who carry Him. And this is the level of Adam ("man"), whose numerical value is Mah (45), which is the level of Chochmah, koach mah ("the power of 'what'"), the level of self-nullification (bittul), etc.,

as mentioned elsewhere. For since His revelation, blessed be He, in the worlds is through the attributes (middos), and the first of them is the level of Chesed (kindness), as it is written, "For I said, the world is built with kindness,"

therefore it is impossible to transform the attributes in the worlds except through drawing down supernal Chochmah, which is the source of the Torah and the mitzvos, as mentioned above. (See what is written about this in Parshas Vayeshev, in the discourse beginning "On the twenty-fifth of Kislev," on the subject of the Menorah, etc.)

And afterwards, "and you take his captives captive": that is, what was held captive by the power of desire, because he drew himself after the evils of this world and its pleasures,

behold, "he swallowed wealth, and he will vomit it up," so that it rise and be absorbed into holiness too. (See what is written in the discourse beginning "As an eagle stirs up its nest.") And along these lines they instituted in the prayers of the Shemoneh Esreh, "Forgive us, for we have sinned": for until he had an arousal from below, he was in the state of "fools, because of the way of their transgression," etc.,

as is explained elsewhere on the verse "When you kindle the lamps." And now that he sees that he has sinned, he must restore the sparks that fell in the breaking, through his sins; and for this they instituted the words, "and bring us back in complete teshuvah before You."

The meaning is that it be in the state of "before You," as they are in their root: that their life-force be absorbed and united in the source from which they were hewn, in the Infinite Light, blessed be He; and from there a new flow and a new glimmer will be bestowed.

This is the meaning of all the blessings in the Shemoneh Esreh, "Blessed are You": that a new drawing-down and glimmer be blessed and drawn down from the Infinite Light (Or Ein Sof), blessed be He, to the level of knowledge, teshuvah, forgiveness, etc. 14

And this is the meaning of what is said, "My pleasing aroma" (rei'ach nichochi), an expression of "descending a level" (nechos darga). And the meaning is that through offering "My bread for My fires," it ascends as an aroma,

so that there be satisfaction (nachas ruach) before Him, blessed be He, like one who smells a fragrance; and then it will be in the state of "nichochi," that is, to descend a level, downward, to bestow the flow of His goodness and His light, as mentioned above.

And this is "nichochi": [that is,] "My" nichoach, as if one draws Him Himself, so to speak, down below, to dwell and be revealed among the lower beings in a revealed way, etc.

(With this we can also understand what is written, "A man (adam), when he brings of you an offering," etc.; for it should have said, "A man of you, when he brings," etc., as is explained elsewhere. But the meaning is that "adam" refers to the Torah: the 248 positive commandments are the 248 limbs, etc.;

and through this, "when he brings of you, from the animals," etc.: that through this the power is drawn down to refine the animal soul. For adam is the level of the Torah, the Name Mah (45), which refines Ban (52), the level of the animal, etc.,

as above, on the explanation of "and Havayah your G-d delivers him into your hand"; and see what is written in Parshas Yisro, in the discourse beginning "In the third month." And therefore all the offerings were specifically in the Tabernacle or the Temple, in which the Infinite Light rests: the Name Mah refining Ban, etc.)

LIKKUTEI TORAH • PARSHAS KI SEITZEI • MAAMAR 2

כי תצא למלחמה על אויביך וגו׳

“When you go out to war against your enemies,” etc.

◇

“When you go out to war against your enemies,” etc. Now, it is stated in the Zohar: “The time of prayer is the time of battle.” And this war is that of which it is written, “Havayah has war with Amalek from generation to generation.” 1

For in each and every generation, and on each and every day, this war must take place in a person’s soul. For “G-d has made the one opposite the other”: a soul of holiness, [with] action, speech and thought, emotive attributes (middos) and intellect of holiness; and opposite it, the vital, animal soul, etc. And “one nation shall be stronger than the other nation.”

And a person must make the soul of holiness prevail. And the time of war is the time of prayer, for then is the opportune time above, etc.

(See in Parshas Vayechi, on the verse “Yehudah, you,” that the two sections of the Shema, “Shema” and “Vehayah,” are the levels of Reuven and Shimon; “Emes Veyatziv” is the level of Levi; and the Shemoneh Esreh is the level of “Yehudah, you”: self-nullification (bittul), etc.

And it may be said that this is why the time for the Shema and for mentioning the Exodus from Egypt, which is the content of “Emes Veyatziv,” is until the end of three hours, corresponding to the three levels of Reuven, Shimon and Levi; and the Shemoneh Esreh prayer is until four hours, the fourth level, that of Yehudah.)

Now, it is stated in the Zohar: “Whoever kills the serpent is given the King’s daughter.” The serpent is the primordial serpent, the level of Amalek; and whoever kills the serpent, who has won the war, is given from above the level of “the King’s daughter.”

The explanation is that this war has two aspects. The first is from the side of the power of the G-dly soul, which is intellect and emotive attributes, etc.; and it has a power of holiness to prevail and to win the war.

About this they said, “Whoever kills the serpent,” etc. The second is what is not within the soul’s power, of itself, to overcome. And about this they said, “He is given from above”: this is the level of “Havayah has war with Amalek.” 2

The explanation of this matter: "The King's daughter" is the point of Zion and the Community of Israel (Knesses Yisrael), which gathers (koneses) and collects into itself the illumination of the supernal Yisrael.

(On this matter, see in Parshas Tetzaveh, in the discourse beginning "Remember what Amalek did to you"; and see the Zohar, Part II, at the beginning of Parshas Mishpatim, [folio] 94b.)

And it is the level of the point of the heart and its inner dimension, which is revealed in the souls of Israel as a whole as the desire of the heart (re'usa deliba). As it is written, "with all your heart (levavecha)," for there are two hearts: the outer dimension of the heart

and the inner dimension of the heart. (See on this in the discourse beginning "Who has counted," and in the discourse beginning "You are standing"; and see what is written in the discourse beginning "There are sixty," etc., what is written there in the name of Mishnas Chassidim.)

The outer dimension of the heart is below Daas (knowledge), from which it was taken. It is the soul's prevailing by the power of its comprehension and intellect, as it reasons and contemplates that "there is no blade of grass below that does not have a mazal (constellation)," etc.,

and "one higher than the high," and so on, up to the loftiest heights; and the source and beginning of the entire chain of descending worlds (hishtalshelus) and of the coming into being of the life-force is "and by the breath of His mouth, all their host," and "You give life to them all."

And it is written, "See, I have set before you today life," etc. For in every created thing there is an aspect of death and of life: the death is the thing's physicality and materiality, and the life is the spirituality within it. Through this, "you shall choose life," "to love Havayah, for He is your life," etc. 3

For He, blessed be He, is the Life of all life, and the source and beginning of everything, and everything, compared to Him, is the level of death. And this is [the meaning of] "The exaltations of G-d are in their throat, and a double-edged sword in their hand, to execute," etc.

That is to say, the "nations" are the deeds, words and thoughts that are not for G-d, and they are drawn from the level of Amalek. And the "vengeance,"

which is their nullification and breaking, comes through "and a double-edged sword," which is from the level of "the exaltations of G-d": that is, when a person contemplates that He, blessed be He, is the source and root of the chain of descending worlds and the Life of all life.

And this is what is written, "with my sword and with my bow," which Targum Onkelos renders "with my prayer and with my supplication." For through prayer, in which His exaltedness and the ordering of the praises of the Omnipresent are recalled, this becomes the level of a sword and a bow, to nullify the evil in his soul. 4

Now, this contemplation is from the level of His Malchus (sovereignty), may He be blessed, which fills all worlds (memalei kol almin), for it is written, "Your kingship is the kingship of all worlds"; and it is there that the comprehension of the souls and the angels rises. (On this matter, see the discourse beginning "Sing and rejoice," on the explanation of "and they shall sing of Your righteousness.")

And "whose ministers all stand," etc., "and they sanctify and proclaim the sovereignty of the Name," etc.: that is, the level and attribute of His Malchus, which is only the level of a "name."

For He alone, may He be blessed, is exalted and holy: He is exalted, uplifted and set apart, etc. And it is there that the soul that understands and contemplates cleaves to its root in the living G-d: the level of His Malchus, may He be blessed. As in the saying, "Blessed be the Name of the glory of His kingdom forever and ever," "And you shall love," etc.

2. But the level of the inner dimension of the heart is the desire of the heart (re'usa deliba) and "the secrets of the heart." (See at the end of the discourse beginning "And I will make [your windows] of kadkod," on the explanation of "and all your borders of precious stones"; and in the discourse beginning "See, I," on the explanation of the matter of "nachal eisan"; and on the verse "On the eighth day he sent"; and in the discourse beginning "For this commandment," regarding teshuvah: "tashuv hei" (the hei returns), spelled out with a yud, etc.) 5

which is far, far above the reason and knowledge that are grasped and understood by the power of the soul's comprehension and intellect. And it is the level of G-dliness within the soul, which is revealed in the level of yechidah within it, so that it pours out its soul into the very bosom of its Father, in a state of self-nullification (bittul), etc.

And this illumination is from the level of the light that encompasses all worlds (sovev kol almin). For the light that fills all worlds (memalei kol almin) is the life-force and the Infinite Light (Or Ein Sof), blessed be He, which descends and is drawn down through the descending chain of levels, from cause to cause, an illumination and an illumination of an illumination, etc.

And the light that encompasses all worlds means that He, may He be blessed, is alone, as before the world was created, etc., and is not within the bounds of worlds at all, and the aspect of a chain of descent does not apply before Him, may He be blessed, at all. As it is written, "The heavens and the earth I fill," for heaven and earth are equal;

and as in the saying, "and holy in heaven and on earth": that He is holy and set apart in the heavens above just as on the earth below; for even the spiritual

is considered like the physical before Him, may He be blessed. Therefore the angels say, "Where is the place of His glory?" and they say, "The whole earth is full of His glory."

Now, "the stars and all the host of heaven," etc., "which [He] apportioned," etc. The stars are the 6
mazalos (constellations), which receive from the seventy princes; and these receive life-force from the guardians of the Ofanim, and "one higher than the high," until they receive from the breath of His mouth, may He be blessed. This is by way of the order of the chain of descent, from level to level.

Now, our Sages, of blessed memory, said, "Israel has no mazal," etc.; as it is written, "For 7
Havayah's portion is His people," and "You shall be Mine," etc.

For they receive from the level that is holy and set apart, which is not within the bounds of the chain of descent: the level of the light that encompasses all worlds (sovev kol almin). And there is the root of the point of the inner dimension of the heart, so that the love for G-d be above the level of reason and knowledge, as the desire of the heart (re'usa deliba).

As it is written, "Whom have I in heaven? And besides You I desire nothing on earth. My flesh and my heart yearn; the Rock of my heart and my portion," etc. (And see what is written in the discourse beginning "On the eighth day, an assembly," and in the discourse beginning "If you do not know," etc.)

Now, this love in the soul is hidden and covered in a garment of sackcloth, in a state of exile within the body and the animal soul; as in the saying of our Sages, of blessed memory, "They were exiled to Edom: the Shechinah (Divine Presence) is with them."

For the Shechinah is the spark of G-dliness in the soul (see Etz Chaim, Sha'ar 41, chapter 3), which is in a state of exile and enslavement to the worry of earning a livelihood, which surrounds and clothes the inner dimension of the heart and the soul; for "he brings his bread at the peril of his soul," and his heart is preoccupied with "many thoughts," etc.

And about this it is said, "Whoever kills the serpent" — through the soul's prevailing in the outer dimension of the heart, in the war that is given into its hands, by the power of its intellect and comprehension — "is given from above the King's daughter": this is the level of the revelation of the point of the inner dimension of the heart in the soul. And this is "Havayah has war with Amalek": to bring it out of concealment into revelation.

(And see what is written along these lines on the verse "You shall count fifty days," and on the matter of "Open for Me like the point of a needle, and I will open for you like the doorway of a hall," in the explanation on the verse "I am asleep.")

And this is [the meaning of] "When you go out to war": that is, the war of the soul with "the one opposite the other." Then you will be "over (al) your enemies": this is the level of the revelation of the point of the heart,

which is from the level of the light that encompasses all worlds, above your enemies, for the enemy below has no dominion and no hold there; as it is written, "which [He] apportioned," etc.

And then, "and you shall capture his captives": the evil is transformed into good, through the removal of the soiled garments, etc. (As is written in Etz Chaim in the name of the Zohar, cited in Sefer Shel Beinonim (Tanya), at the end of chapter 9.)

That is, when the light of G-d that encompasses all worlds is openly revealed in the inner dimension of the point of the heart, which is specifically "above your enemies."

3. Now, this revelation that comes through winning the war by the power of the soul below is the 8
revelation of an illumination of the point of the heart in the soul, to transform the garments of

thought, speech and action of "the one opposite the other," and to gather the powers of the G-dly soul that are scattered, through the soul's dispersion, in those garments; for it is only its powers and its illuminations that extend into these garments.

And about this it is said, "If your dispersed are at the end of the heavens, from there He will gather 9
you," etc. The dispersed are the illumination of the powers that extend from the soul to spread out and be clothed in the body

and the animal soul, in the many thoughts that distract, confuse and make a person fall, so that he is drawn after them; as is known from the matter of dreams and of the hollow of the sling, which are of the garments that clothe the soul from its head to its foot, until

it is bound and tied up in them. And the gathering is through the illumination of the revelation of the point of the heart, which is from the level of the light that encompasses all worlds, which "is given him from above" through his having "killed the serpent," as mentioned above.

But for there to be a revelation of the very essence of the point of the heart, to transform the very essence of the emotive attributes from evil to good, about this it is said, "and you see among the captives a woman of beautiful form (eshes yefas to'ar)," etc.

(And see what is written in the discourse beginning "If you do not know," on the matter of "And Rachel was beautiful of form (yefas to'ar)." Now, to understand somewhat what the root is of the revelation of the very essence of the point of the heart, and of the revelation of an illumination of the point of the heart, etc.:

for at first glance the difference is not so understood, since the illumination of the point of the heart, too, is from the level of the light that encompasses all worlds (sovev kol almin), as mentioned above. If so, from where do we derive [grounds] to make such gradations in the point of the heart in a person, between essence and illumination, etc.? But the matter is as the Ramaz writes at the beginning of Parshas Mishpatim)

(folio 94b), in the name of Sefer HaGilgulim: that there are three levels in souls. The first is nefesh, ruach and neshamah from the level of Beriah, Yetzirah and Asiyah. The second is nefesh, ruach and neshamah from the level of the Atzilus that is within the inner dimension of Beriah, Yetzirah and Asiyah. The third is from the mystery of Atzilus itself.

Now, the outer dimension of the heart, which is taken and drawn from Daas (knowledge) and contemplation, is the first level, namely the nefesh, ruach and neshamah of Beriah, Yetzirah and Asiyah themselves; for "Binah (understanding) nests in the Throne," which is the World of Beriah (Creation), etc.

And the essence of the point of the heart, which is far, far above comprehended reason and knowledge, is the third level, which is Atzilus itself; for Atzilus in general is the level of Chochmah (wisdom) and the mochin (intellect) of Abba, which is what is above Binah and Daas, etc.

And this is the meaning of "the fourth part of Israel": the fourth level is the level of Atzilus (Emana- 10
tion). And now the basis for making gradations in the point of the heart in a person will be well understood: between the very essence of the point of the heart, which is the level of a revelation and drawing down from the Malchus (sovereignty) of the supernal Atzilus itself,

and an illumination of the point of the heart, which is from the level of the Atzilus within the inner 11
dimension of Asiyah (Action), or the Atzilus within the inner dimension of Yetzirah (Formation) and Beriah (Creation), which are an illumination from the supernal Atzilus.

Therefore it is called an illumination of the point of the heart; and therefore the effect of revealing this illumination is to transform the garments of thought, speech and action, which are themselves the level of Beriah, Yetzirah and Asiyah, as is known.

And now it is understood how this level of the point of the heart is present in each and every one of Israel; for even in a soul that is from the level of Asiyah, the level of Atzilus is clothed within its inner dimension, as mentioned above. And see what is written on the verse "Who has counted," on the matter of "I even made him": "even" comes to include the fourth level mentioned above. 12

And see what is written on the Raaya Mehemna, Parshas Ki Sisa, on the matter of "and the poor shall not give less," etc.: "The Yesod of Abba is long," for the illumination of Abba is drawn down and extends into every one of Israel, even one who has no Binah (understanding) and Daas (knowledge); 13

that is, to have self-sacrifice (mesirus nefesh) without any reason or knowledge at all, etc. And this is even in the nefesh of the nefesh of Asiyah, which has no illumination of Binah and Daas.

One may further say that the very essence of the point of the heart is drawn from the level of Knesses Yisrael (the Community of Israel) itself, which is the inner partzuf (configuration) of the Malchus of Atzilus, and the illumination of the point of the heart is drawn from the level of the outer partzuf, etc.

And this too is close to the first approach. The explanation of the matter: the meaning of to'ar (form) is the matter of what is written, "Let us make man in Our image," etc.

Now, it is written, "And G-d created man in His image; in the image of G-d," etc.: "in the image" twice, corresponding to two levels that there are in the soul. The first is that which extends and is clothed in the body, 14

and this is what descended by way of the order of the chain of descent, from cause to cause, as it is written, "For My glory I created him, I formed him, I even made him." And the second level is the level of the soul that stands above, in the manner of a makif (encompassing), and does not extend

and is not clothed within the body at all. And it is called mazal in the language of our Sages, of blessed memory: "Even though he does not see, his mazal sees." For mazal is a causative term: it makes flow (mazil) and draws down the illumination and the influence to the level of the soul that is within the body.

Now, the soul that is at the level of makif is called yefas to'ar (beautiful of form), for its root is from the level of "Yours, Havayah, are the greatness and the might and the beauty (tiferes)," for Tiferes is a matter of beauty: "Behold, you are beautiful, my beloved," etc. 15

And the level of the soul that is within the body is called eshes yefas to'ar (a woman of beautiful form), for it receives from the yefas to'ar. (See the Zohar at the beginning of Parshas Bamidbar, folio 117a; Parshas Shelach, folio 159a; and see the Zohar, Part I, Vayechi, folio 245, end of side a and side b.)

And in order to bring it out of captivity in its very essence and being, that is, the intellect and the emotive attributes themselves, so that they be for G-d alone, and to eradicate the evil from within him entirely,

that is, through the transformation of the emotive attributes of evil into actual good and their inclusion in holiness, as is written in Sefer Shel Beinonim (Tanya), chapter 10, one must draw down a revelation of G-dliness from the level of mazal, which is the soul that is above the body.

And about this King David, peace be upon him, said, "Seek my face (panai)": the meaning is, my inner dimension, that is, the very essence of the inner dimension of the point of the heart and the desire of the heart (re'usa deliba), which is hidden and concealed;

and one must seek it, search for it and bring it out of concealment into revelation (as in the matter of what is said, "I have strayed like a lost lamb; seek Your servant"). And how is one to seek and search for it? "Your face, Havayah, I will seek": that is, the inner dimension of Havayah, the level of "And Havayah passed before him (al panav)," etc.,

from where the Thirteen Attributes of Mercy are drawn. And they are drawn during the days of Selichos, for then is a time, an hour of favor, above. And during the whole year the inner dimension of Havayah is drawn at this level through the Torah

and the mitzvos, which are the inner dimension of the will and wisdom of the Holy One, blessed be He, in His glory and in His essence, as it were, whom "no thought can grasp." For through engaging in Torah one is called "one who reads (korei) in the Torah," for he calls forth (korei) and draws down His wisdom, may He be blessed, for "the Torah came forth from Chochmah (wisdom),"

which is the level of an illumination of the inner dimension, as it is written, "A man's wisdom makes his face shine." (See the explanation on the verse "And Moshe wrote their goings forth," etc.)

And through this, "May He make His face shine upon us, Selah." And the mitzvos are the inner dimension of His will, may He be blessed: the 613 mitzvos of the Torah and the seven

rabbinic mitzvos, which in gematria are the 620 (tarach) pillars of light, which are drawn down below through the fulfillment of the mitzvos; as in the saying, "who has sanctified us with His mitzvos," etc., and as our Sages, of blessed memory, said, "The Holy One, blessed be He, puts on tefillin," etc.

And charity is equal to them all; for the matter of charity is that the attribute of Chesed (kindness) 16
be [extended] freely, to revive the spirit of the lowly, which are all the levels in the chain of descending worlds (hishtalshelus), for "all before Him is considered as nothing."

And this is [the meaning of] "And the work of charity shall be peace." And it is written, "Peace, peace, to the far and to the near": to the far who has become near; for peace is the level of the bond between above and below, so that even the far be at the level of near, as mentioned above.

And just as the level of "Your face, Havayah," is drawn from above to below, so is the level of "Seek my face" drawn from below to above: that the point of the inner dimension of the heart rise and be included in the very Infinite Light (Or Ein Sof), blessed be He.

(And see in the discourse beginning "Who has counted," and in the discourse beginning "The heads of the tribes," and in the discourse beginning "And the number of the children of Israel shall be," and in the discourse beginning "After Havayah your G-d you shall walk," regarding "and His commandments you shall keep," and in the discourse beginning "If you do not know," etc., "go out," etc.; see there.)

And not from this world alone, which is the level of the gathering in from the dispersion of the soul, which is scattered and spread out in thought, speech and action, the garments of the physical body, which are drawn after this world;

but even from the lower and the upper Gan Eden, as it is written, "Whom have I in heaven? And besides You I desire nothing on earth. My flesh and my heart yearn; the Rock of my heart," etc.

And about this it is said, "Who is this coming up from the desert, leaning upon her beloved?": 17
upon her very beloved. And this is [the meaning of] "and you take her to yourself as a wife": that is, as in what is said, "On that day," etc., "you will call Me Ishi (my husband)."

And this is through the Torah, as our Sages, of blessed memory, said, "'On the day of his wedding': this is the Giving of the Torah"; for the Torah is the level of the bridegroom, and Knesses Yisrael is called kallah (bride), the very level of "my flesh and my heart yearn (kalah)."

But for there to be this level of the drawing down of the Torah and the mitzvos, the inner dimension of His will and wisdom, may He be blessed, in order to raise the level of the inner dimension of the point of the heart in its very essence and being, one must first be at the level of "and you desire her," so that all his salvation and all his desire be in this;

for "spirit brings spirit and draws spirit": "If he sets his heart toward Him, his spirit and his soul He will gather to Himself." Whereas if he does not desire and long to raise the inner dimension of the point of the heart, he will certainly not draw down anything.

4. "And you shall bring her into your house." The matter is as is written in the Zohar (Parshas Vayikra, folio 6, end of side a and side b; and in the Raaya Mehemna, Parshas Pinchas, folio 257, end of side a and side b) 18

on the verse "She has fallen, she shall rise no more," etc. (in Amos, at the beginning of chapter 5): that she will not be in the state of rising from below to above,

but only as it is written, "On that day I will raise up," etc.: that it be drawn from above to below, so that she will have, even below, the level of a superior rising.

(As in the matter of what is written in the discourse beginning "And I will make [your windows] of kadkod," regarding "one said shoham (onyx)"; and see the Zohar, Part I, Vayechi) (folio 237b), [which] explains it in another way than what is written in Parshas Vayikra; it may be said that this is according to the one who says "yashfeh (jasper)."

That is, that the light of G-d's face be drawn down below, so that it be "as water [reflects] the face," in the manner of "and bring us back in complete teshuvah before You": "before You" (lefanecha) specifically, at the level of the inner dimension; for this is the completeness of teshuvah, "tashuv hei" (the hei returns), etc. And this is the level of rising: "I will raise up the fallen tabernacle of David," etc.

And this is the level of the Ten Days of Teshuvah, "as water [reflects] the face," etc.: for during Selichos we draw down "And Havayah passed before him (al panav)," etc., so that during the Ten Days of Teshuvah there be the level of "and bring us back in complete teshuvah before You."

"And she shall shave her head and do her nails." Now, the hairs of the head are the surplus of the mochin (intellect), which have fallen into worldly matters. 19

And the nails are the surplus of the emotive attributes of Chesed (kindness), "the right arm," Avraham, from whom came forth, etc. And a person must remove the surplus;

for from the side of the supernal holiness, the surplus is a level of holiness, like the Thirteen Attributes of Mercy, which are drawn from the level of the hairs, etc.

And as in the matter of "He shall be holy; he shall let the locks of the hair of his head grow long." (See on this below, on the verse "For as the earth brings forth her growth," and in Parshas Emor, on the verse "And I shall be sanctified among.")

But regarding the Levites, who are lower in level, from the side of severe judgment, it is written, "and let them pass a razor," etc. And see in Parshas Tazria (folio 48, end of side b). And "a woman's hair is nakedness," for there the external forces draw nourishment.

And this is the meaning of their saying, "An unlearned person (am ha'aretz) is forbidden to eat meat," for the meat brings him down and lowers him below; which is not so with a Torah scholar, for it is written, "The righteous one eats to the satisfaction of his soul."

And likewise they said, "The mundane conversation of Torah scholars," etc., specifically. Therefore the penitent (baal teshuvah) must afflict himself, in order to distance himself from the surplus, so that it not bring him down and return him to his former ways, G-d forbid.

"And she shall remove the garment of her captivity." Now, our Sages, of blessed memory, said, "A 20
reflection of a reflection they do not have; but a reflection alone they do have." So too in "the one opposite the other,"

that is, the level of a makif (encompassing) above, as in the matter of "one transgression draws another transgression" and "they make him very impure," etc. And one must also remove the level of the makif that is drawn from above of its own accord,

for it is written, "Your iniquities separate": they separate and interpose between the indwelling of the revelation of His G-dliness, may He be blessed, which is drawn through the Torah and the mitzvos, and the point of the inner dimension of the heart, so that it does not touch the inner dimension of the heart unless

the covering and concealing level of the makif of "the one opposite the other" is removed. And through this removal, "and she shall dwell in your house": that there be a level of settled dwelling and permanence of the love in the point of the heart, "it shall never be moved, forever and ever."

And through this he will rise, come and reach a higher level and rung, the rung of "and she shall weep for her father," etc. For

the virtue and rank of weeping is the level of the higher teshuvah (teshuvah ila'ah), which is greater than all; for there are many levels and rungs in the higher teshuvah, and this one surpasses them all. And about this it is said of the Time to Come, "With weeping they will come," etc.

And it is written, "And behold, a boy was weeping, and she had compassion on him." And this is along the lines of what they said about Rabbi Akiva, that when he recited the Song of Songs

his eyes shed tears; for this weeping comes from the cleaving of the soul to its root beyond what his soul can bear, for then "there is no one who has power over the spirit to restrain it," etc.

(And see what is written above, at the end of the discourse beginning "And I will make [your windows] of kadkod," and in Parshas Vayishlach, on the verse "And he took from what came to his hand a gift," and on the verse "And the Jews undertook.")

And concerning this weeping it is stated in the name of the Arizal, of blessed memory, that whoever does not weep on Rosh HaShanah and Yom Kippur, his soul is not complete; for this weeping is the completeness of the soul. And its main [time] is on Yom HaKippurim, the level of the higher teshuvah: "before Havayah you shall be purified."

LIKKUTEI TORAH • PARSHAS KI SEITZEI • MAAMAR 3

ביאור כי תצא

An Explanation of "When You Go Out"

◇

1 An explanation of "When you go out": the matter that man was created in the image of G-d (tzelem Elokim), and the matter of a reflection and a reflection of a reflection (bavu'ah and bavu'ah dibavu'ah). Now, it is written, "And G-d created man in His image, in the image of G-d," etc. And the matter of the tzadi of tzelem, and the lamed of tzelem, [and the] mem of tzelem, is explained in Etz Chaim.

2 And in Mevo She'arim, Sha'ar 5, Part 1, chapter 13, he wrote: The intellect (mochin) of Z'eir Anpin (the emotive attributes) is the level of a soul and life-force for Z'eir Anpin; it is the likeness of a configuration (partzuf), very pure and spiritual, complete with ten Sefiros,

and it spreads within the vessels of Z'eir Anpin, within its body, to give it life. And it is the level of one tzelem (image), which has in it three levels corresponding to the three letters of tzelem: the lamed and mem are makifim (encompassing lights), and the tzadi is inner light (or pnimi).

3 The explanation: the inner light is the level of the tzadi, that is, the nine Sefiros of Z'eir Anpin (the emotive attributes) — Chochmah (wisdom), Binah (understanding) and Daas (knowledge); Chesed (kindness), Gevurah (restraint) and Tiferes (beauty); Netzach (victory), Hod (splendor) and Yesod (foundation) — each one comprising ten, which comes to tzadi (ninety). As is written in Mishnas Chassidim, the tractate on the Gadlus (maturity) of Z'eir Anpin, chapter 3.

And the lamed is a makif: that is, the three mochin, Chochmah, Binah and Daas of Atzilus (the World of Emanation), each of which comprises ten, which comes to lamed (thirty); it is the level of a makif to the inner light of the nine Sefiros of Z'eir Anpin as a whole, which is the level of the tzadi. And see what is written in the explanation on the verse "And you shall make a tzitz," regarding "Holy" [and the] lamed below.

And the mem is the level of Keser (the Crown), the general makif, which includes all four levels, Keser, Chochmah, Binah and Daas (see the kavanah of the Priestly Blessing, and [that] of the Kiddush of Shabbos),

and it is the level of a makif to the makif. For the first makif, which is the level of the lamed, can at times be clothed, entering within the inner light and the vessels; whereas the mem, which is the level of a makif to the makif, etc.

Nevertheless, these two makifim of the lamed and mem are apart from the Keser of Z'eir Anpin, and they shine upon it from afar, farther off than the level of the Keser of Z'eir Anpin, as is written in Mishnas Chassidim, there, chapter 6.

(And on the matter of the makif and the makif to the makif, see Parshas Shemos, in the explanation on the verse "Those who come, Yaakov will take root," and what is written elsewhere on the verse "…the dedication of the House, of David," on the matter of a garment and a house, etc. And see below, Parshas Nitzavim, on the meaning of "It is not in heaven… and it is not beyond the sea," etc.: the level of a makif and a makif of a makif, etc.; see there.)

And so it is to be understood higher still, above the "Head of all levels": the inner light is the level of the kav (line of light), etc. (And see the explanation on the verse "Let them bring royal garments," etc.)

Now likewise, regarding the soul of man, it is also said, "And G-d created man in His image, in the image of G-d," in the manner described above.

And the essential point of the tzelem is to be an intermediary between G-dliness and the soul. For the soul is at the level of a created being, something from nothing, [brought into being] through the light's being clothed in vessels, in Malchus (sovereignty) of Asiyah (Action).

And all this is still G-dliness, etc. And since the coming into being of the soul, which is a created being, is through the image of G-d (tzelem Elokim), it divides into two levels: the tzadi of tzelem,

that is, the level of G-dliness that is within the soul (and see Etz Chaim, Sha'ar 41, chapter 3); and the lamed, the level of a makif. And this is the level of the mazal mentioned in the words of our Sages, of blessed memory: "his mazal sees."

For from there the level of the tzadi is drawn down to be clothed in the soul. And as is known from the saying of the Baal Shem Tov, whose soul is in Eden, concerning the heavenly voice (bas kol) that proclaims, "Return, O children": for it is difficult — who is it that hears it? etc. And if so, what does the proclamation accomplish?

Rather, it is that his mazal sees the proclamation, and from this a feeling is drawn also into the soul that is in the body, which is drawn to it from above, from the level of his mazal. And therefore it is called mazal, for it draws down the flowing (hazalah) and the influence

(and see what is written in the discourse beginning "Listen, O heavens," on the meaning of "and streams (nozlim) from Lebanon," etc.). And the mazal is the level of G-dliness that is not clothed in the soul at all,

for it is higher than the rank of an angel; as Rabbi Chaim Vital wrote in the Gate of Holiness and Prophecy, that the greatest rank of them all is the revelation of one's own soul, which is higher than the rank of the revelation of Eliyahu. And this is the level of the soul that is above the body, the lamed of tzelem.

And it is called the level of "beautiful of form" (yefas to'ar), for it is from Z'eir Anpin itself (that is to say, above the level of Malchus; and see the Zohar, Part I) (Parshas Vayechi, folio 245), on the verse "Set me as a seal": "because they come from the side of the male," etc.

And see what is written above, in Parshas Beshalach, at the end of the discourse beginning "And Havayah went before them by day," in what is written there: Israel then became higher than the level of the Shechinah (Divine Presence), etc.,

and "upon the likeness of the throne," etc. "Yours, Havayah, are the greatness and the might and the beauty": Tiferes (beauty) is the principal one, for it is the level of colors, "370 lights," etc.

And this is drawn from the level of the lamed, which is Chochmah, Binah and Daas; as it is written, "A man's wisdom makes his face shine" — for example, that one's face lit up from grasping a new insight; for the new insight is drawn from the level of the one who conceives it (maskil), which is the radiance of the makif. And this is the meaning of "May Havayah make His face shine": the two apples, etc.

(mentioned in the Idra Rabba; and as is also written in Pri Etz Chaim, in the kavanos of the Priestly Blessing, on the meaning of "May Havayah make His face shine," etc., that it is a drawing down from the level of the lamed and mem of tzelem, etc.; and see what is written on the matter of Tiferes at the end of the discourse beginning "My dove, in the clefts," and in the discourse beginning "If the bright spot preceded"). And the mem is from Arich Anpin, etc., as mentioned above.

And the tzadi is the level of "a woman of beautiful form" (eshes yefas to'ar), which descends and is clothed, etc. And the essence of the service is to raise up the tzadi of tzelem, the woman of beautiful form.

And likewise above: the tzadi descends below, into Malchus, and is called "a woman of beautiful form," while the lamed remains above, and "upon the likeness of the throne" —

just as in the soul, which divides into two levels: a ray that spreads into the body, and what remains above as a makif, from which come the influences and illuminations of the soul, etc. (And see the Zohar, at the beginning of Parshas Bamidbar.)

2. Now, in the order of this ascent, it begins with "and you take his captives captive": that is, with the spreading of the soul's radiance into the thought, speech and action of the vanities of the world, the scattering of the soul; 4

that is, its powers and radiances that were scattered through thought, speech and action in mundane matters (milin dehedyota); as is known from the matter of dreams and of the hollow of the sling (kaf hakela), which are [a matter of] the spreading of the soul's radiance into thought, speech and action, which is not lost, etc. And these radiances were scattered into many garments,

and one must gather them. And of this it is said, "From there He will gather you," etc. (And on the meaning of "from there," see the discourse beginning "I am my Beloved's.") And the gathering is through uprooting the will, and also through verbal confession;

for they are at the level of fallen letters, and through the letters of "We have trespassed, we have betrayed," etc., one raises up the letters. Therefore uprooting the will alone is not enough; rather, verbal confession too [is needed].

Furthermore: from every sin one accuser is created, and it too has a soul and a body. The soul is made from the desire and the will, in that his heart desired that thing; and the body is made from that act, or from the speech, etc. 5

Therefore, for there to be "I have wiped away your transgressions like a cloud," etc., it is likewise through two things: through uprooting the will one takes out the soul, and through verbal confession the body is wiped away, etc.

And the ascent is to the level of the lamed of tzelem, the level of the makifim (encompassing lights); for the makif blinds the eyes of the external forces (chitzonim). That is why their hold is between the inner [light] and the makif, with their backs to the makif: for they cannot gaze at the encompassing light (or makif), since it blinds their eyes. And this is "above your enemies" (al oyvecha): that is, to a place where the enemies have no dominion, etc.

(And with this one can resolve a difficulty in what Esther said to Mordechai: "All the king's servants," etc., "know that any man or woman who comes to the king, to the inner court, who is not called," etc., "and I have not been called," etc.

For seemingly this is no answer at all, since in any case she could have come to the outer court, and the king's attendants would have told him who was in the court; as it is written, "And Haman had come into the outer court of the king's house to speak to the king," etc.

But Esther fulfilled what is written in the Torah: "When you go out to war," it must be "above your enemies," that is, to a place where the enemies have no dominion, which is the level of the inner court; whereas at the level of the outer court, Haman too has a hold there, as it is written, "And Haman had come into the court," etc., "the outer," as mentioned above.

For the outer court is the drawing down of life-force (chayus) to the outer dimension (chitzoniyus) of the worlds, as is written in Parshas Bamidbar on the verse "And I will betroth you to Me," etc.; and see the discourse beginning "And I will give you places to walk," on the meaning of "you shall guard My courts," etc., that this is why guarding is needed, etc.

But the inner court is the level of the inner keys, as is written in Parshas Re'eh, in the discourse beginning "If you hear," that it is the drawing down of the Infinite Light (Or Ein Sof), blessed be He, from the level of the light that encompasses all worlds (sovev kol almin). And this is [the meaning of] what is written, "The gate of the inner court that faces east (kadim),"

for it faces toward the level of the Primordial One of the world (Kadmono shel olam). And of this it is said, "shall be closed," etc., "and on the Shabbos day it shall be opened"; as is written elsewhere on the verse "And Moshe assembled," etc.

Therefore she had to come specifically to the inner court, which is the level of "above your enemies," from which is drawn the victory of "Havayah's war against Amalek," etc.) And all this is the level of the raising up of the scattered outspreading of the soul into thought, speech and action, which are garments.

But to raise up the very essence of the tzadi, which is the level of Chochmah (wisdom), Binah (understanding) and Daas (knowledge), Chesed (kindness), Gevurah (restraint) and Tiferes (beauty), Netzach (victory), Hod (splendor) and Yesod (foundation), a higher teshuvah (return) is needed; for there are many levels in teshuvah

(see the discourse beginning "Listen, O heavens," mentioned above, on the matter that Shabbos has the letters of tashev ("return"), and that "one who toiled on Erev Shabbos" is the prayer of every day, etc., which is also a level of teshuvah, etc.; through this he will come to the level of the teshuvah of Shabbos.

And there is a further level, Shabbos Shabbason, which is higher even than the level of the teshuvah of Shabbos, etc.; see there, and from there what is written [here] will be understood.) And this is through drawing down the lamed of tzelem, the level of mazal: for one must begin from the level of mazal,

and this is through Torah and mitzvos. The mitzvos are Keser (the Crown), and the Torah is Chochmah — "the Torah issues from Chochmah," etc. And it is written, "A man's wisdom makes his face shine"; and through this, "May He make His face shine upon us, selah," so that there be a revelation of the inner dimension (pnimiyus) of the heart.

And this is [the meaning of] what is written, "For You my heart has said, 'Seek My face'; Your face, Havayah, I will seek," etc. And see what is written in the discourse beginning "And G-d spoke all these words, saying," regarding "If there is no wisdom, there is no awe." 6

For this is the matter of the higher awe (yirah ila'ah), which is drawn from the level of "their mazal sees," as mentioned regarding Daniel's companions: "but a great trembling fell upon them."

And this revelation, at the level of their mazal, is drawn down through occupying oneself with Torah; for through this the root of his soul above, the level of his mazal, is aroused. And therefore, "If there is no wisdom, there is no awe."

Now, through this, "and you take her to yourself as a wife": for the tzadi of tzelem is called a "wife" in relation to the Torah, for the Torah is the bridegroom — "on the day of his wedding: this is the Giving of the Torah." 7

And sometimes the Torah is called a bride: "Do not read morashah ('inheritance') but me'orasah ('betrothed')"; and that is in relation to the mem of tzelem. (See the explanation on the verse "There are sixty queens," etc., "My dove is one," etc., and on the verse "My dove, in the clefts of the rock." And [so] one must explain what is written in the Zohar, Part III, Nasso)

(folio 134a), regarding "Everything depends on mazal, even a Torah scroll in the Heichal (sanctuary)": this implies that the Torah, too, has in it the level of a makif, which is called mazala;

and that is the level of the mem, for the Torah itself is the level of Chochmah (wisdom). And in Parshas Beha'aloscha (folio 152a): "and the soul of the soul," etc.

And along these lines one may explain the Midrash in Shir HaShirim Rabbah on the verse "If a man would give all the wealth of his house for love," where Rabbi Yochanan said to Rabbi Chiya bar Abba, "I sold something that was given in six days," etc.,

"as it is said, 'For in six days [He] made'; but the Torah was given in forty days, as it is said, 'And he was there with Havayah forty days.'"

For the matter of the forty days, it may be said, corresponds to the level of Keser, Chochmah, Binah and Daas, which is called mem, as mentioned above. And see what is written elsewhere regarding "A psalm of thanksgiving: Shout to Havayah, all the earth," on the matter of the thanksgiving offering, which had forty loaves, etc.; see there.

If so, what was written — that the Torah is called "betrothed" in relation to the level of the mem in the soul — is seemingly not understood. But it may be said that [the fact] that the Torah itself also has a level of mem refers to the source and root of the Torah, from which it was given; as is written elsewhere, on the meaning of "And from the wilderness, Mattanah (a gift)," at the end of the discourse beginning "Go out and see." 8

But the Torah itself is at the level of Chochmah (wisdom) — "the Torah issues from Chochmah," etc. And this is the matter of blessing over the Torah first, which concerns drawing down the Infinite Light (Or Ein Sof) into the higher Chochmah (Chochmah Ila'ah).

3. "And she shall shave her head": [this is] the excess of the intellect (mosarei mochin). For in the supernal levels of holiness, the excess of the intellect is the level of supernal holiness, which is the level of the Thirteen Attributes of Mercy, which are drawn from the level of hairs, etc.; whereas with the Levites, "and they shall pass a razor," etc. 9

By way of analogy, it is like the mundane conversation of Torah scholars, etc.; and that is for a Torah scholar specifically, whereas for other people these are empty words, 10

and that is because the Torah scholar is at the level of mature intellect (mochin degadlus). Therefore even his mundane conversation, which is like the excess of the intellect, will be found to contain good and holiness.

And this is the matter of "and its leaf shall not wither": even the level of the leaves, which are not the chief thing, the fruit — nevertheless, etc.; for because of the greatness of his wisdom, wisdom is clothed even in his mundane conversation, which is not so for other people

(and this is close to what is written elsewhere regarding the proverbs of Shlomo: that specifically Shlomo could clothe the intellect in a physical parable, and so too Rabbi Meir; and therefore they said, "When Rabbi Meir died, the tellers of parables ceased," etc. And see Parshas Lech Lecha, in the discourse beginning "And the curtain shall divide").

Therefore, along the same lines, they said, "An unlearned person (am ha'aretz) is forbidden to eat meat," for meat, which is an excess, makes him fall; whereas "The righteous man eats to the satisfying of his soul," etc. And likewise, along these lines, with clothing:

regarding the Kohen Gadol it is written, "And you shall make holy garments for Aharon your brother, for glory and for beauty"; for the Kohen Gadol, who is from the level of Chochmah (wisdom) — koach mah ("the power of 'what'"), the level of self-nullification (bittul) — therefore "the wise shall inherit honor."

Whereas for other people, "desire and honor remove a person from the world" (as is written in Parshas Acharei on the verse "For on this day He shall atone," etc.). And likewise, the baal teshuvah (penitent) needs self-mortifications:

the teshuvah of a fence (teshuvas hageder), so that he not fall, G-d forbid; whereas one who has not sinned, etc. And this is "and she shall shave her head": that is, the excesses, and being content with what is necessary.

"And she shall do her nails": this is the excess of the emotive attributes (middos) — Chesed (kindness), "the right arm," Avraham, "from whom came forth," etc. — for their hold is in the nails, the waste. But the meaning of "And she shall shave her head" 11

— that is, the excess of the intellect (mosarei mochin) — is the matter of excessive cleverness in worldly affairs. This is along the lines of what is written, "Bread is not to the wise." For although it is written, "And Havayah your G-d will bless you in all that you do,"

[meaning] that the blessing and the flow are drawn down specifically "in all that you do," which is a vessel and a cause through which what was allotted to him on Rosh HaShanah and Yom Kippur, [his] livelihood, will be drawn to him; whereas if he sits idle

and does not engage at all in any livelihood, the flow will not be drawn down into physical [form]. And this is because in this physical world the influence is drawn down in a garment and in concealment, until "our signs we have not seen"

(as is written elsewhere, in the discourse beginning "And Mordechai went out," etc.; see there; and in the discourse beginning "And He will bless you," mentioned above. And see also Parshas Masei, in the discourse beginning "To explain the matter of the journeys," in what is written there: therefore the Name E-l Ado-nai, which gives life to Asiyah, etc.).

Nevertheless, the influence itself is drawn from above — "And Havayah will bless you in all," etc. — only that a person is obliged to make a vessel through which the blessing will be drawn down, because such is the order of the flow, as mentioned above.

But much cleverness in this is the excess of the intellect, of which it is said, "Bread is not to the wise." For by this he shows that it occurs to him that that cause and garment and stratagem are the essential thing in this influence; and this is the level of [being] separate, etc.

(as is written in the discourse beginning "Return, O Israel," etc., that through this he causes himself to have a heart of stone, etc.; see there). It is like the analogy of one who sews himself a garment: to the measure needed, it is good;

but if he lengthens it too much, it causes him to fall because of it, G-d forbid. And as for what our Sages, of blessed memory, said (Niddah, folio 70): "What should a person do to become rich? Let him increase his commerce," etc. —

this is as it says there: when he asks for mercy from the One to whom wealth belongs, for wealth, then certainly he also needs to make a garment and a vessel in which the blessing can rest.

And even this, only "let him increase his commerce," and not too much cleverness and delving deep, for on the contrary, "Bread is not to the wise," etc.

And all the more so one who is not hasty to become rich, but is content with what is necessary; or even if he wants to become rich, but has not asked for mercy for this: then much commerce, too, is like a garment that is too long, etc.

But when he asks for mercy for this, then it does not suffice without his increasing his commerce, as it says there in the Gemara, "for this without that does not suffice."

And this is for the reason mentioned above, that the influence in Asiyah (Action) is drawn down through a garment, etc. — "in all that you do." And this is the matter of "and she shall shave her head": the excess of the intellect mentioned above

(which are likened to the level of hairs, from which the external forces draw nurture, in the manner of "a woman's hair is nakedness"; whereas regarding the Torah it is written, "Exalt her (salseleha) and she will raise you up," for the Torah's root is from the higher Chochmah (Chochmah Ila'ah) and the supernal Keser, from which the flow is specifically through the level of hairs, etc.;

for otherwise the worlds would not be able to receive, etc. And see what is written elsewhere, at the end of Parshas Lech Lecha, in the discourse beginning "Sarai your wife": "Now above, such is the measure," etc., "through tzimtzum (contraction) specifically," etc.; "whereas below, at the level of Sarah," etc.,

"it is the very opposite," etc. And see Parshas Tetzaveh, in the discourse beginning "And you shall make holy garments," in what is written there: "But the level of 'and abundant in kindness,'" etc., "and the way of this revelation and this flow," etc., "is as it is written, 'Like the good oil upon the head, running down upon the beard,'" etc.; see there.

And see Parshas Emor, in the discourse beginning "And I shall be sanctified in the midst," etc., and Parshas Nitzavim, in the explanation on the verse "For as the earth brings forth its growth," etc.)

“And she shall remove the garment of her captivity”: a garment is the level of a makif (encompassing light). And there is a makif in the opposing side as well; for “a reflection of a reflection they do not have,” 12

“but a reflection alone they do have” (and see on this Pri Etz Chaim, in the kavanah of Hoshana Rabbah, though there the matter of a reflection of a reflection is explained in another way);

and this is as explained above: that in holiness there are two makifim, the lamed and the mem, and they are the level of a makif and a makif of a makif; and they are the level of chayah and yechidah, which are two makifim, while nefesh, ruach and neshamah are inner [levels]. And see the commentary of the Ramaz on Pinchas (folio 220, end of side a),

regarding one who answers “Amen, may His great Name be blessed” with all his strength; and see what is written in the explanation on the verse “For as the new heavens.”

And in kelipah (the husk) they do not have the level of a reflection of a reflection, which is the level of the makif to the makif. And this is [the meaning of] what is written, “and from the young lions, my only one (yechidasi)”: for it is truly single, having no counterpart opposite it in the kelipos.

But the level of a reflection alone, that is, one makif, they do have. (And with this, some discourses that seemingly contradict each other are reconciled: for in one place it is explained that the level of great love (ahavah rabbah) has no counterpart opposite it, as is written on the verse “His eyes are red,” etc.;

and elsewhere it is explained that likewise in kelipah there is something of the level of the will that is above intellect, which is the depth of attachment to the vanities of the world, etc., as is written in the discourse beginning “And I will make … of kadkod,” etc., on the matter of “and from the young lions, my only one.” But according to what has been written [here], it is well: for one makif they do have, and the level of a makif is what is above intellect.

But the level of the second makif, which is the essence of the level of the supernal makif, the level of yechidah itself, and which is called “the hidden recesses of the heart” — this they do not have; only in holiness is there this level, etc.)

And this is the level of the lamed. And it is the matter of “one transgression draws another transgression,” and the matter of “if a person defiles himself a little, he is defiled much”

(see Reishis Chochmah, chapter 4 of the Gate of Holiness); that is, he does not feel in his soul that this is drawn to him from the level of the makif of kelipah.

And this is the matter of "and she shall remove the garment of her captivity": there must be a removal of the makif of kelipah, so that the makif of holiness, the level of the lamed, may rest, as mentioned above.

"And she shall dwell in your house": permanently, so that it settles well in the soul, never to be moved, forever and ever. (And one may further say, on the meaning of "and you shall bring her into your house," etc., [and] "and she shall dwell in your house," etc.: 13

since the two levels of makifim (encompassing lights) mentioned above are also called a garment and a house — the garment is the level of the near makif, and the house is the makif to the makif. And the matter of these two makifim in holiness is also explained above, in Parshas Va'eschanan, on the verse "And this is the commandment," etc.;

and see the discourse beginning "The heavens are My throne," on the matter of "What house," etc., and in other places. And [regarding] what is written here concerning "and you see among the captives a woman of beautiful form," etc., which is [about] transforming the essence of the emotive attributes (middos), the level of the tzadi, as mentioned above: this guarding is through "and you shall bring her into your house," the level of the supernal makif, etc.;

and as for the makif of the level of the lamed, which is called a garment — which is why, on the opposing side, it is called "the garment of her captivity," and there must be "and she shall remove the garment of her captivity," so that through this the garment and makif of holiness will rest, etc. — nevertheless, there must be "and she shall dwell in your house" specifically; and as was explained on the verse "And this is the commandment," etc., "to keep," etc., "and you shall keep," etc.; see there.)

"And she shall weep for her father": this is the level of a still higher teshuvah (return), as is known from what the Arizal, of blessed memory, said: one who does not weep on Rosh HaShanah and Yom Kippur, his soul is not complete. And this weeping does not come from melancholy (marah shechorah), 14

but rather like what our Sages, of blessed memory, said concerning Rabbi Akiva: that when he grasped the secrets of the Torah in the Song of Songs, his eyes streamed with tears. And this is the virtue spoken of for the Time to Come — "With weeping they shall come," etc. — which is a great level; for "behold, a lad weeping, and she had compassion on him."

And this is the level of Yom Kippur. (And see what is written on the matter of weeping in Parshas Vayishlach, at the end of the discourse beginning "And he took from what came into his hand a gift," etc., and in the discourse beginning "And the Jews took upon themselves," in what is written there: but in the Time to Come it is said, "Eye to eye they shall see," because then it is said, "With weeping they shall come," etc.; see there.)

And "afterwards you may come to her and be her husband": this is the matter of self-sacrifice (mesirus nefesh); and it is the matter of falling on the face (nefilas apayim), and the level of Ne'ilah, which is the culmination of the ascents, as is written elsewhere

(and see Pri Etz Chaim on the matter of falling on the face; and see what is written elsewhere on the verse "For the fragrance of your oils," that the Community of Israel (Knesses Yisrael) is called a bride, and when the light of G-dliness shines in the souls of Israel, within one's heart, in the depth of one's heart, this is called "when she has received the male," etc. And see what is written elsewhere on the verse "The eyes of all," how there is a level of betrothed and of married:

that is, when the contemplation is absorbed in the depth of the heart, in the manner of "With all my heart I have sought You," this is what is called the level of marriage; and this is [the meaning of] what is written, "Her husband is known in the gates," etc. And from this will be understood what was written, that "and be her husband" is the matter of self-sacrifice, etc. And see Parshas Matos, at the end of the discourse beginning "And if a woman vows," etc.)

LIKKUTEI TORAH • PARSHAS KI SEITZEI • MAAMAR 4

כי תהיין לאיש שתי נשים האחת אהובה והאחת...

"If a man has two wives, the one loved and the other hated"

◇

"If a man has two wives, the one loved and the other hated, and the firstborn son is the hated one's." To understand the statement "And [the firstborn son] is," etc.: 1

It is according to what Rabbi Chaim Vital wrote in Shaar HaKedushah: that each and every one of Israel has two souls, as it is written, "And the souls (neshamos) I have made," in the plural. One soul is called the vital and animal soul, and it is clothed in a person's blood to give life to the body, as is explained elsewhere.

It descended in a chain of stages from a high place, through many intermediaries and by way of [heavenly] princes and mazalos (constellations), as our Sages, of blessed memory, said: "There is no blade of grass below that has no mazal above that strikes it and says to it, 'Grow!'"

"For one higher than the high," etc., "and there are higher ones over them." And through its distance from the light of G-d, in the chain of descent (hishtalshelus) from level to level and from cause to effect, through many concealments and contractions (tzimtzumim), until it was clothed in a human body of flesh and blood,

therefore it is composed of good and evil. From it come to a person evil traits (middos), from the evil elements within it, and also human intellect.

For every soul is composed of Chochmah (wisdom), Binah (understanding) and Daas (knowledge), and of the emotive attributes (middos). Because of it a person can be among those who transgress His will, G-d forbid, as it is written, "And a soul,

if it sins." For because of the many concealments and contractions that cover and hide the Infinite Light (Or Ein Sof), blessed be He, it seems to a person that he is something (yesh), a thing unto himself.

The second soul in Israel is called the G-dly soul, "a part of G-d above." It is the one that comes to a person without any intermediaries at all, as it is written, "And G-d made man upright (yashar)"

(in Koheles, at the end of chapter 7), and as it is written, "And You breathed it into me": You Yourself, without intermediaries; and "He breathed into his nostrils the breath of life," etc.,

like the analogy of a person's breath, which goes out from him and nevertheless is united with him without interruption; for there is no speech that is outside of Him, as is explained in Sefer Shel Beinonim [the Tanya].

Therefore it is always united with its Emanator in the ultimate unity, and from its side it would not be possible for a person to sin at all and to be among those who transgress His will, since

it is always united with its Emanator; except that the animal soul clothes it, and covers and conceals [it] from gazing at the Infinite Light, blessed be He, as is explained in Likkutei Amarim.

(And these two souls are called in Scripture "in Our image, after Our likeness": the G-dly soul is the level of tzelem (image), and the vital [soul] is the level of demus (likeness).)

Now, the descent of the G-dly soul into the world was in order to be clothed in the vital, animal soul, to wage war with it and to refine it, to separate the good from the evil and raise it up to G-d, "to turn darkness into light," etc. Therefore it is called by the name Yisrael, as it is written,

"For you have striven with Elokim and with men, and have prevailed." That is: the G-dly soul is to rule over the vital, animal [soul], to turn all its thoughts and its middos, which are not G-d's, from evil to good. And the middos are called Elokim, as it is written, "And the sons of Elokim saw," etc.,

and its Targum is "the sons of the great ones (bnei ravrevaya)." "And with men" is the level of deed: the deed of enosh, [for] he is enosh (mortal man). And to turn them from evil to good through the G-dly soul, which is united with its Emanator without hiding of the Face

at all, which refines and raises up the vital soul to be nullified and included in the light of G-d. And this is the level of Yisrael: yashar El; and El is a term of strength and dominion, to win its war with the vital soul.

And this is what is written, "The days of our years, in them, are seventy years": "in them," specifically, in the two souls, for every day is a new war. And therefore their lives are not equal: this one lives longer

and that one lives less. It all depends on the measure of the war that he must wage with his animal soul, according to the portion of evil within it: how many years he must fight with it until it is turned to good.

And this is the meaning of the verse "And now, Yisrael": that now specifically, in this time when evil is mixed with good, the soul is called by the name Yisrael, for it must rule over and defeat the animal soul and turn it from evil to good.

But of the Time to Come it is said, "And I will remove the spirit of impurity from the land," and there will be no evil at all, and it will no longer need to fight,

and it will not be called by the name Yisrael. (And perhaps the matter is as stated in the Gemara, chapter 5 of Bava Basra) (folio 75b), on [the verse] "Everyone who is called by My Name"; see there in the Rashbam's commentary.

Now, to understand the purpose of the descent of the two souls to their war in this world: since the vital soul too, before it descended into concealment and many contractions, was nullified in the light of G-d in its source, why did it descend so far that, on

its account, the G-dly soul also had to descend, to refine it and raise it up? We must first preface the matter of the war and its time, which is explained in the Zohar: "The time of battle is the time of prayer," etc.; "Whoever kills the serpent is given the King's daughter" — this is prayer.

The explanation of the matter: in Pesukei deZimrah a person separates the evil from the good in his animal soul, as it is written, "The high praises of G-d are in their throat, and a two-edged sword (cherev pifiyos) in their hand," etc.: 2

two edges (piyos), to raise the good upward and to separate the evil downward; and see the Raaya Mehemna at the beginning of Parshas Shoftim. And this is when a person contemplates the greatness of G-d: how

He gives life to them all and brings them all into being, and they are all nullified before Him, may He be blessed, and "all before Him is considered as nothing"; as it is written, "Yours, Havayah, is the greatness," etc.: that all the supernal attributes (middos) are nullified before Him, may He be blessed, as is written in the Tikkunim, "and not of any of these middos at all."

And He is exalted far above them, by myriads of levels without number. And the angels say "Holy," etc. "Holy" means set apart and separate, far above the bounds of "filling all worlds" and "encompassing all worlds" (memalei and sovev kol almin), as our Sages, of blessed memory, said: "In the place where you find His greatness, there you find His humility." For although "His greatness 3

is unsearchable," for all that, He is high and exalted above the level of His greatness, until the attribute of greatness is considered humility and lowliness before Him, may He be blessed. And when a person deepens his thought in this contemplation and others like it, then of itself "all the workers of iniquity will be scattered," the aspect of the evil in his soul, it being the case

that the evil and the sitra achra (the other side) have no life-force (chayus) at all of their own; they only receive their life-force from the back (achorayim) of holiness, through the 365 prohibitions.

Therefore they are nullified before holiness, as darkness is nullified before light. But it is not enough only to separate the evil; rather, it must be nullified completely,

as it is written, "You shall utterly destroy them," and "to turn darkness into light." And this is through the Shema, as it is written, "And he took a spear (romach) in his hand": the six words of the unity in the verse Shema Yisrael, together with the 248 words of the Shema as a whole, are called romach. And see the book Me'orei Or, the letter reish, section 15.

That is: just as through a spear a person's life is taken away entirely, so through the Shema we nullify and utterly destroy the evil completely. 4

The explanation of this: we need to understand the matter of "Hear, O Israel, Havayah is our G-d, Havayah is One." That is: after worlds were created, the term "One" (echad) applies, which means alef-ches, dalet: that He is One in the ches, in the seven heavens and the earth, and [in] the dalet, the four directions of the world.

So too above: after the supernal attributes (middos) were emanated, the term "One" applies, in the ches, the seven middos, "the greatness and the might," etc., and the dalet, the four chayos, "the face of a lion," etc., "and the likeness of their faces," etc.; and He unites them, for they are all nullified to Him, may He be blessed.

But in relation to His Being and Essence, before they were created, the term "One" does not apply at all, for He is not within the bounds of worlds at all; as is explained in Sefer Yetzirah, "Before one, what do you count?" For His Being and Essence is exalted by endless myriads above the level of counting.

And this is the level of the first Havayah, "Havayah our G-d," specifically, which even the angels do not grasp, and they say "Holy" and ask, "Where is the place of His glory?"; except for the souls of Israel, which were drawn from there,

as explained above, without any concealment and hiding at all: "a part of Havayah." As our Sages, of blessed memory, said, "Who revealed this secret to My children?": it is the level of the supernal secret, "He made darkness His hiding place," which is hidden even from the eyes of the angels.

Now, Shema ("hear") is a term for understanding: when the thoughtful person contemplates and fixes his thought firmly on how He set aside the higher and lower beings to be truly "Havayah our G-d." 5

And the soul, "a part of G-d," descended from so high a place to a very low place, to be clothed within the vital soul; in view of which it is fitting that his soul and spirit should pine away for Him.

Then he will reach the level of "You shall love Havayah your G-d," which is an intransitive verb (po'el omed), that you will want Havayah to be your G-d, and also a transitive verb (po'el yotze), that you will make the love above, as it is written, "I have loved you," says Havayah.

That is: that his soul will blaze with a powerful love, like "flashes of fire, a flame," to be nullified and included in His light, through the love that comes from above, as it is written, "Tell me, you whom my soul loves." And from this he will rise and reach the level of "with all your might (me'odecha)": me'od (very much), without limit or end, a love that is above Daas (knowledge).

And this is what is said: "He reveals deep things out of darkness, and brings the shadow of death out to light." That is: by revealing in his heart "deep things out of darkness," the level of "Havayah our G-d," from the level of "He made darkness His hiding place," darkness is of itself turned into light, "and He brings the shadow of death out to light": the aspect of the evil in his soul, which is turned to good.

Now, in the early generations, in whom evil did not prevail so much, the Shema alone was enough for them to nullify their evil completely. Not so now, in the footsteps of Mashiach (ikvesa diMeshicha), when evil grows very strong, and it is impossible to nullify it 6

completely through the Shema alone. Therefore [the Sages] instituted the eighteen blessings. And baruch ("blessed") is a term for flow and drawing down: we ask that the level of "You" (Atah), in direct address, Havayah our G-d, be drawn down and flow, so that it be within us, revealed in our hearts; and then, of itself, the evil will be nullified completely, as darkness is nullified, etc.,

as mentioned above. And in the blessing "Forgive us," the meaning is not out of fear of punishment, that He forgive us so that He not punish us, G-d forbid. Rather, its meaning is like the analogy of a person who asks his fellow for pardon and forgiveness: that his will toward him be revealed through the arousal of his compassion.

So we ask for the revelation of His will through the Thirteen Attributes of Mercy, which are called "thirteen rivers of pure balsam," which purify and whiten the sins of Israel, so that there will be no separating screens in the revelation of His will, may He be blessed.

Now, the days of Elul are set apart for the arousal of the Thirteen Attributes of Mercy, and on Yom Kippur there is the revelation of the Will; as when Israel sinned with the Calf, forgiveness was announced to them on Yom Kippur, for then is the revelation of the Will. 7

Now, the level of the great love (ahavah rabbah) mentioned above, the level of "with all your might," is of greater eminence and power, far higher than the love of the soul before it came into this world.

And it comes specifically through the refinement of the vital soul and the nullification of the evil within it, as it is written, "He reveals deep things out of darkness," and like "the advantage of light from darkness," specifically,

as is explained elsewhere. And this is the purpose of the soul's descent into this world: to refine and whiten the evil in the animal soul, so that it will attain this great love.

The explanation of this: since the root of the vital soul is a very high level, as it is written, "And these are the kings," etc., "in the land of Edom, before any king reigned over the children of Israel," only it fell, in the breaking of the vessels, into many concealments and contractions (tz-imtzumim), which cover and hide the unity of the Infinite Light (Or Ein Sof), blessed be He, 8

therefore, when the aspect of the evil in it is refined and separated out through the G-dly soul, it will of itself reach the great love mentioned above, with greater eminence,

as before its descent. And this is [the meaning of] "and the firstborn son is the hated one's": that specifically from the animal soul, which is "hated," there comes to be "the firstborn son," "before any king reigned."

Now, lasniah ("the hated one's") is written with a yud, an expression that points to something else. And this is Mount Sinai, from which hatred descended to the worshippers of stars and constellations: to despise evil utterly, through the revelation of the Will and the love that is above Daas (knowledge).

LIKKUTEI TORAH • PARSHAS KI SEITZEI • MAAMAR 5

ולא אבה הוי' אלהיך לשמוע אל בלעם ויהפוך...

"But Havayah your G-d was not willing to listen to Bilam"

◇

"But Havayah your G-d was not willing to listen to Bilam, and Havayah your G-d turned the curse into a blessing for you," etc. 1

[We need] to understand: what is the great and tremendous wonder in His not being willing to listen to the voice of a base man such as the wicked Bilam? And also, what is [the meaning of] "Havayah turned the curse into a blessing," since He did not listen to Bilam at all?

The matter is that there are accusers who accuse Israel, which is why the shofar is taken up on Rosh HaShanah, to confound the accuser; and he is the one who searches out the sins of the Children of Israel and scrutinizes them, to argue for their guilt.

And this is called the level of Bilam, for such was also Bilam's way: he too searched to find a place of sin for Israel, "the top of Peor, which looks out over the wasteland," and "he set his face toward the wilderness," places where Israel were destined to sin, etc.

And this is the praise that the verse offers: that although he came with a claim, nevertheless "Havayah your G-d was not willing to listen." And the meaning is that He was not willing to listen to his words at all;

not that there is a conclusive answer to give in reply to his words, from reason and knowledge that can be grasped and understood, but only that his words are not received or listened to at all, without reason and knowledge.

And so too, [this is] why the verse spelled out, "But Havayah your G-d was not willing": because Havayah is truly your G-d. For in every soul of Israel there is an aspect and a radiance of the Name Havayah, and as it is written, 2

"For Havayah's portion is His people; Jacob is the lot of His inheritance": that they are a portion and a radiance of the very Name Havayah. [And see what is written about this in the discourse beginning "See, I set before you."]

And the explanation of this matter is that in every soul of Israel there is the level of the natural love, 3
founded and implanted in the nature of his G-dly soul:

not to be separated from His unity and oneness, may He be blessed. And a person does not commit a sin unless a spirit of folly enters him, which misleads him into saying that even so he is still within his Judaism, etc.

But to be separated from His unity, may He be blessed: even the most unworthy of the unworthy gives up his life for the sanctification of G-d's Name, etc., because of the nature of his soul, "The lamp of Havayah is the soul of man," like a burning lamp, whose flame rises of itself, etc.,

without reason and knowledge; except that it is hidden and covered by a garment of sackcloth, which is the physical body, and from it comes the spirit of folly, etc.

But when he arouses the love, until it desires to go out of its garments, then he comes to the fear of sin: not to transgress even a light matter of the words of the Scribes (divrei sofrim), for the words of the Scribes are more stringent than the words of Torah; which is why they are called Sofrim, for

there are the levels of sofer (scribe), sefer (book) and sippur (telling). The sefer is the level of the Written Torah, and the sofer is the one who makes the sefer, which is the level of the Oral Torah: "A woman of valor is the crown of her husband," etc.

[And see what is written about this in the discourse beginning "You shall draw water with joy" and in the discourse beginning "I am black, yet comely."] And this level of love is the level of the tip of the yud of the Name Havayah;

for the tip atop the yud points upward, and alludes to its being drawn upward, to the Infinite One (Ein Sof), blessed be He, who is above the bounds of comprehension, and "no thought can grasp Him," and "all before Him is accounted as nothing"; "For I, Havayah, have not changed," etc.

And such is the matter of this love, which is without reason and knowledge: it stems from the indwelling of the very Infinite Light (Or Ein Sof), blessed be He, which is clothed in the Chochmah (wisdom) that gives life to the soul, which is above the bounds of comprehension, etc.

Therefore it is like a flame that rises of itself and on its own, etc.; but because it is hidden, a person must arouse it. And through an arousal from below (isarusa dilesata) there is an arousal from above (isarusa dile'eila), so that there is also "He was not willing to listen," from the level

that is above reason and knowledge. [And see Sha'arei Kedushah by Rabbi Chaim Vital, Part III, Gate 1: "for the tip of the yud," etc.; see there. And see there, Gate 2: "and Yechidah," etc.]

2. And the explanation of the matter of the yud of the Name Havayah, how it is in the soul: the yud is the level of Chochmah (wisdom), ko'ach mah (the potential of "what"), which is the level of the tzimtzum (contraction), for it is only the level of a point, etc. 4

The matter is this. It is known that the coming into being of the level of Chochmah, which is the beginning of the revelation of the chain of descending worlds (hishtalshelus), from the Infinite Light (Or Ein Sof), blessed be He,

which is far, far above the level and bounds of the chain of descent, is through many contractions and the descent of the light in concealment after concealment, until there descended and was drawn forth a radiance that is slight and contracted

exceedingly, like the radiance that comes out through the hairs of the head, which grow and draw nourishment from the brain in the head through the skull that overarches the brain, which conceals and hides the brain itself so that it should not be revealed,

so that, through this, the hairs may grow from the bone of the skull that overarches and covers the brain. And that radiance is exceedingly contracted, to the point that it has no comparison or relation to the radiance of the brain itself, just as the hairs have no comparison or relation to the brain;

for even if the hairs are shaved off, no pain at all is felt in the brain. So, entirely like this analogy, and endlessly more so, is the matter of the coming into being of Chochmah from what is above Chochmah, from the Infinite Light, blessed be He,

which is high and exalted, etc., more so than [in] the coming into being of the emotive attributes (middos), love and awe, from Chochmah, Binah (understanding) and Daas (knowledge), for the very essence of Chochmah, Binah and Daas is clothed in the emotive attributes.

But in the coming into being of Chochmah from the Infinite Light, blessed be He, the essence of the Infinite Light, blessed be He, is not clothed in it; only a slight and contracted radiance, from the concealment,

that is, after the concealment and hiding of the essence of the Infinite Light, blessed be He. As it is written, "He made darkness His hiding place": He hides Himself in the level of darkness and concealment, so that there may be a revelation of the radiance in the level of Chochmah, the beginning of the revelation of the chain of descent. And this is [the meaning of] "Havayah reigns; He is clothed in majesty," etc.,

"the world, too, is firmly established," etc.: in order that "the world be firmly established," the Infinite Light, blessed be He, had to clothe itself in the level of a garment and covering, so that it would not shine and be revealed as it is, but only in the level of tzimtzum, etc.

And this is [the meaning of] what is written, "In the beginning Elokim created," etc.: "Bereshis," with the revelation of the level of the beginning of revelation, which is the level of Chochmah; "Elokim created," with the attribute of tzimtzum. And as our Sages, of blessed memory, said, "At first it arose in [His] thought to create [it] with the attribute of judgment," etc.

For it is a contracted radiance, so that it may be the beginning of revelation in the chain of descent of the worlds; for Chochmah is the beginning of the revelation of the comprehension and understanding of the Infinite Light, blessed be He, which is revealed in the level of Binah,

which is the upper hei, the level of expansion, in length and breadth, etc., of the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin), etc. Except that in Chochmah that comprehension is in a state of concealment, for it does not shine and become revealed

except like lightning that flashes in the mind of a person's intellect, by way of analogy. And without the tzimtzum of the Infinite Light, blessed be He, and its being clothed in the level of Chochmah, there could not have been the expansion of the level of the light that fills all worlds and the light that encompasses all worlds; for the worlds would have been utterly nullified out of existence, and would have been truly nothing and naught.

For even now, after the worlds have been created, "before Him all is as nothing"; but it is "as nothing" (kelo), with the kaf of comparison, and not actually "nothing" (lo); and even this is only before Him, and not in relation to the created beings.

But if the Infinite Light, blessed be He, were revealed as it is, they would be truly nullified, and would be nothing (ayin) and actually "nothing" (lo).

Therefore our Sages, of blessed memory, said that when the angels accused and said, "What is man," etc., "He stretched out His little finger among them and burned them." The meaning is that He extended and drew forth a revelation of His essence, may He be blessed, beyond the contracted measure and limit of the angels' comprehension: a tiny bit, the level of "His little finger"

(And see Pardes at its beginning, citing Sefer Yetzirah: "Ten Sefiros without 'what' (beli mah), the number of the ten fingers," etc.; and Zohar, Part II, at the beginning of Parshas Yisro.)

And then "and burned them": they were burned and utterly nullified out of existence, and were as though they had never been. It is only the tzimtzum that brings about the coming into being of the worlds.

Now, the beginning of the creation of the worlds was because "He desires kindness." But [the fact] that "in His goodness He renews each day, continually, the work of Creation," renewing [it] as existence (yesh) from the level of Chochmah and tzimtzum each day,

since each day a different radiance is renewed [and also each hour a combination of the Name Havayah is renewed, etc.], depends on the arousal from below (isarusa dilesata). And this tzimtzum and concealment must also be in the arousal from below: namely, to be the level of "Nullify your will," etc.;

that is, to contract and subdue all his desires that are not for G-d: whether in thought, "Many are the thoughts in a man's heart,

but the counsel of Havayah, it shall stand"; or in speech, that his speech and the breath of his mouth not be as he wishes; or in action, "he shuts his eyes from seeing evil," and "you shall not stray after your heart," etc.;

whether in what is forbidden or in what is permitted, as our Sages, of blessed memory, said, "Sanctify yourself in what is permitted to you." And this is in the entire stature of a person: to cast aside his soul and his will, etc.

And this self-nullification (bittul) is in the level of Chochmah, for "through Chochmah they were refined": to sift the good from the evil and to nullify the will for evil before the good, by the power of the Chochmah in the soul.

Therefore our Sages, of blessed memory, said, "Sanctify yourself," etc.; for kodesh (holiness) is in Chochmah, as in "Sanctify to Me every firstborn," etc.

And through this level of self-nullification (bittul) in the arousal from below (isarusa dilesata), in which he nullifies and removes himself and his will so as to be nullified to Him, may He be blessed, there is an arousal from above (isarusa dile'eila): that there be a nullification and withdrawal of the essence of the Infinite Light (Or Ein Sof), blessed be He, so that it does not shine and become revealed 5

except in the level of tzimtzum (contraction), in concealment after concealment, in the mode of "He made darkness His hiding place," darkness and not light. And there will be a revelation of the level of the yud, which is Chochmah (wisdom), etc., through the level of the yud, the Chochmah, that is in the soul.

3. And the matter of the hei of the Name Havayah in the soul is this: the first hei is the level of supernal Binah (understanding), the level of the expansion of the hei, in length and breadth, of the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin), from the tzimtzum (contraction) of the point, etc. 6

And in the soul it is the expansion and broadening of comprehension from the lightning that flashes in the brain, which is the level of a point, etc.: that he broaden his knowledge and understanding in the greatness of the Infinite One (Ein Sof), blessed be He, how He fills all worlds and encompasses all worlds with one contracted radiance, etc.

And through this there will also be the expansion and revelation in the heart, and the flaming and blazing of the fiery flashes of love; and likewise the soul's joy in G-d, its Maker, comes through the broadening 7

of contemplation in the heart: "a joyful mother of children." And the arousal from below (isarusa dilesata) for the revelation of this level of hei is the level of the higher teshuvah (return), from below upward [and this is "teshuvah": tashuv hei, "the hei shall return"]: "and they cried out to Havayah in their distress,"

for the descent from the light of His countenance, may He be blessed, is in the level of "distress" (tzar, narrowness), in the level of a slight and contracted radiance; and especially if he holds his soul guilty for all his deeds, words and thoughts which are not for G-d,

he who "came in vanity and goes in darkness." And therefore "he sets his heart toward Him; his spirit and his soul he gathers to Him," to cleave to Him, may He be blessed, truly; and "spirit brings spirit and draws spirit," etc.

In the same way, the whole matter of prayer revolves around this: to contemplate the descent of the Infinite Light (Or Ein Sof), blessed be He, and its chain of descent (hishtalshelus), in a slight and contracted radiance, the level of the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin), until "they praise the Name of Havayah," etc., the level of a name alone, and "May Your Name be praised forever," etc.; 8

so that through this he will come to fulfill, in the Shema, "You shall love Havayah your G-d," truly: that there be a revelation of the very Infinite Light, blessed be He. And this is what we ask for: that it be in the level of a revealed expansion, in length and breadth, in the heart and soul.

And this is [the meaning of] "Bring us back in complete teshuvah (return) before You (lefanecha)": the meaning is that there be a drawing-down of "Your face" (panecha), Your inner dimension (pnimiyus), that is, the level of the very Infinite Light, blessed be He; as it is written, "May Havayah make His face shine," etc.

And the matter of the vav and the [final] hei in the soul is that there be a revelation of the drawing-down in Torah and mitzvos, in the fulfillment of the deed in actual practice. For the Torah is the level of the vav: "A voice calls in the wilderness: Clear the way of Havayah," 9

that there be a drawing-down of the voice of the Torah, calling "the way of Havayah," and a revelation of His light, may He be blessed, even in the level of "wilderness," which is this world: that in it there be "So have I beheld You in holiness," a drawing-down of supernal holiness. [And see what is written in the discourse beginning

"When you hearken to the voice," Parshas Re'eh.] And this drawing-down is in the lower hei, which is the level of action: "And the deed of charity (tzedakah) shall be," "deed" specifically. And charity is the general and collective expression (klalus) of the mitzvos; for

just as charity is "to revive the spirit of the lowly," etc., so the mitzvos, in their general and collective expression, are for drawing down life-force and the Infinite Light (Or Ein Sof), blessed be He, below, into the lowly physical world, "and the glory of Havayah shall be revealed" below, etc.

And this is the level of the hei; for "Your right hand is full of tzedek (righteousness)": it is called tzedek, without a hei; and when "Your right hand is full," [that is,] the expansion and drawings-down of Chesed (kindness),

then, with the addition of a hei, it is called tzedakah. (And see the Zohar, Parshas Bechukosai, folio 113b, and the commentary of the Ramaz (Rabbi Moshe Zacuto) there; and the Idra Zuta, folio 291, end of side b, and folio 292a.) Now, this revelation in the level of action comes through the level of the vav, which is the matter of drawing down, etc.

4. However, all this is the matter of the level of Havayah in the G-dly soul, which is clothed in the body and the animal soul. But there is a level of Havayah that is drawn from above; and this is [the meaning of] "because Havayah your G-d loved you." 10

The meaning: "loved you" (ahevcha) is a transitive form: that He is the one who draws into you the attribute of love that comes from above, which is the arousal from above (isarusa dile'eila) that precedes the arousal from below (isarusa dilesata). And from there [comes] "Havayah turned the curse into a blessing for you": that intentional sins become literally like merits.

And the explanation of this matter is that great is the power of baalei teshuvah (penitents), "who draw Him down with greater strength," etc. And this is through the level of "with all your might," beyond what his soul can bear: whether through self-sacrifice (mesirus nefesh) in actual fact, as in the episode of Rabbi Elazar ben Durdaya, etc., 11

or in the level of self-nullification (bittul) to Him, may He be blessed, and the expiry of the soul in the Shema, as it is written, "To You, Havayah, I lift up my soul," etc. And the level of "with all your might" is what is revealed in baalei teshuvah more than in the most righteous of the righteous, which is the level of "with all your soul," etc.

This is because the advantage of light is that which comes out of the darkness specifically: through the intentional sins, when he holds his soul guilty, how he "came in vanity," etc., and it touches him to the soul.

Therefore he will cry out to Havayah in his very great distress, and the cry will be great unto G-d, beyond what his soul can bear. And this is the matter of "Yah with Shemi (My Name) is 365," etc.:

for the prohibitions are in the Name Yah, above the level of the positive [commandments], which are in the Name vav-hei; and as it is written, "in a land not (lo) sown," that the level of lo ("not") is what is sown, etc.,

as is explained elsewhere. For since the Name Yah is above the Name vav-hei, it is impossible, by the power of the soul, to draw down from there in the mode of drawing-down, which is through fulfilling the positive commandments; only through keeping the prohibitions,

which is the matter of uprooting the will from the opposite; and this uprooting, from the opposite, will grow very great, until he comes and reaches the level of "with all your might," beyond what the soul can bear.

Now, about this it is said, "From the depths I have called You, Havayah." For there are ten depths, 12
which correspond to the ten levels of the soul, seven emotive attributes (middos) and three intellectual ones, and their depth is the root in each level, which is called "the depth of darkness" (umka dechashucha):

that is, the level of the darkness that has not yet come into revelation in the soul, in which there is no aspect of being clothed in the body and the animal soul. It is from the supernal attributes that come from above, which are above the powers that are revealed in the soul.

Only through the level of "with all your might" is the level of "from the depths" revealed; and from there, "I have called You, Havayah": that there be a renewal of the level of Havayah in the soul, and that there be in the soul this Havayah of the level of "from the depths,"

which was not yet revealed in the soul. And through this, "Havayah turned the curse into a blessing": for from there is drawn the forgiveness and pardon of sins, "And I will sprinkle pure water upon you," etc.; "I have wiped away your transgressions like a thick cloud," etc.

Therefore, during the Ten Days of Teshuvah, we say this psalm, "From the depths"; for each day one draws down one depth, until on Yom Kippur: "Before Havayah you shall be purified," before the Havayah that is revealed in the soul, from which it is drawn down that "you shall be purified."

LIKKUTEI TORAH • PARSHAS KI SEITZEI • MAAMAR 6

ביאור ולא אבה

An Explanation of "But He Did Not Want"

◇

An explanation of [the discourse] "But He did not want." 1

To understand the root of the matters: now, the tip of the yud alludes to Keser (the Crown), which is the hidden love in the heart of every Jew. 2

That is, because it was taken from a very high, exalted place, it is therefore in every Jew; for it is from the Malchus (sovereignty) of the Infinite One (Ein Sof), which is in the level of the very essence of the Infinite One and is not within the bounds of comprehension. And therefore it comes into the heart of every Jew, even one who does not know how

to understand so much with his intellect and understanding. And therefore the tip of the yud is the level of a hint alone, which alludes to the Infinite One only by a mere hint, without any grasp;

for "no thought can grasp Him at all," but only through "the desire of the heart," from "the inward part of a man, and a deep heart." And see what is written in the discourse beginning "And Yaakov dwelt."

And the yud is the level of Chochmah (wisdom); for Chochmah is the first revelation of the comprehension and understanding that are in the level of Binah (understanding), and the drawing-forth of Chochmah into the level of Binah is called "a point in a palace." Only, Chochmah is in a state of concealment, the level of a lightning flash that flashes in the mind, while Binah is the comprehension in length and breadth. 3

Now, for there to be a revelation even of the level of supernal Chochmah (wisdom), "the intellect hidden from all thought" — although this is said of Keser (the Crown), nevertheless Chochmah too is the level of "the intellect hidden from all thought," as is explained in the discourse beginning "Lech Lecha" (Go forth) — for 4

from the World of Beriah (Creation) downward there is the level of the revelation of Chochmah, until it comes to be revealed in the intellect and comprehension of the created beings, angels and souls.

But in the World of Atzilus (Emanation) and above Atzilus, Chochmah does not apply there at all, except that it is nevertheless a source of Chochmah. And this is the meaning of "wise,

but not with a known wisdom," as is explained in the discourse beginning "Patach Eliyahu" (Elijah opened). And for there to be the revelation of this Chochmah, it is through several levels of contractions (tzimtzumim); and even for there to be the level of the hidden Chochmah (chochmah stima'ah), it is through tzimtzum:

that is, the level of Gevurah (restraint) of Atik Yomin is enclothed in the hidden Chochmah, and Gevurah is the level of tzimtzum. And for [the light] to be drawn from there into the Chochmah of Atzilus, it is through an immense contraction, in that it is drawn and descends through hairs and mazalos: "Abba is nourished from the eighth mazal," etc.

And the analogy of the hairs is this: the hairs are nourished from the brain (mochin) in the head by way of the skull (gulgalta) covering over the brain, which hides and conceals the brain; and through the skull the hairs grow, which are a glimmer from the brain, and they have no comparison or relation to the brain,

only a mere glimmer. So too, for the level of Atzilus to come from above Atzilus, there is no comparison at all; whereas for Chochmah to become Binah (understanding), and for Binah [to become] the emotive attributes (middos), is a matter of the way and order of the chain of descending worlds (hishtalshelus), in which they have a relation to each other.

But for Atzilus to come from above Atzilus is only by way of a glimmer, like the hairs of the head that emerge through the skull, which covers, conceals and hides: the level of "He made darkness His hiding place."

And this is [the meaning of] "Havayah reigns; He is clothed in majesty (gei'us)": like a garment that hides and conceals, so that gei'us, the level of the hairs, may be drawn down, etc. For gei'us is [in numerical value] the 410 strands, as is written in Pri Etz Chaim and in the Likkutei Torah of the Arizal.

Now, the revelation of this level of Chochmah (wisdom) is the level of tzimtzum (contraction) and judgment: the thirty-two [mentions of the Name] Elokim in the work of creation are the level of the thirty-two paths of Chochmah, for Chochmah divides into thirty-two paths; and they are the level of contraction and concealment, so that there may be a revelation of the expansion of [the light that] fills and encompasses [all worlds] (memalei and sovev). 5

For the expansion is impossible without tzimtzum; for even when He extended His little finger, etc. And even now, "all before Him are considered as nothing,"

but it is "as nothing," with the kaf of comparison; and even this is specifically "before Him," and not in relation to us. But were there an expansion of His essence without contraction and concealment, it would be literally nothing.

And for this level of contraction and concealment to come about, it is through an arousal from below: "Nullify your will," etc. For there are two [kinds of] self-nullification (bittul). The first is [that of] the tip of the yud, above Daas (knowledge): one does not want, by nature, to be separated, etc. 6

And the second self-nullification is in Chochmah (wisdom): "Nullify your will" with Chochmah and Daas. For the meaning of "Nullify your will" is to separate the good from the evil, the level of refinements (beirurim), and "through Chochmah they are refined," for it is through Chochmah that one refines; which is not so with the tip of the yud,

which is above Daas: there, there is as yet no evil at all, and refinement does not apply there; [it applies] only from the Tree of Knowledge of good and evil, etc.

And through this self-nullification in the arousal from below, which is a withdrawal of one's own self, there is brought about from above a level of nullification and withdrawal, so that there is the level of concealment and the enclothing of the light — "Havayah reigns; He is clothed in majesty" — and the level of Atik Yomin, which is like the matter of "Who removes (ha-ma'tik) mountains" and "Who is exalted from the days of old," so that there may be a coming-into-being, etc.

(And see what is written in the discourse beginning "Go forth and see," that for there to be a drawing-down of the will from the Infinite One (Ein Sof), blessed be He, this is what is called the nullification and withdrawal of His essence, as it were; for from His own standpoint, "If you are righteous, what do you give Him?" etc.

Therefore it can be said that through the nullification of will in the soul that is at the level of the tip of the yud, one draws down the drawing-forth of Keser (the Crown) and the supernal will, that is, through the level of Atik Yomin, etc.; and through the nullification of will that is in Chochmah, one draws down "He is clothed in majesty," so that the level of the hairs may be drawn down.

And see what is written there on the self-nullification of the level of "we will do" and of the level of "we will hear"; and this is like the matter of the tip of the yud and the yud, etc.) And the hei is the matter of the expansion in length and breadth, [the light that] fills and encompasses [all worlds] (memalei and sovev): it is the level of Binah (understanding), the higher teshuvah (return), 7

which is the level of the expansion in the heart: from the level of the lightning flash of the revelation of Chochmah (wisdom), which is the level of contraction, there afterwards comes about the fervor and blaze of the heart, etc.,

and joy, which is also an expansion in the heart: "a joyful mother of children." And through teshuvah from below upward, there comes about above, too, an expansion of the revelation in length and breadth, [the light that] fills and encompasses [all worlds].

That is, through "They cried out in their distress (batzar lahem)": that everything is a narrow (tzar) place, for it is only a scant glimmer; and even Gan Eden and the World to Come are nothing

but a radiance; and through this, "Whom have I in heaven?" etc. And the vav is the drawing-down of Torah, and the [last] hei is the level of the performance of the mitzvos, for through the Torah a drawing-down comes about in the mitzvos.

Now, vav-hei is through a drawing-down, whereas yud-hei is not through a drawing-down; for the yud itself is revealed in the hei. 8

Therefore there is no vav there; for the hei is the revelation of the level of [the light that] fills and encompasses [all worlds] (memalei and sovev), which comes about from the level of a single point, from the level of the contraction itself — for without contraction there can be no expansion, etc., and the contraction is for the sake of the expansion — and it is all one level.

And likewise in the arousal from below, it is all one matter; only, when one contemplates the revelation of [the light that] fills and encompasses [all worlds], that is, how the level of a single point becomes the level of the expansion of [the light that] fills and encompasses [all worlds], this is the level of the hei;

but when one contemplates the contraction, that is, how the entire expansion is only from a single point, this is the level of the yud.

Thus the hei and the yud are all one matter, for the yud itself comes to be revealed as the hei. (And this is [the meaning of] "Understand with wisdom, and be wise with understanding.")

Whereas with vav-hei, the vav is the drawing-down of the voice that joins the emotive attributes (middos) to the hei, which is the level of speech, so that there are letters and words; as in the analogy of speech,

which follows the emotive attributes, whether with love, etc.; and yet speech is a different matter and essence, for it is a combination of letters,

only that the vav from the emotive attributes is drawn into them, so that the speech follows the emotive attributes. And so it is above: the level of the hei, "the revealed world" (alma de'isgalya), etc., which has changed into a different essence, etc. (And see what is written in the explanation on the verse "And the number of the children of Israel shall be," on the meaning of "On that day [Havayah] shall be [One]."")

2. However, all this is the Name Havayah within the emanated [levels]. But "For Havayah your G-d loves you" (ahevcha) [is read] as a transitive verb: He draws down love to be in you; 9

and also, ahevcha [means] He loves you; and the one depends on the other. [This] comes about from the ten Sefiros within the Emanator Himself (the ten Sefiros of Adam Kadmon. And see in the Midrash Rabbah

on Ki Sisa, at the beginning of chapter 49, on the subject of "And I loved Yaakov"; and on the sidrah of Vayeshev, at the beginning of chapter 86; and in Shir HaShirim Rabbah, at the end of [the section on] "Set me as a seal," and on the verse "Many waters," and at the end of "I adjure you," on the subject of "I have loved you."

The Zohar, Part III (62b; 128a), [and] Va'eschanan (267b), and in Tanna DeBei Eliyahu (Part I, chapter 28; Part II, chapter 19). And see what is written in the discourse beginning "And Israel saw," in Parshas Beshalach, on the matter that there are two levels of the Name Havayah. And see in the Idra Rabba (folio 138b):

"one for Z'eir Anpin and one for Atika"; and in the same way it is to be understood here.) Through an arousal from below, an arousal from above; and through an arousal from above, an arousal from below. And from there [comes] "He turned the curse into a blessing": willful sins become like merits.

And the explanation of this matter: for there to be teshuvah (return) in the Name Yah — although it is drawn down thus from above to below — nevertheless, how can a person, who is bound below, come to this?

But it is through "with all your might" (bechol me'odecha): to go out of one's own vessel. Although, relative to a level above it, even the light of this love is in the category of a vessel, nevertheless, below there must be "with all your might" — a "might" of your own.

Now, "with all your might" is revealed specifically in baalei teshuvah (penitents), through the willful sins, which is through the opposite; as in the matter of "in a land not sown," that through the "not" it is sown, etc. And the explanation is that "My Name" together with Yah is [in numerical value] 365, etc.

For the prohibitions are above the positive [commandments], because through keeping the prohibitions, which is the uprooting of the will from the opposite, through this one reaches the level of "with all your might" and the level of self-sacrifice (mesirus nefesh): whether in actual deed, as in the incident of

Rabbi Elazar ben Durdaya, or in self-sacrifice in prayer, "They cried out to Havayah in their distress," over one's distance from G-d; for on this foundation the matter of prayer is founded: to come to the fulfillment of "And you shall love" in the recital of the Shema.

Now, through "with all your might," willful sins become like merits; for "Out of the depths I called You," etc.: "the depth of darkness," the level of the skull (gulgalta) that covers over the brain.

For the intellect (mochin), Chochmah, Binah and Daas, is in the three cavities of the skull, and over them the skull covers, concealing and hiding, so that there should be no revelation except through hairs, etc.

And through "with all your might" — "who draw Him down with greater strength" — one comes to the level of "out of the depths." And there are ten depths: that is, the Keser (Crown) in each level of the ten Sefiros.

Now, in the ten emanated Sefiros, which have already come to revelation through the hairs, there the kelipos (husks) had a hold and drew nourishment — "and she shall do her nails" — through the nails, and from behind the skin of Nukva, between pore and pore, etc.; that is, in the vessel and not in the lights themselves.

But nevertheless, the light is enclothed in the vessels, where there is a hold and drawing of nourishment; and therefore it is impossible for there to be "I have wiped away your transgressions like a thick cloud," and the level of washing, to wash away sins, etc.

For the washing is from far, far above, from "the depth of darkness," from the ten Sefiros within the Emanator. And "Out of the depths I called You" is to draw down a revelation of Havayah anew from the level of "depth," where this light has not yet come to revelation and has not been enclothed in vessels.

And this is through "with all your might": "When the sitra achra (the other side) is subdued, the glory of the Holy One, blessed be He, ascends (istalek)." The meaning of "ascends" is that it is raised up on high, in the level of Atik Yomin, "Who removes mountains" and "Who is exalted from the days of old,"

that is, in a state of concealment. And from there the level of Havayah is drawn down anew: a revelation of the Havayah that is before Atzilus. And this is [the meaning of] "Bring us back in complete teshuvah before You": "before You," before the Havayah that is in Atzilus, where there is the level of complete teshuvah, as mentioned above.

Now, with the drawing-down of the ten depths during all the Ten Days of Teshuvah, then on Yom Kippur, "before Havayah you shall be purified"; and this is at Ne'ilah, for the end of the day atones, 10

as is stated in the Gemara, that [Ne'ilah is] close to sunset. And therefore it is stated in the Mishnah, in the last chapter of Kereisos: "One through whom a doubtful transgression came about on Yom Kippur, even at dusk, is exempt, for the whole day atones"; that is, he is atoned for at the end of the day,

which is the main [time]; for then is the time of Ne'ilah, the elevation of Malchus (sovereignty) into Keser (the Crown), an elevation above which there is none, and [this] is called "before Havayah"; and then "you shall be purified," for from there purity and washing are drawn down and all the sins are atoned. (And see what is written elsewhere on [the passage of] the Zohar, Part III, Parshas Emor (folio 100b),

on the matter of subjugation (iskafya) and transformation (is'hapcha): that the level of subjugation is drawn from the intellect (mochin) of Imma, but on Shabbos, which is the mochin of Abba, there is drawn down the transformation of darkness into light, etc.

And see what is written in Parshas Mattos on the matter of "And her father hears her vow," etc. But all this is the transformation of the darkness of kelipas nogah, from which [comes] the animal soul in man, which is composed of good and evil.

But teshuvah (return) "with all your might" is that the willful sins that are far below nogah become like merits; this is the matter of "He turned the curse," literally, "into a blessing." And this is — see there — what is written elsewhere on the verse "And a man wrestled with him": that "they raised dust up to the Throne of Glory."

That is, even the level of "dust that remains from fire," which is the lowest level among the kelipos (husks), was included above, in the Throne of Glory; and this is the level of teshuvah.

Therefore our Sages, of blessed memory, said, "Great is teshuvah, for it reaches up to the Throne of Glory": Malchus of Atzilus, which is what is called "blessing," and teshuvah reaches there;

that is, from the curse it is turned into a blessing. And this is [the meaning of] what is said, "they raised," in the plural, etc.; see there. And this is why Yom Kippur is called "Shabbos Shabbason" (a Shabbos of complete rest), for even relative to Shabbos it is the level of Shabbason;

for Shabbos is, as it is written, "a Shabbos unto Havayah": for in the six days of work there is the level of the Name Elokim, and Shabbos is the revelation of the Name Havayah, the mochin of Abba — "and wisdom gives life" — which is the level of the yud of the Name Havayah, etc. And from this it follows that there can be the transformation of darkness into light.

But the mochin of Abba are the level of Atzilus, and if so, it is the Name Havayah within the emanated [levels]; therefore what is drawn from this is the transformation of the darkness of kelipas nogah into light.

But for there to be "He turned the curse" — which is far below kelipas nogah — "into a blessing," this is the level of "before Havayah you shall be purified," that is, the Name Havayah within the Emanator, as mentioned above. And this is the matter of Yom Kippur, which is called "Shabbos Shabbason," etc.

And see what is written elsewhere on the verse "Havayah, His adversaries shall be shattered," etc., and through this "He will give strength to His king"; and this too is like the matter of "He turned," etc. And see what is written on this subject in the discourse beginning "And the king extended to Esther.")

LIKKUTEI TORAH • PARSHAS KI SEITZEI • MAAMAR 7

כי ההרים ימושו והגבעות תמוטינה וחסדי מאתך לא...

"For the mountains shall depart and the hills shall totter, but My kindness..."

"For the mountains shall depart and the hills shall totter, but My kindness shall not depart from you, nor shall My covenant of peace totter, says the One who has compassion on you, Havayah." 1

Now, the Patriarchs are called "mountains" (so it is in [Midrash] Rabbah, Bechukosai, at the end of chapter 36, on this verse, "For the mountains shall depart."

This verse is also mentioned in [Midrash] Rabbah, Parshas Eikev, at "Another explanation: 'And Havayah your G-d will keep for you the covenant and the kindness'"; and in the Gemara, chapter Lifnei Eideihen, folio 17a). And as it is written, "Hear, O mountains, the controversy of Havayah, and you mighty ones, foundations of the earth." And this is by way of analogy:

like a mountain that rises out of the globe of the earth, which is a level surface, and from it slopes and rises up to the heavens, like "the high mountains that are under all the heavens." So too,

the Patriarchs are the level of "mountains" for Knesses Yisrael (the Congregation of Israel), which is the level of "the earth," "My footstool," to lift her up and carry her to the loftiest heights. And of this it is said, "Who shall ascend the mountain of Havayah?" etc.

Now, "only three are called Patriarchs": Avraham, Yitzchak and Yaakov. For these three levels are what lift up and raise Knesses Yisrael, which is the general and collective expression (klalus) of all the souls of Israel, to be included in the very Infinite Light (Or Ein Sof), blessed be He. 2

As it is written, "His left hand is under my head, and His right hand embraces me." The level of "left" is the level of the fiery flames of love; it is this that raises

the head and the intellect (mochin) of Knesses Yisrael. And the level of "His right hand embraces me" is like the analogy of one who embraces his fellow from behind; that is, it lifts and raises even the level of the back (achorayim) and the outer dimension (chitzoniyus) of their souls.

Now, our Sages, of blessed memory, said (Berachos, first chapter, folio 4b): "Why is there no nun in Ashrei? Because it contains the downfall of the enemies of Israel, as it is said, 'She has fallen, she shall no more rise, the maiden of Israel,'" etc.

"Even so, David went back and supported her by the holy spirit, as it is said, 'Havayah supports all who fall'" (see the Zohar, Part I, Bereshis, folio 3a, and the Zohar HaRakia there, and the Zohar, Parshas Shemini, folio 40a).

The explanation is what is written, "And she fell before his feet": when the Holy Temple is not standing, Knesses Yisrael is at the level of falling (and see the discourse beginning "For Avraham did not know us," regarding Purim).

Now, to understand how this is above, in the supernal Knesses Yisrael, it cannot be adequately explained [here]; but below, in the souls of Israel as a whole, in their descent to be clothed in the human body, in the animal soul, it can be understood. For

at the Giving of the Torah it is written, "Face to face Havayah spoke," etc.; for the Holy One, blessed be He, was with Knesses Yisrael at the level of "face to face."

And so it was throughout the time of the Holy Temple (though not at the level of "Havayah spoke"). And the "face" of the soul means:

just as, by way of analogy, in the physical, we see with our senses that in the face all the senses are revealed and seen, sight, hearing, etc., because it is the revelation of the main life-force of the person;

whereas in his back only a little life-force is revealed. So too, by way of analogy, in the human soul: that which is its main life-force, where its true will and desire lie by its nature, is called the level of "face"; whereas what is not so much the desire and will of the soul,

but [is done] out of necessity, or incidentally, and with coldness, this is called the level of the "back" (achorayim) of the soul, where there is only a little life-force.

Now, in the time of the Holy Temple, the souls of Israel as a whole were drawn by their nature to the service of G-d, to love Him and to cleave to Him, out of their true will and desire, which is the essence and the life-force of the soul. 3

And the other needs of this world, although there was also eating and drinking and business, nevertheless were for them only out of necessity, in a passing way and with coldness, so that the life-force of the soul was not in this

except in a small measure. Whereas when the Holy Temple is not standing, it is the very opposite: for the nature of a person's soul is to be drawn after the needs of the body and the affairs of this world; and even when he does good

and turns from evil, and arouses love for G-d, to cleave to Him and to His Torah, it comes from the toil of the soul: he wearies himself with labor and toil to contemplate the greatness of G-d and to incline his heart to arouse the love. This is called "to do it (la'asosah), to love," etc.,

for this love comes through a prior "doing" in the heart. This level is called "back to face," etc. "For they have turned to Me the back of the neck": that is, even what they have turned to Me, to My inner dimension (pnimiyus), is at the level of the "back of the neck" (oref),

which is the level of the outer dimension and the back, where there is only a little life-force (and see on this in the discourse beginning "And I appeared to Avraham," etc.).

Now, this level is called the level of "falling" relative to the essence of the soul, which by its nature, according to the source from which it was hewn, ought by its nature to be like a flame that rises of itself, to cleave to Him.

But all this is because it has fallen and descended into the hidden recesses of the levels, under the dominion of the body and the animal soul, and it is with them in imprisonment and in exile

(and see on this in the discourse beginning "And Havayah spoke to Moshe in the wilderness of Sinai," etc.). Now, there are two levels in this: "the fallen" and "the bowed down." "Bowed down" is, by way of analogy, like a person who bends his head and his stature,

but his feet stand in their place. So too, there is one whose head and intellect are bowed downward and drawn after the needs of the body and the affairs of this world;

but the level of the feet in him, that is, the last level in him, which is the matter of action, in "turn from evil and do good"

in actual deed, still stand in their place in completeness: to guard himself utterly from evil, to its very last extreme, even [in] what a person tramples with his heels, such as falsehood and haughtiness of spirit, etc.

And also in "do good": in observing all the mitzvos to the utmost, in all their details and fine points, and the fine points of the Scribes. But when this level too is not complete, even in a light matter, a light fine point of the fine points of the Scribes, this is called one of "the fallen," for he has fallen from his feet entirely. 4

2. Now, "The eyes of all look with hope to You": they wait and hope for His salvation, for there is 5
still expectation and hope that "face to face" will be restored [see what is written on the meaning of "The eyes of all" in the discourse beginning "He will revive us after two days."

This verse is mentioned in the Gemara (Kesubos, chapter 6, folio 67b) and in the Zohar, Parshas Vayigash (folio 208a), Beshalach (folio 62a), Acharei (58a), Pinchas (226a)].

But one must "take counsel in his soul" how this illumination may be drawn into his soul, so that the inner dimension (pnimiyus) of the soul be [turned] to Him, may He be blessed, and that there be no hindrance from within or from without.

The counsel offered for this is as the saying, "Who has sanctified us with His commandments." The explanation: He, may He be blessed, is holy and separate, etc.

"Not that You have a known righteousness, nor any of these attributes at all, but to show how the world is conducted." "To show," precisely: it is only like an image and a vision to the eyes of the comprehension of the recipients, in order to conduct the world.

But He, may He be blessed, is high and exalted without end, and is not within the bounds of attributes; and even the level of Chochmah (wisdom) is considered like physical action,

as the saying goes, "You are wise, but not with a known wisdom"; for there is no comparison to Him, may He be blessed, and "no thought can grasp Him" at all.

For He, may He be blessed, is above wisdom and will; and that which gives life to the worlds, and "You have made them all with wisdom," is only from the level of "King" alone, and "King" is [in relation to] the world.

But He, may He be blessed, in His glory and His essence, is holy and separate, above all the levels and grades without end; and He is not

like the soul that gives life to the body: although before its descent to be clothed in it, it is very exalted in the source from which it was hewn, nevertheless in its descent it is clothed within the body and bound to it, so that it is affected by what happens to the body.

But the way of the Holy One, blessed be He, is not so; for it is written, "I, Havayah, have not changed," for they all take up no place at all before Him, as "all before Him is considered as nothing," etc.

And the life-force and flow that He bestows on the upper and lower worlds is at the level of "King" alone and "to show" alone, of which it is said, "Who lowers [Himself] to look upon the heavens and the earth." For from the perspective of His essence and being, may He be blessed, it is written,

"For all in the heavens and on the earth": heaven and earth are equal before Him, for above and below have no relevance before Him, may He be blessed, at all;

but He is the One "who lowers [Himself]," in a great descent and a great tzimtzum (contraction), so that the level of "heavens," etc., should come into being. And the meaning of shamayim (heavens) is sham mayim ("there is water"),

for water is the sea of Chochmah, etc. And for the Infinite Light (Or Ein Sof), blessed be He, to be clothed in Chochmah is a descent for Him, for "You have made them all with wisdom," which is considered like physical action, etc.

And this descent and lowering comes through the level of "heavens," the Written Torah, and "earth," which is the level of the Oral Torah; and these encompass all the Torah and the mitzvos (as is explained on this in the discourse beginning "For with You is the source of life," regarding Chanukah).

That is, through the Torah and the mitzvos that a person does below: through an arousal from below [comes] an arousal from above. As it is written, "which a person shall do."

The meaning is along the lines of what is said on "And you shall do them": it is written atem ("you"), that a person makes them into mitzvos; "and shall live in them," that he draws into them the level of life from the Life of all life, blessed be He.

And this is the meaning of "doing the will of Makom (the Omnipresent)": that they draw the level of His will, may He be blessed, which is far above the level of "place" (makom), into the level of "place," so that the Supreme Will rests and is revealed in the level of "place" as well (and see what is written in Parshas Beshalach, in the discourse beginning "And Moshe said, 'Eat it today'").

In general they divide into three levels, right, left and center, which are the three levels of Torah, service and acts of kindness (gemilus chassadim); and from this it comes about that there is "the G-d (Elokei) of Avraham, the G-d of Yitzchak and the G-d of Yaakov."

The meaning: Elokei is a term of contraction and descent: He descends and lowers Himself so that the level of G-dliness rests and is revealed in the attribute of Avraham and of Yitzchak, etc.

And this is [the meaning of] "And You give them their food in its time": it does not say "in their time," but "in its time," that is, in the time of the food. 6

The explanation: Knesses Yisrael is called "My beloved" (ra'yasi), [that is,] "My sustainer" (parnasasi), as our Sages, of blessed memory, said, "Israel sustain their Father in heaven." That is, the Torah and the mitzvos are called bread, food.

As it is written, "My offering, My bread"; and it is written, "Come, eat of My bread." For at the time 7
when Israel acquire Torah and mitzvos below, which are the level of the Supreme Will, there is aroused above as well a time of will (eis ratzon).

As it is written, "In a time of will I have answered you." And through this, "He gives them their food," their flow of influence. And "You open Your hand (yadecha)": the meaning is yudecha ("Your yuds"), that from the level of three yuds there open out and extend three vavs,

which are the three times "holy" (kadosh): with a vav, it is a drawing down from the supernal Kodesh (holiness). And any drawing down from above cannot descend below except through the level of tzimtzum (contraction), etc.,

which is the level of yud: for the flow that is drawn down below bears no comparison to what it was in its source and root above, and it could not be below

except through the level of tzimtzum, etc. [And see on this in Parshas Vayechi, on the verse "Chachlili," etc. The verse "You open Your hand" is mentioned in the Gemara: Berachos, first chapter (folio 4b),

and Taanis, first chapter (folio 2b and folio 8b); [Midrash] Rabbah: Bereshis (chapter 13; chapter 20, near its end), Vayetzei (chapter 73), Vayechi (chapter 97),

Beshalach (chapter 25); and in Parshas Ki Savo; and in the Zohar, Parshas Pinchas (folio 226a), Vayera (107a), Beshalach (62a), Terumah (157b)].

"And You satisfy every living thing [with] will (ratzon)": that is, the Supreme Will is drawn to every level of "living" (chai); for the flow and drawing down of the Infinite Light (Or Ein Sof), blessed be He, from cause to cause, etc., is called the level of "living."

And this flow and drawing down from cause to cause is from the level of tzaddik (the righteous one), which is the level of the binding of world with world, so that the lower can receive from the higher.

Therefore a tzaddik is called "a living man" (ish chai), as it is written, "And Benayahu son of Yehoyada, son of a living man" (II Samuel, chapter 23, [verse] 20);

that is, because he draws life-force from world to world (see on this in the Gemara, beginning of chapter 3 of Berachos, folio 18, end of side a; and in the Zohar, Bereshis, folio 6a, Vayetzei 164a, Vayigash 207b). And there are several worlds, "levels upon levels, and all of them are called 'living.'"

And through the opening of the yuds, He satisfies with will the level of "living," from world to world, so that the Supreme Will rests and is revealed in all the levels and grades. And this is [the meaning of] "Havayah is righteous (tzaddik) in all His ways": tzaddik is the level of the binding that is from world to world.

As our Sages, of blessed memory, said, "There is one pillar in the world, and Tzaddik is its name": it is the level of a pillar that joins above and below, so that the will of G-d rests and is revealed even at the level of physical action, etc.

(And see what is written above in Parshas Re'eh, at the end of the discourse beginning "When you hearken to the voice," and the discourse beginning "This Leviathan.") Only, "Havayah is near to all who call upon Him in truth," specifically [in truth]: that is, that one sets his heart to Him, etc.

(See on the subject of "Near..., call upon Him in truth" in [Midrash] Rabbah, Parshas Kedoshim, beginning of chapter 17; Naso, chapter 11, at "Another explanation: May Havayah lift up His face"; and in Midrash Eichah on the verse "Havayah is good to those who hope in Him"; and in Midrash Megillas Esther on the verse "If it please the king"; and in the Zohar, Chukas) (folio 183, end of side b), Beshalach (57a), Acharei (58b), Haazinu (297a).

And through this, "He will do (ya'aseh) the will of those who fear Him": that is, that will is made below as well, in those who fear Him, so that there be a revelation of the inner dimension of the will and the inner dimension of the heart, to be [turned] to Him, may He be blessed, at the level of "face to face" (and see the Zohar, Part I, Mikeitz)

(folio 194b), on the verse "Havayah desires those who fear Him," and in the commentary of the Ramaz there: "that He bestows upon them the light of His supreme will, and makes them receive His flow and be filled with the light of His will, may He be blessed"; end of quote.

And this is [the meaning of] "Who has sanctified us with His commandments": through His commandments, which are from the level of the Supreme Will, which is holy and separate, etc.,

He "has sanctified us," that we too be at the level of the Supreme Will, holy, etc. And this is the level of "the desire of the heart" (re'usa deliba), the inner dimension of the point of the heart, of the level of "face to face."

And this is [the meaning of] "Mitzvos require intention (kavanah)": to be aligned (mechuvan) below as above. For in the mitzvos there is a revelation of the inner dimension of His will, may He be blessed, and so there should be a revelation of the inner dimension of the will of his soul for G-d. 8

And this is the intent of the mitzvos: that in them and through them it is drawn down below, into the soul of man as well, so that there be a revelation of the level of the Supreme Will

(as is explained above on the verse "After Havayah your G-d shall you walk," regarding "and His commandments you shall keep"; and on the verse "When you go out," on the subject of "Of You my heart has said, 'Seek My face,'" etc.; and in the discourse beginning "And it shall be for you as tz-itzis"; and in the discourse beginning "Who has counted"; and in the discourse beginning "And Moshe spoke to the heads of the tribes"; and in the discourse beginning "Chachlili," etc.).

And "He will do the will of those who fear Him, and He will hear their cry": this is the level of "And they cried out to Havayah in their distress," through which He will save them, and lift them up and carry them higher and higher.

3. However, our Sages, of blessed memory, said: "If Israel do teshuvah (return), they are redeemed; and if not, they are not redeemed." The meaning of "and if not": even if they are not transgressors, nevertheless the matter depends only on teshuvah. 9

The explanation: although through the mitzvos they draw the will of Makom into the three levels of "place" (makom), right, left and center, so that there be "the G-d of Avraham and the G-d of Yitzchak," etc.,

nevertheless, when the Holy Temple is not standing, they are separated branches, and not as when the Holy Temple was standing, when all three levels were bound and joined together.

As it is written, "And He has founded His band (agudaso) upon the earth": for they were at the level of "banded together." For Israel, too, divide into three levels, Kohanim, Levites and Israelites; and the Kohanim were at their service, the Levites on their platform and the Israelites at their post, all united and bound together in one band. 10

Whereas when the Holy Temple is not standing, "the children of Avraham are in the exile of Edom, the children of Yitzchak in the exile of Yishmael"; and it is written, "scattered and dispersed." Therefore teshuvah specifically is needed.

As it is written, "Bring us back to You, Havayah, and we shall return; renew our days as of old (ke-dem)." The meaning: that they be at the level of kedem, where it is at the level of "face to face," that is, at the level of the inner dimension of the revelation of will, etc.

(It is possible that this is the matter mentioned in the Gemara and in Midrash Rabbah, Bechukosai, at the end of chapter 36: that there is an opinion that "the merit of the Patriarchs has ended," up to "Rabbi Acha said: The merit of the Patriarchs endures forever." The one who says it has ended [means] that the revelation is not as when the Holy Temple was standing, etc.

And see on the subject of "And He has founded His band upon the earth" in [Midrash] Rabbah, Emor, end of chapter 30; and in Parshas Behaaloscha, chapter 15, at "Gather to Me seventy men"; and in the Gemara, chapter 3 of Menachos) (folio 27a), and the first chapter of Kerisos (folio 6b).

That is, it is specifically through this that "He builds His upper chambers (ma'alosav) in the heavens." For the meaning of ma'alosav, see Me'orei Or, letter ayin, section 35, on the subject of "Above the heavens is Your kindness," etc., "upon all waters," etc.,

"And Channah prayed al (upon) Havayah." And see the Zohar, Part III, end of Parshas Tzav (folio 35a), and the Mikdash Melech there; and see the Pardes, the entry "Agudah"; and Me'orei Or, letter alef, section 29. Whereas when the Holy Temple is not standing, it says there, in the Zohar, Parshas Vayikra (folio 20b):

"The Holy One, blessed be He, ascended higher and higher." And see on this in the Zohar, Part I, Vayigash (folio 210a) and Va'era (folio 29b); and as this matter was explained elsewhere on the verse "And I appeared to Avraham," etc.;

see there. And see the Ramaz, Parshas Va'era (folio 26a), on the explanation of "The voice departed," etc. And also, "And for your transgressions your mother was sent away." And although through the mitzvos they draw down the Supreme Will (and see what is written on the verse "He relieves the orphan and the widow"),

still, in order that the very essence of this level, which "ascended higher and higher," be truly revealed below, it is through teshuvah specifically, as it is written, "Out of the depths I have called You," etc.

And also, through teshuvah the lower hei returns (tashuv hei) from its fall, to ascend on high; and this is why teshuvah is the matter of restoring "face to face." And see the Zohar, Vayikra, there (folio 20, end of side b),

on the explanation of "From afar Havayah appeared to me." And the meaning of "from afar" is through teshuvah, which is the matter of one who was far becoming near, etc.

And also as is explained on the verse "And weighed the mountains in a scale," etc., the bitterness in his soul over his distance, etc., in the discourse beginning "You are standing."

And this is [the meaning of] what is written regarding the Shema: "This is the commandment," etc., "to do in the land," etc., "Hear, O Israel." The difficulty is explained above: the Shema is, after all, a personal obligation (chovas haguf). And see what is written above on this in the discourse beginning "And this is the commandment" and in the discourse beginning "And you shall know this day." 11

Nevertheless, "a verse does not depart from its plain meaning": that is, the fulfillment of the mitzvos in the Land, and especially when the Holy Temple is standing, is at a higher level than the fulfillment of the mitzvos now.

That is because there are several levels and grades in the drawing down that is drawn through the mitzvos, as is explained in the discourse beginning "And it shall be for you as tzitzis," regarding "And you shall remember all the commandments of Havayah," and in the discourse beginning "And you shall make holy garments."

And furthermore, as is explained elsewhere, in the explanation on the verse "The voice of my Beloved," the mitzvos are called garments and are also called fruits, as our Sages, of blessed memory, said, "What are fruits? Mitzvos" (in the Gemara, chapter 9 of Sotah).

That is: because through them comes the drawing down of the Supreme Will, which is an encompassing light (or makif), the light that encompasses all worlds (sovev kol almin), they are called garments;

and because of the level of the light and flow drawn through them from the light that encompasses all worlds into the light that fills all worlds (memalei kol almin), as an inner light (or penimi), they are called fruit.

And this is [the meaning of] "In his shade I delighted and sat, and his fruit is sweet"; see the Zohar, Part I (folio 85b), Part II (folio 223b). According to this, it can be said that the level of encompassing light is certainly drawn down now too through the mitzvos, from the level of the light that encompasses all worlds and the very Supreme Will;

but in this drawing down at the inner level, there is a great difference between when the Holy Temple is standing and now, as is written in the Zohar, Part II, Terumah (folio 166, end of side b), on the subject of "And the river shall be dried up," etc.:

"The garden: that gardener does not enter it," etc. And see on this in the Pardes, end of Sha'ar 8, chapter 26; and see the Mikdash Melech and the Ramaz; and in Parshas Bereshis (beginning of folio 6), at "'To the far one': this is Yaakov," etc., (and side b) at "by the river Kevar."

And see the Pri Etz Chaim, Sha'ar Sefiras HaOmer, chapter 33. (And from all this, the matter of "If Israel do teshuvah," specifically, will be understood.) And concerning teshuvah, our Sages, of blessed memory, said, "In the place where baalei teshuvah stand," etc.

And of this it is said, "For behold, the mountains shall depart," etc.; for what is written just before it? "And with great compassion I will gather you."

The meaning of "great compassion": the attribute of Yaakov is the attribute of compassion, which is drawn from the attribute of Yitzchak, the holy attribute of judgment; for through the attribute of judgment striking a person, G-d forbid, the term "compassion" comes to apply to him, on account of the evil that befell him.

So too the attribute of compassion in the order of the chain of descending worlds (hishtalshelus): 12
compassion is drawn only from the side of the Gevuros (restraints); whereas with the good attribute and Chesed (kindness), compassion does not apply at all.

But the way of the Holy One, blessed be He, is not so, for He is above the bounds of worlds, and "all before Him is as nothing," etc.

If so, His compassion applies and falls upon them all, for none of them bears any comparison to 13
Him, may He be blessed, and they are all far from the very Infinite Light (Or Ein Sof), blessed be He.

As the saying goes, "Blessed is He who has compassion on the creatures": upon all the creatures and the upper worlds His compassion, may He be blessed, applies and falls. Now, teshuvah comes from the attribute of compassion: that is, that he "return to Havayah and have compassion on Him," as it were, over the spark of G-dliness in his soul.

And through the arousal from below [comes] an arousal from above: it arouses on high the level of "great compassion." Therefore "in the place where baalei teshuvah stand, perfect tzaddikim do not [stand]," etc., for "they draw it with greater strength."

For perfect tzaddikim draw down life-force and the Infinite Light, blessed be He, by way of the order of the chain of descent (hishtalshelus), level after level, from cause to cause, etc.

Whereas through teshuvah, "better is one hour," etc.: in one hour "he cries out to Havayah in his distress," and he

comes from the lowest depths to the highest heights, not by way of gradual steps. That is because he comes above the order of the chain of descent, [to] the level of "With great compassion I will gather you," where above and below are equal.

Now, after these words and this truth, all need teshuvah; and even one who has never sinned in his 14
life should nevertheless "return to Him and have compassion on Him" over the spark of G-dliness in his soul, which has come down astonishingly, lower and lower,

from the light of His mouth, may He be blessed, whom "no thought can grasp"; and all his comprehension of the greatness of G-d, "each one according to his own measure," is at the level of physicality compared to the true Infinite Light (Or Ein Sof), blessed be He, itself; for "You have made them all with wisdom," and wisdom is considered like physical action, etc.

And it is on teshuvah of this level that the coming of Mashiach depends. Therefore it is written of the Time to Come, "For the mountains shall depart and the hills shall totter," etc.

Now, it is written, "The voice of my Beloved! Behold, He comes, leaping over the mountains, skipping over the hills." The meaning: "the voice of my Beloved," which is drawn down below, is, as it were, leaping from level to level and from cause to cause, etc., 15

to the level of "mountains" and to the level of "hills," which are below the level of mountains; that is, the way and order of the chain of descent (hishtalshelus). But when, in the Time to Come, the level of "great compassion" is revealed,

then "the mountains shall depart and the hills shall totter," except "My kindness": that is, My own kindness, the level of "for He desires kindness."

(It is possible that along these lines one can also explain the matter of "the merit of the Patriarchs has ended": only that it will be drawn from the level of "My kindness," etc. And the conclusion is that it has not ended, because the level of "for He desires kindness" is clothed in the level of "kindness to Avraham"; and this is "which You swore to our fathers from the days of old (kedem)," as is explained elsewhere, in the discourse beginning "Havayah: those who contend with Him shall be shattered."

And this too is the meaning of "For the mountains shall depart," along the lines of the saying of our Sages, of blessed memory, "All the Prophets will be nullified in the Future": this does not mean actually nullified, G-d forbid, but that they will be like a candle before a torch, compared to the great revelation that there will be in the Future. In the same way, too, is the matter of "For the mountains shall depart," etc., compared to the revelation of the level of "but My kindness shall not depart from you," etc.)

And "My covenant of peace" is a supernal covenant (and see above, in Parshas Lech [Lecha], in the discourse beginning "On that very day"), which binds what is far above the order of the chain of descent, so that it comes to revelation,

and not the level of "every living thing," which is of the order of the chain of descent alone, from world to world; but rather the level of the supernal Tzaddik, of whom it is said, "Or let him take hold of My strength, that he may make peace with Me; peace he shall make with Me."

As the saying goes, "He makes peace in the household above and in the household below": for above and below are equal in the revelation of the level of "great compassion," which is far above the order of the chain of descent.

(And see above, Parshas Naso, at the end of the discourse beginning "Thus shall you bless"; and see what is written at the end of the discourse beginning "To understand what is written, 'On the eighth day, an assembly.'")

Therefore it is written, "She has fallen, she shall no more rise, the maiden of Israel": that there will not be the level of rising and ascent from below upward, but rather,

as it is written, "For your Husband is your Maker," etc., "He shall be called the G-d of all the earth": that in all this physical earth there will be a revelation of G-dliness.

As it is written, "For eye to eye they shall see," etc. And therefore our Sages, of blessed memory, said, "In the future, 'Holy' will be said before the tzaddikim": not as today, when "Holy" is said from below upward,

but "Holy" will be said from above downward, because below too there will be a revelation of G-dliness. And all this is because it is said by "the One who has compassion on you, Havayah": for all this is drawn from the level of "great compassion," where above and below are equal.

LIKKUTEI TORAH • PARSHAS KI SEITZEI • MAAMAR 8

ביאור הדברים בענין בחי' בע"ת דמשכין ליה בחילא יתיר

An explanation of the level of baalei teshuvah, who "draw Him down with greater strength"

An explanation of the matters concerning the level of baalei teshuvah (penitents), "who draw Him down with greater strength." For, indeed, the 248 positive commandments, which are the 248 limbs of the King, are the level of Z'eir Anpin (the emotive attributes) of the World of Atzilus (Emanation); and from Z'eir Anpin [on], the lights are clothed in the vessels. 1

Therefore the tzaddikim, who fulfill the mitzvos, draw down the level of the lights to be clothed in the vessels of Z'eir Anpin. In general, they divide into three lines: Chochmah (wisdom), Chesed (kindness) and Netzach (victory) on the right, etc.; and this corresponds to Torah, [divine] service and acts of kindness (gemilus chassadim). And this is [the meaning of] "You open Your hand and satisfy every living thing."

"Living" is the level of Yesod (foundation), which connects and draws down the flow from the higher to the lower, and from Z'eir Anpin to the source of the souls of Israel. And the meaning of "every living thing" is, as is known from the matter of the fifteen "good degrees," that this is the number of the fifteen Yesodos in the five partzufim (configurations) of Atzilus, as is written in Mishnas Chassidim.

So that, through this, the supernal will is drawn down to us in a revealed way: that is, in the manner of the order of the chain of descending worlds (hishtalshelus), from world to world, through the fifteen Yesodos, etc.

But as for baalei teshuvah, through their arousing great compassion, it is from the level of the thirteen tikkunim of the beard (tikkunei dikna) of Arich Anpin, which are lights that are above the vessels; and from there the light is drawn down not according to the order of the chain of descending worlds, for above and below are equal there. And about this it is said:

"For the mountains" — which are Chesed, Gevurah (restraint) and Tiferes (beauty) of Atzilus — "shall depart, and the hills" — Netzach, Hod (splendor) and Yesod — "shall be shaken; but My kindness" — this is the Chesed of Atik — "shall not depart from you, and My covenant of peace" — this is the Yesod of Atik, which connects and joins the Infinite One (Ein Sof), blessed be He, with the emanated [levels] — "shall not be shaken."

That is, that this revelation from the Infinite One, blessed be He, will be drawn down also below, into the World of Asiyah (Action): that it will be drawn from above the order of the chain of descending worlds, from the Infinite One, blessed be He, down to the very bottom, until the household below and the household above are equal. And see the Ramaz (Rabbi Moshe Zacuto), Parshas Bechukosai (folio 113b),

on the verse "And you shall do them": that although you are below, in this world, etc., you will merit the levels of Atzilus, even up to Yechidah, etc.

(which is not so when it is drawn down by way of the chain of descending worlds, through the level of "every living thing," etc.). "Says Havayah, who has compassion on you": that all this is drawn down through his "return to Havayah, and He will have compassion on him."

LIKKUTEI TORAH • PARSHAS KI SAVO • MAAMAR 1

היום הזה הוי"ה אלהיך מצוך לעשות את החוקים...

"This Day Havayah Your G-d Commands You"

"This day Havayah your G-d commands you to do these statutes and the ordinances; and you shall keep and do them with all your heart and with all your soul." "You have caused Havayah to say this day," etc., "and Havayah has caused you to say this day," etc. 1

To understand the meaning of "this day," when it does not say which day: [it is] because the verse is connected to the section above it, which ends "a land flowing with

milk and honey." For before they entered the land there was the making of a covenant over the acceptance of the Torah, "besides the covenant which He made with them at Chorev"; and this is [the meaning of] "this day," etc., that is, at the time of their entry into the land.

Therefore "and honey. This day Havayah": their initial letters are one combination of [the letters of] Havayah, for the vav of "and honey" in the first section is joined to the verse below it, since it is all one matter.

Now, the level of the Land of Israel is the level of the Oral Torah. For the level of Israel is the level of "man" (adam). 2

This is as it is written, "And upon the likeness of the throne was a likeness as the appearance of a man," etc.; and this is the Written Torah. And the Land of Israel is the level of the Oral Torah, the level of "and the earth is My footstool"

(and see on this in the discourse beginning "The heavens are My throne," at the beginning of Parshas Bereishis). For although the main body of the laws of the Oral Torah is at the level of physical action, nevertheless it is

like the level of the foot and the final deed in relation to the level of "man" mentioned above; only that it descended and was enclothed, from a high place to a low place. And it is called "a land flowing with milk and honey."

For "honey and milk are under your tongue," and these are the secrets of the Torah, because there is sweetness in it; and these are the very reasons of the Torah. And all of it is drawn and flows forth from the level of "land" mentioned above.

For "last in deed, first in thought"; and it is impossible to grasp the reasons of the Torah and its secrets except through knowledge of the Oral Torah,

as, for example, a king who builds a magnificent building: it is impossible to grasp his wisdom and his will in the building unless that building is completed in its wholeness.

Now, this wholeness and completion is in the final deed, which is according to the Oral Torah, in which is the revelation of His will, may He be blessed. 3

For according to the Written Torah it is impossible to know any law clearly without the explanation of the Gemara: for example, the exposition of totafos in tefillin, etc., and the like;

and how they are written, and all the details of their fine points. (And see in Iggeres HaKodesh, near its end, in the discourse beginning "A woman of valor is the crown of her husband." And this is the matter of "an extra measure of understanding (binah) was given to woman," etc., which our Sages, of blessed memory, expounded in the fifth chapter of Niddah on the verse "And Havayah Elokim built the rib," etc. And see in the Zohar, Bereishis)

(page 48b). And see what is written in Parshas Va'eira on the verse "Therefore say to the children of Israel," in explaining the matter of "And I will bring you to the land," etc. And also, "And He built" (vayiven) is a term of building, as our Sages, of blessed memory, said on the verse "And great shall be the peace of your children (banayich)": do not read "your children,"

but "your builders (bonayich)." For the Oral Torah is also called a "house," as is explained elsewhere; and it is known that the level of "house" has its root in a very high place, etc.

And see what is written in Parshas Naso, at the end of the discourse beginning "Thus shall you bless," on the matter of "And great shall be the peace of your children," etc. And therefore the vav of "and honey" is joined with "this day Havayah," so as to be in the combination of one Name Havayah.

Now, there is the aspect of world, year and soul: for just as this aspect exists in the world, so it exists in the year, and that is on Rosh HaShanah. 4

Therefore this section is read before Rosh HaShanah, for "this day," etc., refers to Rosh HaShanah (see the commentary of the Ramaz on the Zohar, at the beginning of Parshas Bo) (page 32b),

on [the words] "'the day': this is Rosh HaShanah." And every year before Rosh HaShanah a covenant must be made anew over the acceptance of the Torah, for on Rosh HaShanah is the level of "commands you to do the statutes," etc.

(Because Rosh HaShanah is one matter with the Oral Torah: for Rosh HaShanah is the level of "that you make Me King over you," and "Malchus is the mouth; we call it the Oral Torah," etc. Therefore,

just as in the Oral Torah there is the revelation of the Supreme Will, how the tefillin and the sukkah, etc., are to be made, so on Rosh HaShanah there is the revelation of the Supreme Will; and therefore on Rosh HaShanah is the level of "commands you to do," etc.)

And therefore it is called Rosh HaShanah (the head of the year) and not the beginning of the year: for just as there is the level of the head in the soul, which is head and intellect in relation to the body, so there is the level of a head in the year, and that is Rosh HaShanah

(it is the level of the skull (gulgalta) that covers over the brain, which is the level of the revelation of the Supreme Will, as is explained elsewhere on the verse "Sound the shofar at the new moon," etc. Now, just as in the Oral Torah there is the level of "an extra measure of understanding was given," etc.,

so too in the level of awe, which is the level of Rosh HaShanah: even though awe is called the feminine level (Nukva) in relation to love, as it is written, "a woman who fears Havayah," and it is written, "He remembered (zachar) His kindness," nevertheless "this is the gate," etc., and its root is from the higher awe, etc.

And likewise in the level of speech, which is the level of the building of Malchus, which is called "the word of Havayah," which is the level of Rosh HaShanah: this level of "an extra measure of understanding was given," etc., applies to it too. And this is [the point]: what is written, "And Havayah Elokim built the rib," was on the sixth day of the work of creation, which is Rosh HaShanah.)

2. Now, on Shavuos the first Tablets were given, and on Yom Kippur the second Tablets were given. 5
And the first Tablets were given with thunder and lightning, whereas the second Tablets were not. The explanation is that there are two kinds of love. The first is the level of the inner dimension (pnimiyus) of the heart, which is called "the desire of the heart" (reusa deliba).

And the second is at the level of the outer dimension (chitzoniyus), in the revelation of the heart. 6
By way of analogy: with a son and his father, there are two levels in his love for him.

For if he dwells with his father in his house, the level and attribute of love is not yet recognizable and revealed in him, and it is only at the level of the inner dimension of the heart. Whereas if his father has gone far from him,

then the level of love is revealed and goes outward, at the level of great revelation, so that his soul thirsts and pines for him. But when he dwells with him, the love is nullified and included in the abundant joy and delight of being in his father's palace.

And this is the matter of Yom Kippur, which is a semblance of the World to Come, the world of delight, in which there is no eating and drinking; because on it all Israel are raised to a great elevation, as it is written, "For on this day He shall atone for you," etc., "before Havayah you shall be purified." 7

That is, He atones for and purifies all the sins that separate, and tears all the screens, so that there is no screen at all separating Israel from their Father in heaven.

And this is [the meaning of] "before Havayah you shall be purified." And then "Israel rejoices in its Maker," without any hindrance or disturbance whatsoever; and from the abundance of joy and delight the attribute of love that is in them is included and nullified, and it suffices [for it to be] at the level of the inner dimension of the heart, in the desire of the heart (reusa deliba), alone. (As is explained in the discourse beginning "Give ear, O heavens.")

Now, in order for a person to reach this level and rung: "The beginning of wisdom is the awe of Havayah," which is the level of Rosh HaShanah — to bring down upon himself the level of awe, the level of His kingship (Malchus), for we call Him "the King," so that awe and dread of Him be upon us

(see the Zohar, Pinchas, 214b; and see what is written above in the discourse beginning "I am my beloved's"). And this is [the meaning of] "Say before Me [verses of] Kingship, so that you make Me King over you." For

it is written, "Your kingship is the kingship of all worlds," and He, may He be blessed, leaves the higher beings and lowers and draws down the level of His kingship below, upon Israel alone,

as it is written, "Havayah, the G-d of Israel, is King," and it is written, "Thus says Havayah, the King of Israel and his Redeemer," etc. And this is [the meaning of] "Havayah reigns; He is clothed in majesty," etc.,

which is the song of the sixth day: for on the sixth [day] of the work of creation the first man (Adam HaRishon) was created, and Rosh HaShanah was then, on the sixth day, for "This day is the beginning of Your works, a remembrance of the first day."

That is, on it the first man was created; and therefore he sang the words of this song, "Havayah reigns; He is clothed in majesty."

The meaning, by way of analogy: just as a garment conceals and covers the person, so is the matter of the level of kingship, that He clothed and contracted Himself in many garments and contractions until He is called by the level of "King," and so that His kingship be over Israel.

Now, Israel are likened to the moon, which shines specifically at a distance from the sun. So too, as it were, it is written, "From afar Havayah appeared to me": through distance, the light of love for Him, may He be blessed, shines in him, so that his soul pines for Him, to cleave to Him.

(And see on the matter of "From afar Havayah appeared to me" in Rabbah, Shemos, section 1, regarding "And his sister stood from afar"; and in the Zohar, Part II, 12a, and in the Mikdash Melech there. This verse is also mentioned in the Zohar, Part I, 6a, 97a, 120a, 196b;

Part II, 125b, 126a; Part III, end of 20b, 35b, 58b, 64b, 174a, 248b; as all this is recorded in the book Beis Aharon.)

For Rosh HaShanah is called keseh ("covered"), for on it the new moon is covered; that is, it is nullified and included in His will. For because of the revelation of His G-dliness and His kingship, the level of awe is aroused, and the self-nullification (bittul) of will, the level of a point that has no light at all; and with distance the light of love goes on shining in it more and more openly.

That is, by his making himself as if he were very far from the light of His countenance, may He be blessed, through considering all the thoughts, words and deeds that are not for G-d which passed during the whole year;

and through this his love for G-d will be revealed outwardly, at the level of "their heart cried out," more than in all the year. For during all the year it is like the analogy of the father who has gone far from his son, as mentioned above; but of the Ten Days of Teshuvah it is written, "Call upon Him while He is near."

And our Sages, of blessed memory, expounded: "These are the Ten Days of Teshuvah," when He is called "near," only that He has gone far and hidden from him. And this is like, for example, a son who is with his father in his house, 8

only that the father hides his face from him, so that his son will take the love to heart and his love will be revealed with greater force. And when the son recognizes that the father is here and is hiding his face from him,

then his love will certainly grow, at the level of greater revelation. And this is why we say "Our Father, our King" during the Ten Days of Teshuvah: it is the level of the revelation of love, at the level of "their heart cried out": "Father, Father!"

Now, just as the moon, as it moves away from the light of the sun, goes around in its circuit until it returns and reaches the light of the sun, so, as it were, through distance, in that we make ourselves as though far away, the light of love goes on circling upon us, until 9

on Yom Kippur we return and rise to a great and mighty elevation, until we come to be "before Havayah," where the love is at the level of the inner dimension of the heart and is included and nullified in rejoicing in G-d; because then, on Yom Kippur, the Community of Israel (Knesses Yisrael) are at the level of "face" (panim). And see below, in the discourse beginning "On the eighth day he sent."

3. However, it is impossible to reach this level and rung, the level of "face" mentioned above, except through searching and examining one's deeds during the Ten Days of Teshuvah, as it is written, "Seek My face": that it be like a lost object that is sought, which one must search after, and [so one must] examine one's deeds, as mentioned above. 10

And this is [the meaning of] "You are standing this day, all of you," etc., "that you may pass into the covenant of Havayah your G-d," etc.: for wherever "this day" is said, it is Rosh HaShanah. And on Rosh HaShanah He passes the covenant into you, which is the bond in the inner point of the heart

(for although on Rosh HaShanah there is the drawing down of the level of awe, as mentioned above, nevertheless "its inside is inlaid with love," only that the love is in the inner dimension of the heart alone, in the manner of "and rejoice with trembling"; and as is explained below on the verse "I will greatly rejoice in Havayah; my soul shall exult in my G-d," etc.; see there).

And it is called a "covenant" because it is impossible to cleave to Him in the inner dimension of the heart (even though this level certainly exists in every soul of Israel)

unless He removes the foreskin of the heart, as it is written, "You shall circumcise the foreskin of your heart." And the foreskin is the attachment to cravings and the other physical things of the world. And as long as he has upon him this level of

foreskin in his heart, it covers and hides from him the light of His countenance, [keeping him] from cleaving to Him in the inner dimension of his heart, since his outer dimension is bound and attached to the vanities of the world. (And see in Parshas Shelach, on the verse "gathering wood.")

And this is [the meaning of] "into the covenant of Havayah your G-d": that is, that the bond be that the level of Havayah becomes "your G-d," your own, so that you are nullified to Him from the depth of the heart.

And this is what Jeremiah the prophet said: "Remove the foreskin of your heart and circumcise yourselves to Havayah." The meaning is that he taught the people knowledge, that a person's heart should not fall within him when he sees the outer dimension of his heart bound to the physicality of the world, so that he says, G-d forbid, "We are cut off; our hope is lost."

Rather, "remove the foreskin of your heart": that is, in each and every one of Israel there is the level of the inner dimension of the heart; only, since the foreskin rules over his outer dimension, the inner dimension too is hidden and concealed within him.

But when you remove the foreskin, the covenant and the bond will of itself be revealed, in "circumcise yourselves to Havayah"; and then even the outer dimension of his heart will be openly for G-d, like flashes of fire, a flame that rises of itself.

(And this is the matter of "and unify our hearts," as is explained in the discourse beginning "Who has counted"; and see what is written in Parshas Bereishis, at the end of the discourse beginning "To understand the matter of the blessings," that for this reason there must be the drawing down of the seal, etc.; see there.

And from this the matter of the seal of Yom Kippur will be understood: because Yom Kippur is the level of the inner dimension of the heart, therefore we merit then the level of the seal, which is the level of "and unify our hearts" (see there); and it is also the level of the seal with "Blessed" of the Oral Torah, as is explained there on the matter of "Seal the Torah among My disciples."

And this is the matter of the making of the covenant over the acceptance of the Torah before Rosh HaShanah, which includes that the study of Torah be for its own sake, in the manner of "If he merits, it becomes for him an elixir of life," etc.; and upon this the completion of the seal is drawn down on Yom Kippur, etc. And see what is written in Parshas Eikev on the matter of "and he must mention covenant and Torah in the blessing of the land.")

And this is [the meaning of] "Let us make man in our image, after our likeness," which at first glance is not understood: surely He has no likeness of a body, G-d forbid! And also, what is [the meaning of] "in our image," in the plural?

It will be understood through what was said above. For the Holy One, blessed be He, is "hidden and revealed." The meaning of "revealed" is as it is written, "You have been shown, to know that Havayah is G-d; there is none else besides Him,"

because it is seen with the sight of the senses that "all before Him is considered as nothing," and He constantly brings them into being and gives them life from nothing to something; and were His life-force to withdraw for an instant, they would revert to being nothing and utter nullity.

If so, the nothingness and nullity in them is constantly seen, and "the glory of Havayah is revealed" openly, for "there is nothing besides Him." Yet even so, He is "the most hidden of all hidden," "no thought can grasp Him." And see what is written on this in the discourse beginning "And you shall know this day." 11

So too He made man with two hearts, the levels of the inner and the outer dimension mentioned above. (In Rabbah the verse "Let us make man" is brought in Bereishis, at the end of section 8; at the beginning of Parshas Chukas; Parshas Va'eschanan; and in Koheles, on the verse "For there is not a righteous man."

Zohar, Part I, 22a, 23a, 34b, and see there 47a; Part II, 55a, 120a; Part III, 12a, 33b, end of 35b, and see there in the Ramaz; 42a, 104a, and see there in the Ramaz; 219b, 238b, 278b.)

And this is [the meaning of] "and you shall keep and do them with all your heart," that is, with the two hearts mentioned above; and this is the level of "in our image," for "image" (tzelem) is the level of the very essence and being itself; and see what is written in the discourse beginning

"When you go out." And "after our likeness" is the matter of "with all your soul": for there are two souls, the intellectual soul and the speaking, life-giving soul; and the two souls are at the level of letters,

only that this one is the level of the letters of thought, and that one the level of the letters of speech. And this is [the meaning of] "and with all your soul": that one must be entirely for G-d with both souls;

that is, to deepen his mind in the Torah with all his intellect, as far as the hand of his intellect reaches, so that he be wholly bound and attached to the Torah of G-d, to cleave to Him;

and also that his speech be in the Torah, to draw down the power of the Supernal Thought from concealment into revelation in his mouth, in his speech in the study of Torah. And this is [the meaning of] "after our likeness": for the letters have the level of a likeness and a form, which depicts the intellect and clothes it, and is not the essence and being of the thing itself.

And this is [the meaning of] "You have caused Havayah to say this day": for he'emarta is a transitive verb; that is to say, you have caused G-d to say this utterance, "in our image, after our likeness." 12

For through his toiling in the Torah and bringing it out with his mouth, he draws down from concealment into revelation the word of G-d, to say the utterance "Let us make man in our image," etc.,

as is known, that "through an arousal from below (isarusa dilesata)," etc., and "breath brings breath," etc. (And see what is written on the matter of "You have caused Havayah to say" in the discourse beginning "To My mare among Pharaoh's chariots," on the Song of Songs, and on the verse "And I will betroth you to Me.")

And why all this? In order "to be your G-d": that is, that He be your own G-d; that is, that the matter of His G-dliness be firmly fixed in your thought and in your heart, to be nullified and included in His will, may He be blessed. "And Havayah has caused you to say this day":

for He will give His speech to you, to engage in give-and-take in the word of the Omnipresent, as it is written, "And I have put My words in your mouth"; and through this you will be raised to a great elevation.

(And see what is written on this matter in the discourse beginning "This is the statute of the Torah," and in the second discourse on the verse "On the eighth day, a solemn assembly"; and see on the matter of "and Havayah has caused you to say" in Rabbah, Ki Sisa, at the beginning of section 45.) "And to set you high above all the nations," etc.

That is, the nations and enemies within you: to subdue them, so that there be no hindrance from within or from without, and so that the wisdom and understanding of the Infinite One (Ein Sof), blessed be He, shine in you (and see Rabbah, Vayishlach, section 75). And this is [the meaning of] "for praise (tehillah), and for a name (shem), and for glory (tiferes)":

for tehillah is from the term "when His lamp shone (b'hilo)," which is a term of light: the level of Chochmah, sight. And "name" is the level of Binah, which is called "the great Name." And tiferes is the level of Daas, which includes Chesed and Gevurah, etc.

(And see in the Zohar on Mishpatim) (page 123a) that Daas is called by the name tiferes; and also as the Ramaz writes at the beginning of Parshas Vayikra, that "Daas testifies in the face"; and in the Idra Zuta (end of page 293b): "and from this his face shines," etc.

And this is the level of "May Havayah make His face shine upon you," from which is drawn "To You my heart said, 'Seek My face,'" the desire of the heart (reusa deliba), etc.; and as is explained above on the verse "When you go out," and in Parshas Vayeitzei, in the discourse beginning "If you do not know," etc.

And see on the matter of "for praise" in what is written below on the verse "will cause righteousness and praise to sprout before all the nations," and on the matter of "the great Name," on the verse "I," etc., of the section of tzitzis; and on the verse "See, I," etc.

LIKKUTEI TORAH • PARSHAS KI SAVO • MAAMAR 2

ענין ראש השנה ויום הכפורים

The Matter of Rosh HaShanah and Yom Kippur

◇

The matter of Rosh HaShanah and Yom Kippur. "And Havayah Elokim cast a deep sleep upon the man," "and Havayah Elokim built the rib," etc. And our Sages, of blessed memory, said: "This teaches that He gave an extra [measure of] understanding (binah)," etc. 1

The matter is that on Rosh HaShanah the intellect (mochin) is made for Nukva (the feminine) not through Z'eir Anpin (the emotive attributes), but rather from Binah (understanding) itself. And this is the matter of the tzimtzum (contraction): the level of a great light,

like Binah, drawn into the level of Malchus (sovereignty), as it is written, "Havayah reigns; He is clothed in majesty." And therefore "the new moon is covered on it," which is the level of the self-nullification (bittul) of will;

that is, the bittul of the very essence of the soul out of awe, and the level of love has no place there. But in the Ten Days of Teshuvah it is called "From afar Havayah appeared to me."

For the level of love is revealed because of the distance of place, since the light there is not so much in revelation; for after all, it is not a Yom Tov, since on every Yom Tov there is a revelation of the mochin of Abba and Imma (Chochmah and Binah) in Nukva.

But they are through Z'eir Anpin, which is not so on Rosh HaShanah. (And see what is written in the explanation on the verse "And it shall be, from new moon to new moon.") And [this is] not because of a revelation of the illuminations of the mochin themselves, for it is written, "whenever we call to Him," and not to His attributes, but rather because of a revelation of the Infinite Light (Or Ein Sof), blessed be He.

And because the illumination of the mochin is more exalted, therefore it is a Yom Tov; which is not so with the illumination of the emotive attributes (middos), in which the light shines through distance of place more than [in] the mochin, because the illumination in it is only for the rectification of the middos, to return them face to face.

And this is the matter of the sawing (nesirah). (See in the discourse beginning "For Avraham does not know us"; and in man himself, too, the vital soul desires, etc., but in the intellect, etc. And see on this matter of back to back and face to face, on the verse "Remember what Amalek did to you," etc., "behind you," etc.; see there.)

And so too below, in Israel as a whole, it is a time of teshuvah: "Call upon Him while He is near." And this is [the meaning of] what is written (in Malachi, chapter 3), "Return to Me, and I will return to you," that is, face to face;

but it is not the illumination of the mochin. And therefore the terms "something" (yesh) and "a thing" (davar) apply to it, the level of love, etc.: that there be (yesh) someone who loves, etc.

However, there are two levels of love, which are the revealed Chasadim (kindnesses) and the concealed Chasadim. And the concealed ones are above, in the Yesod (foundation) of Imma,

for there they are bound up in the world of delight, since there is the revelation of Atik. (And see what is written on the matter of the concealed and the revealed Chasadim in the explanation on the verse "These are the journeys," and in the explanation on the verse "And the number of the children of Israel shall be.")

And this is the matter of Yom Kippur, "Before Havayah you shall be purified": that Nukva receives the five Gevuros, etc. And all the ascents are by way of Imma, up to the Beard (dikna), etc.; and this is the level of the heart's desire (re'usa d'liba), etc. Whereas the revealed ones are after they come out into revelation, etc.

Now above, in the chest (chazeh), there is a union (zivug), etc., because there, too, there is the level of Yesod, etc. And see what is written in the discourse beginning "The eyes of all." 2

And this is the matter of the point of the inner dimension (pnimiyus) of the heart and its bond, to cleave to Him. And in the descent (hishtalshelus) below, through its being enclothed in the outer dimension (chitzoniyus), there hovers over it the level of a foreskin (orlah): "the foreskin of your heart."

Therefore the Ten Days of Teshuvah [come] before Yom Kippur: to remove the level of foreskin mentioned above through "Let us search our ways," etc. And then the inner dimension of the heart will be revealed, etc.

And this is [the meaning of] "in Our image, after Our likeness." For the image (tzelem) of Z'eir Anpin is from the level of the concealed and revealed Chasadim mentioned above, and their source is from Abba and Imma, etc., for the tzelem, etc., [is] the level of "hidden and revealed," etc. 3

And so it is higher and higher, up to the loftiest heights, without end, etc.; and even above the partition (parsa), etc.; and even in Adam Kadmon, etc.

And "after Our likeness" is the level of Leah and Rachel. Leah is the intellectual soul, from the back (achorayim) of Imma; and Rachel is the vital soul, which gives life to worlds, etc., 4

for they themselves are the level of the likeness and form of letters, etc., and they enclothe Z'eir Anpin. And this is [the meaning of] "with all your heart": the level of the image (tzelem) mentioned above; and "with all your soul": the level of the souls, "after Our likeness," mentioned above.

And this is the matter of the Oral Torah, the level of speech, etc. And this is [the meaning of] "You have caused Havayah to say this day," etc. For at the time of the creation of the world, "and there was no man," etc., [it was] "when it arose in His will," etc.; 5

but now, through the deeds of the lower beings, etc. And according to the measure of the raising of mayin nukvin (feminine waters) through our deeds and our service in Torah and prayer throughout the whole year, "spirit brings spirit and draws down spirit" from above, from concealment

into revelation, in the utterance "Let us make man in Our image, after Our likeness," so that there be the level of Rosh HaShanah, King over all of man. And this is [the meaning of] "that you make Me King over you." For the souls arose in the Supreme Thought.

And just as they bring their thought out from potential into actuality in the speech of Torah study and prayer, so "You have caused Havayah to say this day," etc. 6

That is to say: that He should say this utterance, "Let us make man," etc. For the level of the Oral Torah and the level of Rosh HaShanah are one matter, the level of speech, the level of Nukva, etc. "And Havayah has caused you to say," etc.:

for of this raising of mayin nukvin it is written (Psalms 147), "He has not done so," etc. And the souls arose in thought because

G-d is the One who gives them power in their speech, "He set them in the mouth," etc., "for praise, for a name and for glory," that they make mochin for Nukva, the level of Chochmah, Binah and Daas, etc. And this suffices for one who understands.

LIKKUTEI TORAH • PARSHAS KI SAVO • MAAMAR 3

תחת אשר לא עבדת את ה' אלקיך בשמחה וגו'

"Because you did not serve Havayah your G-d with joy"

"Because you did not serve Havayah your G-d with joy," etc. Now, to understand [this]: is this not [one of] the levels of the righteous, as it is written, "Rejoice, you righteous, in Havayah," etc.? And how can every person reach it? 1

However, there are two levels in the service of G-d: the attribute of day and the attribute of night, the level of Yaakov and the level of Yisrael; and in particular terms, they are the level of Torah and the level of prayer.

(See what is written about the attribute of day and the attribute of night in the discourse beginning "Sing and rejoice," regarding "song in the evening and joy in the morning"; and in the discourse beginning "The matter of Chanukah," regarding "in the morning it is written 'when he makes [the lamps] good,' and toward evening it is written 'when he raises [them]'"; and at the end of the discourse beginning "To understand the matter of the blessings"; [and] at the end of the discourse beginning "Know this day." And see the Zohar, Part I, 174a, on the matter of Yaakov and Yisrael.)

The explanation is this: our Sages, of blessed memory, said, "The time for Torah is one thing and the time for prayer is another," for prayer is called "the life of the hour" and Torah "eternal life."

And to understand the matter of prayer, of which it is written, "And Avraham rose early in the morning": that is, the hidden love in the heart of each and every one of Israel is in concealment and hiddenness, in a state of sleep, and it must be awakened from its sleep, as it is written, "if you awaken (ta'iru)," with one reish, "and if you arouse (te'oreru)," with two reishes.

That is: "if you awaken," with one reish, is the outer dimension (chitzoniyus) of the heart, and "if you arouse," with two reishes, is the inner dimension (pnimiyus) of the heart; see the Likkutei Torah of the Arizal, of blessed memory, on Song of Songs.

"The love, until it desires" (see the Zohar, Part II, 9a, 146b; Tikkunei Zohar, Tikkun 30): for there is a time and a season for the desire and longing of the hidden love mentioned above, namely, at Shacharis.

And this is [the meaning of] "And Avraham rose early in the morning" (see the Zohar, Part I, 72a, 203a, 247b; Part III, Vayikra, 22b, the end of 52b, the end of 204a, 242a).

The sleep of this love is like, for example, a person who is asleep, whose thought is in a state of withdrawal above the mind and is not enclothed in his mind at all;

and therefore dreams are mere imaginings (see what is written in the discourse beginning "A song," etc., "we were like dreamers"). But when he wakes, this thought enters into the mind and is enclothed within his mind, to think with [his thoughts] as he wishes.

Whereas in a dream there is no choice or will at all. So too is the matter with this love when it is in a state of sleep: even though he remembers G-d in his heart and knows in a general way that "the whole earth is full of His glory,"

nevertheless he can commit a sin, which is against His will, may He be blessed, and even at that very moment, as our Sages, of blessed memory, said: "The thief at the mouth of the tunnel calls upon the Merciful One," that he succeed in his theft.

This is because this remembrance is only by way of imagination and a mere passing over the mind, and it is not enclothed in his mind and does not enter into it.

And a person must awaken the love from its sleep and bring it into his mind and his thought, through much contemplation, from the beginning of the prayer until the reading of the Shema.

The contemplation in prayer is how He, may He be blessed, is "El Olam" (G-d, world) and not "El HaOlam" (G-d of the world): for the world is not a thing in its own right; 2

rather, they are the aspect of a spreading forth of illumination and radiance from His light, may He be blessed, like the radiance of the sun: [a radiance] that shone forth from Him, may He be blessed, when it arose in His will to create the world.

By way of analogy: like the spiritual power of growth in the earth, from which grasses, trees and fruits grow. Certainly the fruit that grows, which is physical, is not of the being and essence of the spiritual power of growth, 3

but only an illumination that spreads forth from the essence and being of the spiritual power of growth. And this illumination became so coarse and so physical that it became a physical fruit, with tastes the palate can sense, sweetness and so on, something of a kind that is not

found in the spiritual at all. And this spreading forth is not like the spreading forth of water that flows from a high place to a low place, where of the water

that has flowed, nothing at all remains in its first place; whereas the spiritual power of growth is not diminished at all by the growing of the fruit, and it can grow [fruit] again, many times without number.

Therefore the sages of truth called this spreading forth by the name "illumination," like, for example, a person's thoughts, which are drawn forth from his soul and his neshamah, which take up no space at all, and [there is] no change or diminution at all in his soul because of the thoughts, and it can think thoughts without end.

So the world is only an illumination and a spreading forth from Him, may He be blessed, and "all before Him is considered as nothing," and they take up no space in relation to Him, may He be blessed, and there is no change in Him, G-d forbid, as it is written, "I am Havayah, I have not changed," and "You are He before the world was created," etc.

(And see what is written about this in the discourse beginning "The voice of my beloved," on Song of Songs.) And with this one arouses the love in prayer. And this is what we say: "Give thanks to Havayah, call upon His Name," etc.

That is, we give thanks for this: that G-d is "El Olam," as mentioned above. And see what is written in the discourse beginning "Return, O Israel, unto," regarding "Blessed are You, Havayah, our G-d, King of the world."

The whole of the prayer revolves around this matter, for one must go back over it many times, until it is fixed in his heart as actual sight; and each and every one should dwell on this at length according to his intellect: one whose mind is more coarse must go into it more deeply. 4

And the requests in the midst of the Pesukei DeZimra and the praises were instituted by the Men of the Great Assembly because there are accusations against a person, and they judge him whether he is worthy of this;

and also because there are many hindrances and causes that distract a person from this contemplation. And about this we ask for mercy: "Save Your people," etc., "and tend them and carry them," etc.,

"And He, being merciful," etc. (And see what is written about this in Parshas Pinchas, at the end of the discourse beginning "Command the children of Israel.") And the whole matter until the Shema is to awaken the love; and in the Shema we say, "Havayah our G-d … One."

And it is stated in the Gemara that the men of Yericho would "wrap together" the Shema, and would not interrupt between "One" and "And you shall love" with anything else, because

they depend on each other: according to the measure of one's contemplation of His unity, may He be blessed, so will the attribute of love be aroused. Therefore they would "wrap together" the Shema, etc. But the halachah does not follow the men of Yericho, for "Blessed be the Name of the glory of His kingdom forever and ever" is not an interruption, because this, too, is the secret of "One."

And "va'ed" ("and ever") is the secret of "One" (echad) through an exchange of letters, etc., and it is called the lower unity (yichuda tata'ah), as is known. (And see what is written about this in the discourse beginning "In the third month.")

2. Now, there are two kinds of love. [One is] a love that comes about of itself through contemplation 5
of "Havayah is One"; it is like a flame that rises of itself and burns like flashes of fire, and there is nothing at all that it seeks.

(This is as is written in Sefer Shel Beinonim, Part I, at the end of chapter 10: "and not only in order to cleave to Him, may He be blessed, to quench the thirst of their soul that thirsts for G-d; rather, 'Who is a chassid? One who acts with kindness toward his Maker,'" etc.; see there.

And see the discourse beginning "It is written, 'How beautiful and how pleasant you are, love, in delights.'" And see what is written below, at the end of the discourse beginning "And you shall offer a burnt-offering, a fire-offering," regarding "and this level is called by the name olah (burnt-offering), because it rises (olah) of itself," etc.; see there.)

And the second love is that one desires and longs to cleave to Him, may He be blessed; and this is in the heart of each and every one of Israel.

And this is [the meaning of] "And you shall love": that is, that you should desire that Havayah be your G-d, as is known. (Whereas the first love is the distinction and level of the elevated ones (bnei aliyah), as is written in Sefer Shel Beinonim there, and in the discourse beginning "How beautiful," mentioned above; and of this it is said, "Rejoice, you righteous, in Havayah." And see the end of the discourse beginning "This they shall give," etc., "half a shekel.")

And this is the acceptance of the kingdom of Heaven in the Shema; only, it is impossible to cleave to Him, may He be blessed, for "no thought can grasp Him," since He, may He be blessed, is "hidden of all the hidden ones" and "concealed of all the concealed ones."

That is: there are worlds that are called "hidden ones," and they are above the level of the World to Come, and He, may He be blessed, is hidden and concealed from them, for they do not grasp Him; and likewise "concealed of all the concealed ones" — except through the Torah.

And this is [the meaning of] "And you shall speak of them," etc.: that in the letters of the Torah there is enclothed a spreading forth and illumination from Him, may He be blessed, as in the analogy of the power of growth and the letters of thought mentioned above; as is explained regarding the manna, 6

"for a dew of lights is your dew," and it became physical, until "they pounded it in a mortar," etc. And see what is written about this in Parshas Eikev, at the end of the discourse beginning "And He fed you the manna."

And this is [the meaning of] "and the Torah is light": that it is an illumination from the Infinite One (Ein Sof), blessed be He. Accordingly, there should be great joy in occupying oneself with the Torah and the mitzvos, for through this one quenches his thirst: his desire and longing to cleave to Him, may He be blessed. 7

And as is written about this at length in the discourse beginning "Command the children of Israel," etc., "My offering, My bread," regarding the burning of the fats upon the altar, and regarding "The precepts of Havayah are upright, gladdening the heart." And of this it is said, "Because you did not serve," etc.,

"with joy and with gladness of heart" (and see the Zohar, Part I, 116a, 177a): for this level of joy, from the service in Torah and mitzvos through which one quenches his thirst — every person can reach it, as mentioned above.

However, there are two levels in the study of Torah. One is immediately after prayer, when one has aroused the love and studies the Torah with a thirsting soul, like one who thirsts for water; and then he is certainly joyful in his service.

And see what is written in the discourse beginning "Binding his foal to the vine," regarding "for delight belongs after the fulfillment of the will," etc.; see there. 8

And the second level is when one has fallen from the level of love, whether a man of business when he is occupied with his business, or one who dwells in the tent, etc.

Even so, he can make himself joyful in his study through contemplating that the Torah is the Infinite Light (Or Ein Sof), blessed be He, and "the Torah and the Holy One, blessed be He, are all one." Even though he is far from G-d, at the utmost distance, since

he is occupied with the matters of the world and with commerce, nevertheless, since he is within what is permitted (heter), he can return to G-d and to His service, since he is not bound (asur) and tied in the hands of the external forces; and therefore it is called by the name heter, that is to say,

like, for example, a person who has been handed over into the hand of his enemy, only he is not imprisoned and can walk about, and it is possible for him to escape — unless he has stumbled in something forbidden, G-d forbid; and if he has stumbled, then he has no remedy except through thoughts of teshuvah in truth, as is written elsewhere.

On the contrary: the more he contemplates well how far he is from G-d, by recognizing his place and knowing his worth — that even if he is one who dwells in the tent, etc., 9

for, after all, he can speak idle words in the middle of his study with nothing to stop him; all the more so if he has stumbled in something forbidden through the sins of youth, for "a person knows his own soul";

and even if he has had thoughts [of teshuvah] and done teshuvah, if he has not yet done complete teshuvah and the mortifications that cleanse more — and the more he dwells at length and goes deeply into his own lowliness, and is despicable in his own eyes, contemptible, and makes himself like leftovers: why was he created in the world? —

then the joy of the soul in occupying himself with the Torah will be double and redoubled, with surpassing elevation (and see Sefer Shel Beinonim, chapters 31 and 34, and the end of the discourse beginning "And Yitzchak's servants dug," on the matter of "a well of living water"). And sadness is when he seeks great things specifically: to reach the level of Rabbi Shimon bar Yochai, whose Torah was his occupation,

as he said, "With one bond I am bound [to Him]; the soul is held fast in Him, aflame in Him," etc. That is, he was not in a state of sleep and did not need to arouse the love, and therefore he was exempt from prayer.

And this is what is written, "and passes over transgression for the remnant of His heritage": for one who makes himself like leftovers — the matter of the great intensity of lowliness mentioned above — the Torah, the Infinite Light, blessed be He, "passes over transgression," so that his transgressions 10

take up no space at all. It is like the analogy of the shining of the sun's light upon the earth: in the place where the shining of the light comes to an end, there the warmth of the sun's light is greater; so that right on the earth it is hotter, while high up in the air there is a mountain of snow, etc.

And so, by way of analogy, with the illumination of the light of Torah: it is greater in one who is at the level of leftovers and superfluous in the world, etc. And this is [the meaning of] "and passes over transgression," 11

provided only that "my sin is ever before me," and that he not be enclothed in them [as if they were] an upright way, in the manner of "fools, because of the way of their transgression," as is explained elsewhere, in the discourse beginning "When you raise up the lamps," and as it is written, "The way of a fool is upright in his own eyes."

Now, this level is called Yaakov; whereas the level of Yisrael [is] "for you have striven with G-d" (see what is written in the discourse beginning "How goodly are your tents, Yaakov," etc.),

and it is the matter of the time of the arousal of great love (ahavah rabbah) in prayer and in the Torah [study] that follows prayer; and then joy comes more easily.

And this is [the meaning of] "and for the upright in heart, joy," in the manner of "G-d made man upright," etc.; and this is the level of Yisrael: yashar El, "upright [with] G-d."

(And see what is written about this in the discourse beginning "In the passage of the libations it is written." Nevertheless, [a light] from this level of Yisrael also shines in each one at the time of prayer, as mentioned above; and also Shabbos as a whole is the level of Yisrael, as is written in the discourse beginning "He has not beheld iniquity in Yaakov," etc.; and see there that Yaakov is called "My servant."

And this is [the meaning of] "Because you did not serve with joy." And see what is written on the verse "And now, let [the power of] Ado-nai be great," and on the verse "After Havayah your G-d shall you walk," and on the verse "Therefore say to the children of Israel," and on the verse "Sing and rejoice," mentioned above, regarding "Serve Havayah with joy," etc.; and in the discourse beginning "I will greatly rejoice."

However, the level of "Rejoice, you righteous, in Havayah" is along the lines of "How beautiful and how pleasant you are, love, in delights," mentioned above, and not every person merits this;

but the joy of a mitzvah and of Torah, through which one quenches his soul that thirsts for its Creator — this every person is commanded. And see Sefer Shel Beinonim, at the end of chapter 41, regarding "but the union of his soul," etc., "this every person of Israel desires in very truth," etc.;

see there. And see what is written on the verse "When you raise up" about the difference between love from the level of Avraham and from the level of Aharon. And above was explained the matter of "And Avraham rose early in the morning," the attribute of day; and the level of Aharon is "in the morning, when he makes good," and it is a level of making good beyond the morning of Avraham as it is in itself.

And that is, to come to the level and rank of "Rejoice, you righteous," etc. And further, it can be said regarding the difference between the level of joy in the service of G-d of all Israel, of which it is said, "Because you did not serve," etc.,

"with joy," and the joy of "Rejoice, you righteous, in Havayah": it is along the lines of what was explained elsewhere, in the discourse beginning "Havayah is for me among my helpers," regarding the explanation of "festivals for joy": that throughout the year the joy is hidden in the service,

and this is "because you did not serve with joy": one makes the service the main thing, and the joy is the joy of a mitzvah. But on Yom Tov the joy is in revelation: "and may Israel rejoice in You." And see there the reason, etc.

In this way it will be understood here as well: to be [at the level of] "they will rejoice in You" in actuality is the distinction of the righteous, except that on Yom Tov all Israel can reach this level; as in what is said elsewhere about the silver goblet that Yosef the Righteous hid in Binyamin's sack, which is the matter of "you longed greatly (nichsof nichsafta)," etc.

And this approach is also close to the first approach. And see what is written in the explanation on the verse "And all your children," regarding the Midrash in Shir HaShirim Rabbah on the verse "We will exult and rejoice in you": "this is complete joy," etc.; see there.)

3. Now, before prayer one needs koved rosh (heaviness of head), which is bitterness over the fact 12
that the level of Yisrael — li rosh ("a head for Me") — does not shine in him openly, because "my iniquities have passed over my head."

And this is the level of heaviness of head: that is, that he come to submission, lowliness and [a sense of] his own inferiority in the mind, with thorough knowledge; and it need not be specifically in the heart. And [it is] not

as people suppose, that before prayer there can be dullness of the heart; for it is impossible [for this] to be at Shacharis before prayer, as our Sages, of blessed memory, said: "When the day rises, the illness lifts," for Chesed (kindness) is aroused in the morning of Avraham.

And three things serve to remove all that hinders prayer. The first is a mikveh, as we find in the Mishnah at the end of the eighth chapter of Yoma: "Just as a mikveh purifies."

Now, the Rif, in the third chapter of Berachos, and the Talmidei Rabbeinu Yonah wrote in the name 13
of Rav Hai that the immersion of one who has had a seminal emission was annulled only for words of Torah,

but for prayer, immersion is required. And although we do not hold so, as is written in the Shulchan Aruch, nevertheless the Talmidei Rabbeinu Yonah wrote that according to all opinions, prayer is more acceptable with immersion.

And some reason can be given for this — what distinguishes prayer from Torah — and it is according to the Jerusalem Talmud's version of the Mishnah at the end of tractate Sotah: "Purity has taken away the fragrance."

And likewise in our Gemara, in Sotah (49a): "I smell the fragrance of a chinunisa." He said to him, "My son, there is purity in you." We see, then, that the quality of fragrance specifically derives from the matter of purity; and this is because

the matter of impurity and purity is [on] the level of makifim (encompassing levels), and therefore purity pertains specifically to fragrance, which is also the level of a makif, as is written in the discourse beginning "These are the journeys," regarding "the Jordan [at] Yericho."

Now, the offerings are called "My pleasing fragrance," and it is written, "And Havayah smelled the pleasing fragrance." And with this we will understand the saying of our Sages, of blessed memory, in the chapter HaNizakin, that a gnat entered his nose. 14

That is, measure for measure: because he destroyed the Holy Temple and abolished the offerings, which were the level of a pleasing fragrance to the Holy One, blessed be He. And it is written, "and [for] My praise I will restrain (echetom) for you." And see what is written in the discourse beginning "I have come into My garden," regarding "I have gathered My myrrh."

Now, prayer is in place of the offerings, and it, too, is the level of "My pleasing fragrance." And therefore they said, "To the Master of the nose I pray," as is written in the Zohar, Part III (Naso, 130b).

And since this is so, it therefore requires purity, as mentioned above, for purity pertains to the level of fragrance. And "the fragrance of a chinunisa" is like the matter of "To the Master of the nose I supplicate (mischanen)."

And therefore, according to all opinions, prayer is more acceptable with immersion. And see Reishis Chochmah, Sha'ar HaAhavah, chapter 11, which also [gives] a reason for this: "for the Torah," etc., "but prayer," etc.; see there.

The second is charity, as Rabbi Elazar would give a perutah, etc., "In righteousness I shall behold Your face"; because there are accusations against a person, and they judge him whether he is worthy to enter the palace of the King of the kings of kings, the Holy One, blessed be He, in prayer; and "charity saves," etc., and "charity exalts a nation." And see what is written at the end of the discourse beginning "And I will betroth you to Me."

And the third is occupying oneself with and studying words of musar, and in particular the words of musar found in the Zohar ([a name] from the language of "illumination"), which shines in the place of darkness, 15

for it is the wisdom of truth. "A woman of valor is the crown of her husband": this is the faith that "the whole earth is full of His glory"; even without contemplation, it is very precious above, on account of a dwelling place among the lower realms, etc.; and it is "the crown of her husband."

That is: "her husband" is the great love that [comes] after contemplation of this simple faith: to cleave to G-d, the One, Who encompasses all worlds (sovev kol almin); for this great love is the level of the masculine (dechar), as it is written, "He has remembered (zachar) His kindness," etc.

And because the Holy One, blessed be He, desired to have a dwelling place among the lower realms, the simple faith becomes a crown for his head, etc.

LIKKUTEI TORAH • PARSHAS KI SAVO • MAAMAR 4

ויקרא משה אל כל ישראל ויאמר אליהם אתם...

"And Moshe Called to All Israel"

◇

"And Moshe called to all Israel and said to them: You have seen," etc.; "the great trials which your eyes saw," etc.; "yet Havayah has not given you a heart to know and eyes to see," etc. 1

This is puzzling, for at first he said, "You have seen," etc., and afterwards he said, "yet [Havayah] has not given," etc., "and eyes to see," etc.

To understand this: it is written, "And he planted an eshel in Beer Sheva, and he called there in the name of Havayah, Kel Olam" (mentioned in [Midrash] Rabbah, Vayera, end of chapter 54, Vayigash, chapter 94; Zohar, Part I, 102b; Part III, 22b, 52b).

For it is written, "High above all," etc., "Who would not fear You," etc. (Jeremiah, chapter 10): for even the worshippers of the stars call Him "the G-d of gods," as it is written, "From the rising of the sun to its setting My Name is great," etc.

But they are at the level of separateness, being at the level of an entity (yesh) and a thing by itself; whereas Avraham would stand and cry out in the name of Havayah, Kel Olam.

That is, the Name Havayah is Kel Olam, [G-d and world] all one, and not Kel HaOlam, [the G-d] of the world, [meaning] that the world is an entity and a thing by itself and He is the One who gives them life. It is not so;

rather, just as a person's name is not of the person's essence, but his life-force is enclothed in the letters of his name, for we see that when he is called by his name he is roused,

so too the Name Havayah, blessed be He, is enclothed within all worlds, and they are only garments, and secondary to Him, may He be blessed; and all is truly one.

And this is [the meaning of] Kel Olam, as it is written, "On that day Havayah will be One and His Name One": yihyeh ["will be"] is twice yud-hei, so that it will not be at the level of vav-hei, 2

for the vav is the aspect of drawing down, [by which] it can descend step by step below until it can be an entity and a thing by itself; rather, all will be at the level of yud-hei below

as above. And see the Likkutei Torah of the Arizal on Zechariah, on this verse, and what is written about this in the explanation on the verse "And the number of the children of Israel shall be," and what is written at the end of the discourse beginning "Sixty are the queens," regarding "my perfect one."

But it is written, "And a grumbler separates the Chief" (in Proverbs, chapter 16, [verse] 28); and see the Zohar, Part III (16a), and [Midrash] Rabbah on Bereishis, beginning of chapter 20.

"The one who is separate seeks desire": when a person sets his desires on the delights of the world, or on victories and bad traits, G-d forbid, he is at the level of "separate," so that he cannot be at the level of "Havayah is One and His Name One" mentioned above.

Now, it is written, "May He cause His face to shine with us, Selah." The meaning: the level of the shining of the face is like the analogy of a person who gives his true friend something: 3

he gives with a generous eye and good will, and his face beams from the abundance of light and joy. Whereas to his enemy he gives like one who throws [something] behind his shoulders, against his will.

And this is [the meaning of] "May Havayah cause His face to shine upon you": that He will bestow the life-force from the level of the shining of the face mentioned above, which is not so with regard to, etc. 4

But the shining of the face mentioned above is "with us" specifically; that is, when we too are at the level of the shining of the face, as it is written, "As in water, face [answers] to face, so is the heart of man to man," etc.

That is, the lower "man" is the Community of Israel (Knesses Yisrael), as it is written, "And you, My flock, the flock of My pasture, are man"; "You are called adam (man)," etc. "To man" means to the Supernal Man who is upon the likeness of the Throne, etc.

The level of the shining of the face on the part of Israel is as it is written, "Let Israel rejoice in its Maker," just as He, may He be blessed, is glad and rejoices in us, as it is said, "and out of Your joy with which You rejoiced in him, You called," etc. 5

And this is joy in G-d, at His greatness, which is unfathomable. As in the analogy of a person whose face beams from the abundance of light and joy when he sees his true friend at the level of the shining of the face mentioned above, and he completely forgets the pain and grief that he has, because of the joy and delight of seeing his friend's face.

So too, when a person remembers G-d, that He is his true Friend at the level of the shining of the face mentioned above, and contemplates His greatness, that He fills all worlds (memalei kol almin) and encompasses all worlds (sovev kol almin), and all before Him is considered as nothing,

he will forget himself completely, even if he has pain from worldly matters, etc.; and he will forget the pain because of the joy in G-d, etc.

As it is written, "Whom have I in heaven? And with You I desire nothing on earth": to nullify every desire and longing other than the longing for the One G-d.

Now, the time of the arousal of the shining of the face mentioned above is on Rosh HaShanah, 6
[when He] sits on the throne of mercy; and then it is written, "His left hand is under my head," the beginning of drawing near, until on Yom Kippur and Simchas Torah it is "and His right hand embraces me," etc.

And in the Ten Days of Teshuvah a person must feel ashamed before G-d, for He, may He be blessed, draws us near at the level of the shining of the face mentioned above, while we are utterly far from Him because of

the sins that separate, as it is written, "I am ashamed and humiliated to lift up, my G-d, my face to You"; and as is written in the Zohar at the end of Parshas Bechukosai, on the verse "And yet even this, when they are in the land of their enemies, I will not despise them nor abhor them to destroy them (lechalosam)."

It is written lechalasam: as in the analogy of a bride (kallah) who is in the tanners' market, and because of the intensity of his love for her it seems to him like the perfumers' market, with fine fragrances;

and this is what we ask, "Pardon us": that He not smell the bad odor of the tannery, that is, by His sprinkling pure water upon us to wash away the bad odor of the tannery, etc.

The matter of "pure water": they are the Thirteen Attributes of Mercy, the thirteen rivers of pure 7
balsam; and they are drawn from the place called "the Most Hidden of all hidden," "the Will of all wills." That is, as an analogy: the source of a spring, which is not seen or revealed; only the rivers drawn from it are what is seen.

So He, may He be blessed, is called "the Most Hidden of all hidden," for the Thirteen Attributes of Mercy are drawn from Him. And therefore He is called "Who sits on the throne of mercy," for He is "the Will of all wills."

Now, this level, "the Will of all wills," is present in each and every one of Israel: it is the level of the point of the heart that is above Daas (knowledge), and it is called yechidah. 8

And this is what is written, "from the hand of the dog, my only one (yechidasi)": to take the level of his desire and will out of the matters of this world, and to attach, with cleaving and ardent longing, the will of all wills to the One G-d alone.

And with the shofar one arouses this level, which had been in a state of sleep, which is present in each and every one of Israel. And through this level, on each day of the Ten Days of Teshuvah, the level of the Thirteen Attributes of Mercy is drawn down, 9

which are the rivers mentioned above, drawn from their source mentioned above, and this suffices for one who understands; and they are called "pure water," which wash away the bad odor, etc. The shofar lengthens (maarich) Arich Anpin (the Long Countenance) in a general way; and in a particular way, on each day of the Ten Days of Teshuvah, one of the ten Sefiros that are in man, which are Chochmah, Binah and Daas and his emotive attributes (middos), returns face to face.

Now, our Sages, of blessed memory, said: "Seek Havayah when He may be found, call upon Him when He is near": these are the ten days between Rosh HaShanah and Yom Kippur. 10

"When He is near" means when He is at the level of the shining of the face mentioned above, an arousal from above, "His left hand is under my head," as mentioned above; and then an arousal from below can easily come about, as it is said, "here, for the individual," meaning the level of yechidah mentioned above.

Now, at that time all the sparks of Israel receive the level of awe and love (dechilu urechimu) from above (see the Zohar, Part III, 214b); and it is the level of a very lofty awe and love, which cannot be attained through an arousal from below.

And as it is written, "Create for me a pure heart, O G-d": the level of "pure of heart" (bar levav) cannot come to be in one at the level of a created being, of himself, through his own arousal, but only [as] a gift that is given to him from above, at the time of the level of the shining of the face mentioned above

(and see what is written in the discourse beginning "When you go out," in the explanation of "They give him the King's daughter," and at the end of the discourse beginning "Know this day," on the matter of "and the Awesome"); and this requires preparation, through afflictions and self-mortifications.

Therefore, during the Ten Days of Teshuvah people fast but do not complete [the fast], for what matters is not the fast but the affliction: so that one will not be with a sated soul and a full belly, for one cannot receive the level of a pure heart when he eats to satiety, with a full belly, etc.

And this is what he said, "You," etc. That is, until now it was you who saw, etc., through the arousal from below; but "yet Havayah has not given," etc. 11

That is, the level of a pure heart, which is given from above, which a created being cannot attain through his own arousal. And this was the matter of the manna, as it is written, "And He afflicted you and let you hunger," etc.: that through the manna

and through afflictions and self-mortifications they merited a higher level, to receive the level of a pure heart (and see what is written in Parshas Eikev on the verse "And He fed you the manna," etc.); and so it is in the Ten Days of Teshuvah. And therefore this portion is read before Rosh HaShanah.

LIKKUTEI TORAH • PARSHAS NITZAVIM • MAAMAR 1

אתם נצבים היום כלכם וגו׳

"You Are Standing This Day, All of You"

◇

"You are standing this day, all of you," etc. Now, this portion is always read before Rosh HaShanah, and [this] is alluded to in the word "this day" (hayom), which refers to Rosh HaShanah, for "This day is the beginning of Your works, a remembrance of the first day." 1

For all the sparks of souls stand and are raised up into their original source on this day, until [they are] "before Havayah." "Your heads, your tribes," etc.,

"from the hewer of your wood to the drawer of your water": the verse enumerates ten levels. For just as there are ten levels in the soul of man, namely three [faculties of] intellect and seven emotive attributes (middos), so

all Israel are one complete stature, and their souls as a whole are called the Congregation of Israel (Knesses Yisrael), which is divided into ten levels. And on Rosh HaShanah all the levels are raised up, even "from the hewer of your wood to the drawer of your water,"

which are the lower aspects and levels. (And see on the subject of "You are standing" in [Midrash] Rabbah on Bo, section 15; these are its words: "Of the angels it is said, 'Seraphim stand above Him,'

and of the souls it is said, 'You are standing this day.'" And see what is written on the subject of "Seraphim stand above Him" in the explanation on the verse "And I shall be sanctified among the children of Israel"; and along these lines the meaning of "You are standing this day before Havayah" will be understood.

And see further on the subject of "You are standing" in Rabbah on Eichah, at the end of the section "I am the man" and at the end of the section "A bear lying in wait," and on Koheles, on the verse "I, Koheles," and in the Zohar, Parshas Yisro, page 82a), so that all of them are raised up on high, into the source from which they were hewn. 2

And this is [the meaning of] "And He was King in Yeshurun, when the heads of the people gathered, the tribes of Israel together" (see Zohar, Shemos, page 16b): that is, they all gather together to become one, as one.

For this is a great principle: everything that comes from the side of holiness is at the level of "their end is embedded in their beginning," which has no aspect of head and end;

and this is the level of the circles (iggulim), which is drawn from the level of the light that encompasses all worlds (sovev kol almin). (And see what is written on this in the explanation on the verse "And there was a voice from above the firmament.")

Therefore our Sages, of blessed memory, said, "Be lowly of spirit before every man": because in each and every one there are aspects and levels that his fellow does not have, and they all need one another.

It follows that there is an advantage and superiority in the capacity of each and every one, in which he is higher than his fellow, and his fellow needs him. This is like the analogy of a man, who has a stature with a head and feet: for although the feet

are the end of the scale, down below, and the head is the uppermost and superior to them, nevertheless, in one respect the feet have an advantage and superiority, for he needs to walk with them; and also, they hold up the body and the head.

Also, when heaviness befalls the head, blood is let from the feet and it is healed, and it receives its life-force from them. It follows that the head has no completeness without the feet. So, too, all Israel are one complete stature.

It follows that even one who reckons in his mind that he is the level of a head relative to his fellow 3
has no completeness without his fellow, and he will find a lack in his soul that his fellow completes. And through this he will be nullified

and lowly of spirit relative to his fellow, so that no person is found [to be] head or end. And through this self-nullification (bittul) they will be united, for the indwelling of His unity, may He be blessed; for [what is] from the side of holiness is without head and end. Whereas one who reckons in his mind

[that he is] separate in his superiority relative to his fellow, and makes the head and the end separate, falls into the world of separation, which is from the sitra achra (the other side). Now, on Rosh HaShanah there is the level of teshuvah (return): that the souls of Israel as a whole return to their source and root.

And this is [the meaning of] "when the heads of the people gathered": the head is the level of 4
thought, and "the heads of the people" are the aspects of the thoughts of Israel as a whole, which gather from the world of separation, where their thoughts had fallen, so that this one turns this way, and so on; and they become a private domain (reshus hayachid) for His unity, may He be blessed.

(And along these lines is the meaning of "Hear, O Israel": shema is a term of gathering, from the expression "And Shaul assembled (vayeshama)"; as is explained elsewhere. And see Pri Etz Chaim, Gate of Rosh HaShanah, chapter 3.) This is [the matter] in general.

2. But in particular: how does the unity come about, what is the meaning of teshuvah, and why specifically on Rosh HaShanah? 5

The verse explains [this] afterwards: "That you may pass into the covenant." The matter is like, for example, two friends who make a covenant between them that their love should not cease. For if the thing on which the love depends were to endure forever,

they would not need to make a covenant between them. Rather, [they make it] because they fear that perhaps the thing will cease and the love will be nullified, or that perhaps some hindrance from outside will cause [this].

And through making the covenant, their love will be an eternal love that "shall not be moved for ever and ever," and no hindrance, from within or from without, will separate them. 6

That is, because they make between them a firm and strong bond, that they be united and bound in their love with a wondrous bond, beyond reason

and knowledge: so that even though, according to reason and knowledge, the love ought to cease or some hatred ought to be brought about, nevertheless, because of the making of the covenant, their love must of necessity endure forever.

And this love and this firm bond "will cover over all transgressions," because they have entered into a covenant and a bond, as though they had become one flesh.

And just as one cannot cease to love himself, so he will not cease [to love] his fellow. Therefore it is called by the term "cutting a covenant," as it is written, "who cut the calf and passed between its parts": that is to say, that both of them pass within one body, to become one. 7

Now, just like this whole analogy, Havayah our G-d has done for us, as it is written, "Behold, I make a covenant; before all your people I will do wonders (niflaos)": that is, beyond reason and knowledge; as David said to Yehonasan, "Your love was wondrous (niflasah)," etc. 8

For through the Thirteen Attributes of Mercy that Moshe our teacher, peace be upon him, drew down, there came about, as it were, the making of a covenant and a bond of the Holy One, blessed be He, with Israel, to arouse the love, "and pardon," etc., so that "your iniquities" will not be "separating," etc., "for the portion of Havayah is His people."

3. Now, our Sages, of blessed memory, said: The Holy One, blessed be He, said, "Say before Me Malchuyos (Kingship), so that you make Me King over you; Zichronos (Remembrances), so that your remembrance rises before Me for good. And through what? Through the shofar." 9

For Rosh HaShanah is [the day of] "This day is the beginning of Your works, a remembrance of the first day," on which Adam, the first man, was created, on Rosh HaShanah; and he said, "Havayah reigns; He has clothed Himself in majesty," etc.,

because then His Kingship, may He be blessed, was revealed. And this was through an arousal from above alone. But now there must be a "remembrance of the first day" through an arousal from below, to arouse the revelation of His Kingship, may He be blessed, over us, through the remembrance of the covenant and the bond between G-d and us.

That is, through the shofar, which is the level of higher teshuvah (teshuvah ila'ah), the level of the cry of the voice from the depths of the heart, from the point of the inner dimension of the heart, to the point that the organs of speech cannot contain it, because it is voice alone.

Therefore "there is no utterance and there are no words"; rather, [there is] the level of tekiah, a simple voice. And shevarim, too, is nothing but voice, except that in the voice itself there are several aspects and movements, "moaning groans," etc.

The explanation of the matter: it is written, "To You my heart has said, 'Seek my face (panai),'" etc. "My face" means the inner dimension of the heart. 10

For in the cry of the heart there are two levels: an inner level and also an outer level. The outer dimension of the heart is drawn from knowledge and from contemplation of the greatness of G-d and the spreading forth of the Infinite Light (Or Ein Sof),

blessed be He, over the created beings, to bring into being, from nothing into something, all the host of the higher heavens, and the earth and all that is in it; and "in His goodness He renews each day, continually, the work of creation," and "You give life to them all," etc.;

so that when a person broadens his mind in these matters and the like, there is drawn forth in him the level of the cry of the heart: his heart cries out to G-d and is drawn after Him, to cleave to Him, may He be blessed, with longing and thirst, etc.

And this is [the meaning of] "After Havayah they shall walk; like a lion He shall roar": for there is the level of roaring in the outer dimension of the heart, which is the level of "After Havayah they shall walk, like a lion": [the lion] in the supernal Chariot, "the face of a lion on the right," etc. 11

And these are the whole camp of Michael, whose service and roaring are to the right, the level of love, and the greatness of their love and longing to be nullified and included in the Infinite Light (Or Ein Sof), blessed be He, which brings them into being and gives them life, [which comes] from their comprehension of their coming into being

from nothing into something, and of their life-force, their existence, and the flow that is drawn to them at every moment. All this is called the outer dimension of the heart, which is taken from the level of the spreading forth of His radiance and light, may He be blessed, over the created beings, to which the comprehension of the created beings rises, each one according to its measure; and this is nothing

but radiance. (And see what is written in Parshas Re'eh, in the discourse beginning "After Havayah your G-d you shall walk," and in the discourse beginning "If you will listen to the voice," on the subject of the outer keys and the inner keys.) But the Holy One, blessed be He, in His glory and His essence, is exalted and uplifted, etc.,

as it is written, "For His Name alone is exalted": that even the level of His Name is at the level of "alone," for no thought can grasp Him. And it is written, "I, Havayah, have not changed": as before the world was created, He and His Name alone [existed], etc., as is explained elsewhere.

And as the saying [goes], "The King who alone is exalted from of old, who is praised," etc. That is, 12
"from of old": before the world was created there was the level of "the King," which is the level of His Name, at the level of "alone" and set apart, etc.

And also now, when there are "days of the world," He is nevertheless praised, glorified and uplifted above them, for He does not spread forth and become enclothed within them in a revealed manner.

As it is written, "For Havayah your G-d is a consuming fire": that is, by way of analogy, like the nature of fire, which withdraws upward and does not descend and spread out.

(And see Zohar, Terumah, page 132b.) For every flow and drawing down from the Infinite Light (Or Ein Sof), blessed be He, into the worlds is a descent and a chaining-down (hishtalshelus) from a high place to a low place, the quality of water; and this applies

only after many kinds of contractions (tzimtzumim) and the enclothing of the light in different levels and many screens, to conceal and hide the revelation of His G-dliness, may He be blessed, in His essence and His glory, so that the worlds not be nullified and become as though they had never been, returning to naught and nothingness as they were.

But in the revelation of His G-dliness, may He be blessed, in His essence and His glory, no flow at all is applicable, neither in the category of filling (memalei) nor in the category of encompassing (sovev). Therefore He is called "G-d Most High (El Elyon)," that is, He is exalted and uplifted and very high.

(And see the Pardes, in Erchei HaKinuyim, on the meaning of "El Elyon," which explains that it is at the level of Keser, which is supreme (elyon) over all of Atzilus. And see what is written in Shir HaShirim, in the discourse beginning "To My mare," on the meaning of "as the appearance of a man," "I will be like (adameh) the Most High (Elyon)"; whereas Elyon in the true sense is the level of "for He is not a man"; see there.)

And from there it is drawn down that a person has the level of a cry in the inner dimension of the heart, above knowledge, not to be separated from His unity and oneness, may He be blessed, and that his heart burns like flashes of fire, a flame that rises of itself

and on its own, without reason and knowledge, for his soul to pour itself out into the bosom of its Father, and to give over his soul in [the word] "One"; "for the portion of Havayah is His people," and Israel arose in thought at the inner level, etc., as is explained elsewhere.

And this is [the meaning of] "To You my heart has said, 'Seek my face'": the inner dimension of the heart; that is, through "Your face, Havayah, I will seek." For from the level of "After Havayah they shall walk," the level of "after" being radiance and light, from this is drawn forth [the state of] "like a lion He shall roar," 13

which is the cry of the outer dimension of the heart. And [the coming to be of] "Seek my face," the cry from the inner dimension of the heart, is what is drawn from the level of "Your face, Havayah, I will seek," which is the Holy One, blessed be He, in His glory and His essence, as mentioned above.

And this is the level of "and with all your might (me'odecha)." And this is [the meaning of] "From the depths I have called You, Havayah": from the depths of the heart. (Therefore this psalm is said during the Ten Days of Teshuvah.)

For through higher teshuvah, from the depths of the heart, because "evil and bitter" [it is that] "they have forsaken Havayah," and [because of] his distance from the light of His countenance, may He be blessed, which reaches the very soul, "in the inward part of a man, and a deep heart":

through this he also arouses above, that there be "I have called You, Havayah," from concealment into revelation, so that the level of the inner dimension of His Kingship, may He be blessed, be revealed

(see the discourse beginning "I will greatly rejoice," at [the passage] "And this is [the meaning of] 'My soul shall exult in my G-d,'" etc.: that "the glorious splendor of His Kingship" be revealed, the level of Malchus of the Infinite One (Ein Sof), etc., and from there it is drawn into Malchus of Atzilus; for from the Malchus that is in Keser comes to be the Keser that is in Malchus, as is explained in the discourse beginning "The festival day of Rosh HaShanah that falls on Shabbos"; see there)

upon us; as it is written, "From afar Havayah appeared to me." (And see what is written in the explanation on the verse "For this commandment," on the meaning of "nor is it far off"; and see Zohar, Vayikra, page 20b at the end, and Parshas Tzav, page 35b at the end.)

And this is the meaning of Zichronos (Remembrances): for the term "remembrance" applies to a thing that is far off. Therefore we say, "You remember the deeds of the world," etc.,

for they are far from the light of His countenance, may He be blessed; and we arouse the remembrance of the inner love, from His essence and being, may He be blessed, through the shofar, which is a voice that issues from the inner dimension of the heart, as mentioned above.

4. And this is [the meaning of] "Praise Yah! Praise G-d (El) in His holiness; praise Him in the firmament of His strength. Praise Him for His mighty acts; praise Him according to the abundance of His greatness. Praise Him with the blast of the shofar." 14

"In His holiness" means: in the supernal holiness, which is exalted and holy, set apart at the level of "alone" from every level and category of flow. (And also, the meaning of "in His holiness" is like what is written in the discourse beginning "For as the earth brings forth its growth," on the subject of "the holy King": "My holiness is above your holiness," etc.; and this is [why it says] "in His holiness," precisely.)

This is the level of "a consuming fire." And from the aforementioned "El Elyon" the light and life-force flow through "the firmament of His strength," which are the many screens that conceal and hide the revelation of His G-dliness, may He be blessed, in concealment after concealment.

(See what is written in the explanation on the verse "Hear, O Israel," on the subject of "Let there be a firmament," etc., [and] "And G-d made the firmament," etc.; and see further Zohar, Bereishis, page 32b, and Parshas Vayigash, page 211a.)

And "for His mighty acts (gevuros)": these are the contractions (tzimtzumim), whereby, after the concealment and the enclothing of the Infinite Light (Or Ein Sof), blessed be He, in many kinds of garments and different levels,

then the light and life-force flow "line by line, a little here, a little there," so that all the worlds, higher and lower, can receive their life-force, etc.

And "according to the abundance of His greatness": that is, after the screens and contractions, there came into being, were emanated and were created a multitude of myriads of worlds without end or limit, as it is written, "and worlds (alamos) without number"; and in each world its troops are without number, and in one troop there are a thousand thousands, etc.

(Therefore it is written "according to the abundance (rov) of His greatness," and not "according to the greatness of His greatness"; for the term rov indicates that there are many kinds of multiplicity of division in the greatness of the spreading forth of the life-force into many kinds of worlds; and as is explained in the discourse beginning "The matter of the recital of Shema," in Parshas Va'eschanan.)

And all this, "Praise Him," is in order to draw down with "the blast of the shofar," which is the level of higher teshuvah, the level of the inner dimension of the point of the heart, a simple voice, a tekiah, etc., without division into letters so as to be the level of speech, as mentioned above.

Whereas through the outer dimension of the heart, which is a cry that comes from the level of reason and knowledge, it comes into the realm of speech and the division of letters; for the letters were hewn from the power of the intellect, for "Abba (the Father) founded the daughter," as is stated in the Zohar.

(And see what is written on this in the discourse beginning "Blow the shofar at the New Moon." And it may be said that corresponding to these two levels of cry our Sages, of blessed memory, said: "He did not cease to cherish her until he called her 'my daughter,'" etc., "until he called her 'my mother.'"

For the level of "my daughter" is "Abba founded the daughter," which is the cry that comes from the level of reason and knowledge. But the cry from the inner dimension of the heart is called "my mother," which is above the intellect that is drawn into the emotive attributes. And see Zohar, Shemos (page 20a), and the Pardes, under the entry "Cry.")

5. But the thing that brings about the drawing down from the level of "a consuming fire," the level of "His holiness" and the level of "El Elyon," and [that brings it about] that "Israel arose in thought" and "the portion of Havayah is His people," so that they are able to arouse the revelation of the inner dimension of His Kingship, may He be blessed, from His essence and being, as mentioned above, is [the principle] that "there is no king without a people." 15

(And see what is written in the discourse beginning "Return, O Israel, unto," at [the passage] "Now, the ultimate intent is what is written," etc., "that You may be feared," etc.; see there.)

That is, they are called, in rank, "his people," for they are people like him and relate to him in some measure, only they are the lowest in rank and he is high above them; therefore he is called king over them.

Whereas in relation to the Holy One, blessed be He, in His essence and His glory, there is no comparison to Him; it is like the analogy of saying that someone is king over trees and stones, which are not of the kind and category to which the name "king" could relate and apply, so that his kingship would be called over them.

But it is the covenant that Havayah made with us, as in the analogy mentioned above, where one acts on account of the covenant and the bond by which he compelled himself to be a faithful friend to the other, even though according to the intellect he is not worthy of him.

So, too, Havayah has done for us: He compelled Himself, as it were, to bind our souls to Him, may He be blessed, so that "Israel arose in thought," and so that the light of the inner dimension of His Kingship be revealed upon us.

And this is [the meaning of] "That you may pass into the covenant," along the lines of what is written, "until Your people pass over, Havayah": that is, to pass from level to level, from below to above, from the love that is below knowledge to the supernal love that is above knowledge,

which is only the level of the covenant that Havayah made, "in order to raise you up this day as a people to Him." That is, "there is no king without a people,"

and the making of a covenant is needed to raise you up and exalt you, so that you be at the level of "a people," so that Israel rise up to the level of the supernal thought;

and He, may He be blessed, lowered Himself, as it were, "to be your G-d." And in this respect is the bond and the unity between Him, may He be blessed, and Israel, "the people near to Him."

(And see what is written on this in the explanation on the verse "For as the earth brings forth its growth"; see there. And see what is written on the verse "The Song of Songs," on the meaning of "which is Shlomo's," and what is written at the end of Parshas Bereishis, in the discourse beginning "Go forth and see," on the meaning of "King Shlomo.")

But it is written, "a judgment of the G-d of Yaakov": for there is judgment above [as to] who will merit to be at this level, that the revelation of His G-dliness be upon him and that his soul be bound to G-d with a firm and strong bond.

Therefore one must arouse this on Rosh HaShanah, "the beginning of Your works," and then it is the level of "And He was King in Yeshurun." (And as is explained elsewhere, the level of Yeshurun is the level of "very high"; and see Zohar, Shemos,

page 16b, and Parshas Acharei, page 61b at the end.) And also, Yeshurun is from the word shir (song), which is from the level of the circles (iggulim), which is drawn from the level of the light that encompasses all worlds (sovev kol almin); and it may be that this is the level of the souls as they arose in thought, etc.

And this is [the meaning of] "Say before Me Malchuyos, so that you make Me King over you": that you be able to make Him King from the inner dimension of His Kingship, may He be blessed and exalted; and "your remembrance rises before Him for good": that He remember and arouse the level of the covenant and the bond, that Israel arose in thought, even though now He has become distant from us through our iniquities, and "your iniquities separate," etc.

Nevertheless, through an arousal from below [there comes] an arousal from above. "And through what? Through the shofar": that is, through the inner dimension of the heart, as mentioned above, to arouse [oneself] from the depths of the heart to regret, with an uprooting of the will from the true point in the heart, etc.; and then there will be revealed, etc., as mentioned above.

6. And this is [the meaning of] "And He weighed the mountains with a steelyard (peles), and the hills in a balance." For mountains and hills are levels and grades of love; for there are two levels, mountains and hills. Hills are, in their level, below the level of mountains, 16

for "hills are the Mothers," who receive from the mountains. And this is the level of love in the outer dimension of the heart, which is taken from reason and knowledge and from contemplation of the greatness of G-d,

how great He is. Now, in order to refine one's soul, to illuminate it with the light of this love, one must draw upon oneself the light of Torah and mitzvos.

For "the 248 commandments are the 248 limbs of the King," and they are the level of the outer limbs, while the Torah is at the level of the inner organs.

Therefore "the study of Torah is equal to them all," for the life of the soul depends more on the inner organs, whose perforation [is fatal] at the slightest amount. And they are like the analogy of the pans of a scale: one weighs in this pan and places a weight in the second pan to tip [the balance]; so, through the weight of the Torah and the mitzvos, one tips the pan of love, to shine upon one's soul.

(And as is explained elsewhere, this is the meaning of the half-shekel, and of what the Raaya Mehemna says about it: "A stone to weigh with: this is the yud." And see what is written in the discourse beginning "The heavens are My throne," on the subject of "and the earth is My footstool"; and see what is written in the discourse beginning "Sing and rejoice," on the meaning of "scales of righteousness.")

But the levels and grades of mountains are the level of "the high mountains," which is the level of the love that is above reason and knowledge,

which is above the level of Torah and mitzvos, for "the Torah comes forth from Chochmah"; and it is impossible to reach it through Torah and mitzvos, but only through teshuvah from the depths of the heart, which is above knowledge, because of one's distance from the light of His countenance, may He be blessed; for then, precisely "from afar," "Havayah appeared to me," as mentioned above.

And this is the meaning of peles: it is the weighing instrument made of a long [beam of] wood, with straps hanging from its head (which is called a bezmen), on which one weighs the thing that is placed on it; and the length and the heaviness of the wood, and its distance, is what tips it.

So too, through the bitterness in one's soul over one's distance from G-d, from Whom he has become utterly distant, and through uprooting the will from what was embedded in it at first, one arouses the great supernal love (ahavah rabbah) that is above knowledge.

(And in the Zohar the subject of "And He weighed with a steelyard," etc., is mentioned at the end of Terumah, page 175b, at the end.) And in Me'orei Or, peles is explained as Binah, as cited in the book Erchei HaKinuyim; and this may be aligned

with what is written [here], according to what is stated in the Pardes, Gate 8, chapter 1, that Binah is called teshuvah, for there forgiveness and atonement chiefly depend, by the power of the supernal Keser that flows upon it.

And see Zohar, Vayikra, page 16a. And see what is written in Parshas Pinchas, in the discourse beginning "Command the children of Israel," on the subject of teshuvah, at [the passage] "And by the power of teshuvah, which is an illumination from the level of the light that encompasses all worlds (sovev kol almin)," etc.;

see there; and this drawing down is through the bitterness over the distance. And see the discourse beginning "For this commandment," at [the passage] "And this is [the meaning of] 'I, I am He,'" etc., [and] "And this power that is in teshuvah," etc.; see there.

From all this the subject of the steelyard (peles) will be understood: the bitterness over the distance 17
is the level of "their end is embedded in their beginning," and through this one draws down the great supernal love.

And this is [the meaning of] "The high mountains are for the wild goats (ye'elim)": that is, the level of the high mountains is drawn down below through the ye'elim, which is the level of the voice of the shofar; for "the shofar of Rosh HaShanah is of a wild goat (ya'el), straight," which is the level of teshuvah from the depth of the heart, as mentioned above.

And the word ya'el is from the term aliyah (ascent), for it raises a person to the level and grade of 18
the love that is above knowledge. And "straight" (pashut): for "whatever extends (pashit) one's heart more is better,"

that is, to strip (lifshot) the love of its enclothing in the body, so that his heart cries out within him, to give over his soul to G-d and to be included in the One.

And this is [the meaning of] "and as He swore to your fathers, to Avraham, to Yitzchak and to 19
Yaakov," who are the level of "the high mountains"; for "your fathers dwelt beyond the river."

And the river is the one that "goes forth from Eden to water the garden, and from there it divides," etc., which is the level of the drawing down of the Infinite Light (Or Ein Sof), blessed be He, so that the comprehension of the created beings may be there, etc., as is explained elsewhere.

But beyond the river is above knowledge, the level of the high mountains; there is the root of the levels and grades

of the Fathers. And from there came the oath and the making of the covenant "to be your G-d," at the inner level, as mentioned above. (And see what is written in the discourse beginning "On the eighth day, a solemn assembly," on the meaning of "which You swore to our fathers from days of old.")

Summary. (a) The meaning of "standing, all of you" is along the lines of "when [the heads of the 20
people] gathered," etc., "together," etc.: to become one, without any person being found [to be] head or end. (b) And this is in order "that you may pass into the covenant."

That is, as though they had become one; and along these lines it is said, "for the portion of Havayah is His people"; and of this it is said, "Behold, I make a covenant," etc.

(c) And this is the meaning of Malchuyos and Zichronos on Rosh HaShanah: to arouse the revelation of His Kingship, may He be blessed, upon us, through the remembrance of the covenant. "And through what? Through the shofar."

This is the level of higher teshuvah, "Seek my face," the inner dimension of the heart. And it is drawn forth through "Your face, Havayah, I will seek."

For from the level of "After Havayah they shall walk," the level of radiance and light, there comes to be, like the lion in the Chariot, "He shall roar," which is still called a cry from the outer dimension of the heart.

But the Holy One, blessed be He, in His glory and His essence, is exalted and uplifted above the days of the world. And this is the meaning of "He is a consuming fire." And this is the meaning of "Your face, Havayah."

And from this is drawn forth the cry from the inner dimension of the heart. And through this one arouses above the revelation of the inner dimension of His Kingship, may He be blessed, upon us. And this is the meaning of Zichronos: the remembrance of the inner love, from His essence and being, may He be blessed.

(d) And this is the meaning of "Praise G-d (El) in His holiness," etc., up to "with the blast of the shofar." (e) And all this is "in order to raise you up this day as a people to Him,"

for "there is no king without a people." And in this respect is the bond, the unity and the covenant that Havayah made with us.

But it is written, "a judgment of the G-d of Yaakov"; and one must arouse this on Rosh HaShanah. And this is the meaning of "Say before Me Malchuyos, Zichronos and Shofaros."

(f) And this is the meaning of "and as He swore to your fathers": for "beyond the river" that goes forth from Eden "your fathers dwelt"; and this is the level of "that you may pass into the covenant," "until Your people pass over," etc.

And they are called "the high mountains, for the wild goats"; and along these lines, "the shofar of Rosh HaShanah is of a wild goat, straight." And of this it is said, "And He weighed the mountains with a steelyard," etc.

LIKKUTEI TORAH • PARSHAS NITZAVIM • MAAMAR 2

כי המצוה הזאת אשר אנכי מצוך היום לא...

"For this commandment which I (Anochi) command you"

"For this commandment which I (Anochi) command you this day is not hidden from you, nor is it far off, etc." 1

We need to understand what "this commandment" is, for it does not refer to the whole Torah in its entirety, since [then] it should have said, "For all the commandments, etc." And also, what is [meant by] "which I (Anochi), etc."?

Now, all the mitzvos are called by the name "the commandments of Havayah," for the 248 positive commandments are the 248 "limbs of the King," and "the King" is the level of Havayah.

Now, at the beginning of the word of G-d in the Ten Commandments, He opened [with] "I (Anochi) am Havayah your G-d." At first glance this is not understood: how is it fitting to say of Him, may He be blessed, that He came to tell [us] that "I" am Havayah your G-d? For this applies only to a person 2

who has a body and a known shape and image, of whom one may say, "This is he"; whereas of Him, may He be blessed, "no thought can grasp Him" at all, and it is written, "For you did not see any image on the day [Havayah] spoke, etc."

But the explanation is this: the knowledge of His G-dliness, may He be blessed, that He created everything from nothing to something, and that He is the Creator who "in His goodness renews each day, continually, the work of

Creation," and brings them all into being and gives life to them all, this knowledge was already fixed in the heart of all Israel, "believers, the children of believers," even before the Giving of the Torah. For this knowledge is in the nature of a feeling in the soul,

like sight. For do we not see the heavens and the earth and all that is in it? And a thing does not make itself. And "from my flesh I behold G-d,"

just as one senses a person's soul on seeing the life of the body and its continued existence. [As is explained in Parshas Va'eschanan, in the discourse beginning "And you shall know this day, etc."]

And as for what He made known at the Giving of the Torah, "I am Havayah your G-d," the explanation is this: the meaning of Havayah is that He is the One who brings all existences into being (mehaveh kol hahavayos),

for Havayah is a term of "being" (hoveh), and the yud at the head of the word indicates the continuity of the action, as in "Thus would Job do (ya'aseh) all the days." That is to say, He continually brings into being and renews from nothing to something.

Now, although it is written, "His greatness is unsearchable," [meaning] that the extension of His greatness reaches upward without end, etc., nevertheless the worlds and the created beings are in a state of boundary, limit and number: "a thousand thousands, etc.," 3

"from the earth to the firmament is five hundred years, etc." And even so, it is written, "I, Havayah, have not changed": [He] is not like the soul that gives life to the body, which undergoes changes from what befalls the body, etc.

This is because it is not the Infinite Light (Or Ein Sof), blessed be He, itself, as it were, that is enclothed in the worlds to give them life and to bring them into being from nothing to something,

but only a radiance and an illumination from His Name, may He be blessed, as it is written, "For His Name alone is exalted; His splendor is upon the earth, etc."

And even this is "upon the earth" specifically. And so too, the coming into being of all the higher levels, from the "head of all levels," is only in the manner of a radiance, as it is written, "And Chochmah is found from ayin (nothing)," from the level that is ayin and efes, nothing and naught.

And it does not occupy any place. (See what is written about this in the discourse beginning "And Israel saw the great hand, etc.," and in the explanation of the verse "After Havayah your G-d shall you walk.")

That is, only a radiance. And this radiance is drawn forth through tzimtzum (contraction) and expansion: the level of yud and the level of hei, to contract and to conceal, so that only a radiance is revealed, etc., and afterwards the drawing-forth and expansion, the level of vav-hei, etc.

Thus the level of Havayah is the general and collective expression (klalus) of the chain of descending worlds (hishtalshelus), of all the worlds; and likewise in detail, throughout the whole chain of descent, from cause to cause, etc., all is in the manner of Havayah: tzimtzum and expansion, etc.

But what causes this tzimtzum and this level of Havayah to come about — for it is written, "I am Havayah; that is My Name," and this is only the level of a name, which is for others and is not of the essence of the thing itself at all —

is rather Anochi, "I who am I" (Anochi mi she'Anochi), that is, the level of His very Essence and Being, as it were; that is to say, "I Myself," and not My Name, for one does not call this level by any name at all. And that Anochi should be Havayah,

that is, that the level of Havayah should be drawn forth to bring the worlds into being as the Name Havayah, the light that fills all worlds (memalei kol almin), through the chain of descent and the descending of the levels, etc.,

from the level of Anochi, which is not grasped within the worlds, and is holy and set apart, and is not called by any name, etc.: all this is because

Anochi is "your G-d" (Elokecha). For through your drawing G-dliness within yourself, you, Israel, thereby also draw forth Havayah, that it come to be from the level of Anochi; for "the matter depends on an arousal from below."

And this is through the mitzvos, for the mitzvos are "the commandments of Havayah," meaning that they are bound up with and alluded to in the Name Havayah: some are alluded to in the yud and some are alluded to in the hei, etc. And as a person performs them below, so will he arouse above the level of yud, etc.

And [he] draws forth, etc. [See what is written in the discourse beginning "Sing and rejoice, O daughter [of Zion]," regarding "And this is [the meaning of] 'Havayah is your shade.'"] As it is written, "And you shall remember all the commandments of Havayah and do them (osam)": it is written atem ("you"). 4

And as in "And David made a name, etc." [See the Zohar, Part III, Parshas Bechukosai, folio 113, and Iggeres HaKodesh on this verse; and see what is written in the parsha on the subject of "And you shall remember, etc."]

2. Now, it is written, "You shall be wholehearted (tamim) with Havayah your G-d." The meaning is: when Havayah is drawn forth to be "your G-d," that is, through the mitzvos, 5

then you will be whole and complete in all the limbs of the soul [see the Zohar, Parshas Shelach, folio 166a, 163b, and the Raaya Mehemna, Parshas Pinchas, folio 230, end of side a]; whereas if one has omitted a single mitzvah or blemished it, he becomes one who lacks a limb.

For the wholeness of the limbs of the soul depends on the drawing down of the "limbs of the King," which are the mitzvos; for they are the very life of the limbs of the soul, and without them [the limbs] have no existence and no life.

But if one has already sinned against the soul and blemished some mitzvah, whether he transgressed a prohibition or neglected a positive commandment,

and he needs to repair the blemish and the lack, what will be their remedy? It is about this that it is said, "For this commandment," which refers to teshuvah (return); for just before it, it is written,

"When you return to Havayah, etc." For teshuvah is tashuv hei, "the hei returns," and this hei has the filling (milui) of a yud. And this is the commandment "which I" (Anochi, "I who am I") "command you, etc."

(And so Reishis Chochmah writes, in chapter 1 of the Gate of Teshuvah, in the name of the Ramban, that the verse "For this commandment" refers to the mitzvah of teshuvah.)

The explanation of this: teshuvah is in the nature of healing, as it is written, "I will heal their waywardness" (and see what is written about this in the discourse beginning "Go forth and see," at the end of Parshas Bereishis). 6

And just as physical medicine for the illnesses of the body is more precious and higher than the body's foods, by which a person lives, since it is what sets right all the life-forces, so that they become a life set right, etc.,

so teshuvah is on a higher level than all the mitzvos, which are drawings-down of the life-force of the soul from the Name Havayah. And since one has blemished the Name Havayah by omitting a mitzvah that is bound up with the yud of the Name or with the hei, etc.,

and teshuvah comes to repair and to draw forth Havayah, therefore teshuvah must reach higher and higher, to the level of Anochi, which is His very Essence, may He be blessed, to draw forth the level of Havayah from there, to fill the blemish and the lack. 7

As it is written, "From the depths I call You, Havayah": "the depth of the well." For just as, by way of analogy, with a spring whose waters have dwindled, one must dig deep, down to the source from which the waters flow, to draw from there, so "from the depths" is the level of "the depth of the well" and "the source of all" (see the Zohar, Part II, Beshalach, folio 63b),

that is, the level of Anochi: from there, "I call You, Havayah"; that is to say, through this one calls and draws forth the Name Havayah, so that there be a renewal of the coming-into-being of the life-force.

And this is the level of Rosh HaShanah: "This day is the beginning of Your works, a remembrance of the first day," for it is the time of the renewal of the general life-force of the whole year, etc.

Now, the essence of teshuvah is in the heart: "from the depths," from the depth of the heart, to cry out to G-d in his distress, as it is written, "Their heart cried out": "their heart" specifically. And "cried out" (tza'ak) is a term of gathering, 8

as in "And the men of Ephraim were gathered (vayitza'ek)": that he gathers to Him, may He be blessed, his heart, his spirit and his soul, from "the inner part of a man and the deep heart." And mimaamakim ("from the depths") is plural, for there is a depth above a depth; and "those who seek Havayah understand all."

For when a person turns to his heart, to its inner part and the innermost of its inner part, the true point of his heart, the inwardness of the heart grows ever stronger, until "there is no power over the spirit to restrain [it], etc."

And this is the level of weeping, as it is said of the Time to Come, "With weeping they will come": he weeps of himself and of his own accord, "going along and lowing." And this is the level of "the hidden recesses of the heart."

And this is what is written in the writings of the Arizal: one who does not weep on the Days of Awe, his soul is not whole. And this is the meaning of tashuv hei with the filling of yud: the hei is the level of the higher teshuvah (teshuvah ila'ah), which is from the depth of the heart, and the filling of the yud is the level of "the hidden recesses of the heart," which are concealed, etc. 9

(See Sefer Hadras Melech, section 156, on "the depth of the well" and "the depth of all"; and see the commentary of the Ramaz on the Zohar, Parshas Emor, folio 93b, regarding "Of You my heart has said"; and the expression "the hidden recesses of the heart" is in Psalms, chapter 44; and see what is written about this in the discourse beginning "On the eighth day he sent [the people away]."")

And this is [the meaning of] "I, I (Anochi Anochi), am He who wipes away your transgressions for My sake": Anochi twice, corresponding to the two depths of the heart, in which and through which the Infinite Light (Or Ein Sof), blessed be He, Itself, as it were, is enclothed in the level of Hu ("He")

(see the Pardes, Erchei HaKinuyim, under the entry Hu; and Etz Chaim, Dubrovna printing, Sha'ar 33, end of chapter 2; and the Zohar, Part III, Korach, folio 178b, on the verse "And the Levite, he (hu), shall perform the service"; Emor, folio 100b; Ha'azinu, folio 290a; Terumah, folio 177b, on the verse "He (Hu) made us"; and see what is written on the verse "Go forth (Lech lecha)" on the subject of "He made us"),

to be "He who wipes away your transgressions," through the drawing down of the Thirteen Attributes of Mercy, "who bears iniquity and passes over transgression." And this power that teshuvah has is because

"their beginning is wedged in their end, and their end in their beginning": through teshuvah, which is from below upward, "their end is wedged in their beginning," and through this there is drawn forth the level of "from above to below," which is the level of "their beginning is wedged in their end."

(As is written in the Zohar, Part III, Vayikra, folio 16a, "Who returns, etc."; and see what is written above about this in Parshas Pinchas, in the discourse beginning "Command, etc., My offering, etc.")

And therefore it is said of the mitzvah of teshuvah, "which I (Anochi) command you this day": for all the mitzvos are "the commandments of Havayah," whereas teshuvah is above, at the level of Anochi.

And the explanation of "this day": "I (Anochi) command you" (metzavecha) is a term of joining (tzavta) and binding; and this is in "today, to do them," for "their beginning is wedged in their end" specifically, which is the revelation of the level of Anochi in this world, the world of action, and not "tomorrow, to receive their reward,"

for the World to Come was created with the yud, and that is the yud of the Name Havayah; and therefore there, a person has no free choice, etc.

3. Now, it is written, "It is not hidden (nifleis) from you, etc.," so that a person should not say, "Since it is a very high and exalted level, the level of Anochi, 'I who am I,' how will I reach it?" 10

Therefore it says, "It is not nifleis": nifleis is from the expression "when he shall set apart (yafli) to vow a vow, etc.," which is a term of setting apart and separation. That is to say, this level is not separated and set apart from you, nor is it divided from you, for you are not in a state of separation from it; and "nor is it far off" in terms of distance of comprehension.

"It is not in heaven," and "it is not beyond the sea." Heaven is the level of a supernal makif (encompassing light), as in "the heavens for height," which is not seen on the earth; 11

for the sky-blue color that appears to our eyes is the appearance of the air and not the appearance of the heavens. (And see what is written in the discourse beginning "On that very day [Avraham] was circumcised," on "Who will go up to heaven for us," whose initial letters [spell] milah and whose final letters [spell] Havayah; see there.) And "beyond the sea" is also the level of makif,

for the sea is the sea of Chochmah, and "beyond the sea" is the makif above it. For although in truth the level of Anochi, etc., mentioned above is in the manner of makif, and the makif of the makif, etc.,

nevertheless it is not like "heaven" and "beyond the sea," for even so, "the matter (hadavar) is near to you, etc.": the hei of [ha]davar is the level of the two heis, thought and speech; it is the word of G-d, [of which it is said,] "with a single utterance it could have been created." "In your mouth": that is, through the Torah, "My words which I have placed in your mouth,"

for "whoever reads and studies, the Holy One, blessed be He, reads and studies opposite him." That is, the drawing down of the Infinite Light (Or Ein Sof), blessed be He, so that it is drawn down and revealed in the level of "reads and studies": "reads" is the level of the higher Chochmah (Chochmah Ila'ah), the Written Torah, and "studies" is the Oral Torah, the level of the lower Chochmah (Chochmah Tata'ah).

(As is explained in the discourse beginning "Therefore say to the children of Israel, etc.," on "And I will bring you.") For all these drawings-down from the Infinite One (Ein Sof), blessed be He, depend on the Torah study of Israel below;

for were it not for this, the Holy One, blessed be He, in Himself, is high and exalted even above the level of the higher Chochmah, as it is written, "You have made (asisa) them all with Chochmah," which is physical making (asiyah), etc., as is known from elsewhere.

And this is [the meaning of] "And My words which I have placed in your mouth": that is to say, the matter (hadavar) depends on your mouth; if your mouth speaks words of Torah, then I too read and study, etc.

"And in your heart": this drawing-down depends on your heart, that it should desire and long; for "spirit brings spirit and draws down spirit," and "if he sets his heart to Him, etc."

(As is written there, at the end of the discourse beginning "Therefore say," mentioned above.) And this is the level of teshuvah (return), for the essence of teshuvah is in the heart; and through this, "to do it," that is, to make the davar spoken of above.

For "the matter (hadavar) is near to you": "those who do His word," so that it be "You have exalted Havayah, etc."; for they are the ones who make and draw forth the word of G-d, etc.

(And see what is written about this at the end of the discourse beginning "When Israel put 'we will do' before 'we will hear,' etc."; and see the Zohar, Parshas Balak, folio 191a.)

And also "in your mouth" in the manner of the shofar on Rosh HaShanah, through the mouth of the one who blows and draws forth the sounds, the sound of the shofar, as is explained elsewhere.

LIKKUTEI TORAH • PARSHAS NITZAVIM • MAAMAR 3

כי קרוב אליך הדבר מאד בפיך וגו׳

For the Matter Is Very Near to You, in Your Mouth

◇

“For the matter is very near to you, in your mouth,” etc. (Eruvin, chapter 5, folio 54a; [Midrash] Rabbah, Ki Sisa, chapter 7, and the end of Nitzavim; Tanna DeBei Eliyahu, Part I, chapter 27, [and] Part II, chapter 14.) [We need] to understand the doubled wording in what is said first: “It is not hidden (nifleis) from you, nor is it far off.” 1

However, nifleis, though it is a term of wonder (pele), is also a term of separation, as in “lefalei neder,” “to set apart a vow” (in Parshas Emor, 22:21).

And its Targum [renders it] lefarasha, “to set apart,” and so Rashi explains there: “to set apart” (lehafrish); and as is mentioned about this in the discourse beginning “And you shall eat [your fill],” regarding “wondrously” (lehafli). (And it is possible that they are one concept: for what is set apart and separated is like the wondrous, which is also a matter of what is covered and hidden and not grasped. And so it is written in the Shorashim [the Book of Roots].)

And the explanation is: “Three levels are bound one to another: the Holy One, blessed be He, the Torah and Israel; and each one is level above level, hidden and revealed.” That is, each one is in the aspect of the light that encompasses all worlds (sovev) and the light that fills all worlds (memalei).

Memalei is in the manner of enclothement and comprehension, and it is called “revealed,” as is explained in the discourse beginning “And I shall be sanctified among the children of Israel,” on the meaning and concept of the revealed world (alma de’isgalya).

And the light that encompasses all worlds (sovev) is above knowledge (daas) and comprehension. And see what is written in the discourse beginning “Know this day,” regarding knowledge and faith, and what is written in the discourse beginning “And Israel saw the,” etc., “and they believed in Havayah.” 2

In the Torah, too, there is revealed and hidden, as is explained in the discourse beginning “The Torah [that Moshe] commanded [us].” And in the souls of Israel, too, there is revealed and hidden, as is explained above on [the verse]

"When you go out," and in the discourse beginning "This day ... commands you," and in the discourse beginning "My dove, in the clefts." And Israel is bound to the Torah, for the comprehension of the Torah is enclothed in each and every one of Israel, as it is written, "And this was formerly (lefanim) in Israel," and "this" is none other than Torah, which is enclothed in the inner dimension (pnimiyus), etc.

(See what is written at the end of the discourse beginning "See, I set," and in the discourse beginning "And it came to pass at the end"; and see on the subject of "And this was formerly in Israel" in Ruth, at the beginning of Parshas Naso, and in Ruth on this verse, [and] the Zohar, Part III, Chukas, folio 180, end of side a.) And the Torah is bound to the Holy One, blessed be He, for the Torah and the Holy One, blessed be He, are all one; see [the Zohar,] Parshas Beshalach (folio 60, end of side a).

That is, the Torah is the intermediary that joins and connects the level of His G-dliness, may He be blessed, with the souls of Israel, in the aspect of the light that fills all worlds (memalei) and in the aspect of sovev: so that the revealed level in the souls of Israel be bound to the revealed level of the Holy One, blessed be He, the level of memalei kol almin,

and the level of the inner and hidden in the souls of Israel to the level of sovev kol almin. And this is through the Torah, too, being hidden and revealed

(and see what is written in the discourse beginning "And you shall not omit the salt," and at the end of the discourse beginning "Return, O Israel"; and see what is written in the explanation of the verse "And they shall make themselves tzitzis," on the subject of "He wraps Himself in light as in a garment," and on the subject that the Torah was given as black fire upon white fire, meaning that it has an inner dimension (pnimiyus) and an outer dimension (chitzoniyus), etc.).

And this is [the meaning of] "For this commandment," etc., "is not hidden," etc.: that is to say, it is not separated from you at all, meaning that it is the level of memalei, which is enclothed within the very essence of the souls of Israel. "Nor is it far off": [this is] the level of sovev, which is not enclothed, yet it is not far off, for it shines in the manner of an encompassing [light] (makif).

And the meaning of "which I command you today" is that every day they should be in your eyes as new; for the Torah is eternal, and every day we say "today." And likewise, on "And these words, which I command you today, shall be," our Sages, of blessed memory, said that they should be in your eyes as new. 3

And see what is written about this in the discourse beginning "Zion shall be redeemed with justice." And as the saying goes, "Today to do them, and tomorrow to receive their reward": the whole of this world, until "tomorrow," which is the receiving of reward, is called "today." 4

And on Rosh HaShanah we say, "This day is the beginning of Your works": for each Rosh HaShanah becomes the level of "today" anew, and it extends over the whole year.

But we need to understand what our Sages, of blessed memory, said: "A person is judged every day." Also, Rosh Chodesh is called "heads of months," and likewise Shabbos: "from one new moon to the next, and from one Shabbos to the next."

And the explanation is: He, may He be blessed, is above time; therefore the whole dimension of 5
time of the six days of creation was created in a single thought. He looks

and gazes to the end of all the generations in a single glance and illumination, as it is written, "And His arrow shall go forth like lightning": that is, all seven days of creation, the days of Mashiach and the Resurrection of the Dead, in the manner of a single glance and illumination.

And likewise the fifty thousand jubilees, which are revelations and ascents, one elevation beyond 6
another: all of them were created in a single thought, which is a general and collective life-force (klalus) (see what is written about this in the explanation of the verse "My dove, in the clefts of the rock"), as it is written,

"You open Your hand and satisfy every living thing (chai) [with] will (ratzon)": for there are several levels of "living," as it is written, "The living, the living, he shall thank You"; therefore it says "every living thing," for each world receives its life-force individually.

But all of it is the level of one simple will; and as it descends (hishtalshelus) into the supernal speech, it becomes ten utterances. By way of analogy, [as in] "From my flesh I shall see G-d": speech

is divided into the finest particulars, while in thought one includes all the words in a single thought; all the more so above, where all the particulars are included in one general life-force.

Now, all the life-force of the whole year is drawn down on Rosh HaShanah, for man was created on 7
Rosh HaShanah. The world was created on the twenty-fifth of Elul, and on the sixth day man was created "in Our image, after Our likeness,"

for he includes all created beings, every one of them, as it is written, "And He breathed into his nostrils the soul of life": for his soul included all the souls.

Therefore on every Rosh HaShanah a new combination [of letters] is made, which is a radiance from the Source, which is the light that encompasses all worlds (sovev): a general life-force for the whole year. Each and every year is a combination for a new life-force, and afterwards it is divided into particulars,

which are the twelve months; each month receives life-force from the radiance of the general (klal), and the day is the particular (prat) within the general [life] of the month, and receives its life-force from it.

Therefore our Sages, of blessed memory, said, "Which festival is it on which the month (chodesh) is covered?" It is Rosh HaShanah, which is the all-inclusive source; therefore the radiance of the month is nullified in it, like the nullification of the sun's ray within the sun (and see what is written in the discourse beginning "Let them bring royal apparel," regarding 8

"And therefore our Sages, of blessed memory, said that the Prophets and the Writings will in the future be nullified," etc.; see there). As in the saying, "Blessed is He who spoke and the world came into being": this is a general life-force for the whole world. And this is what our Sages, of blessed memory, said: "But could it not have been created with one utterance?"

which is the general life-force (and see what the Ramaz wrote in Parshas Toldos, on folio 135a, on the meaning of "with one utterance"; see there). "Blessed is He who says and does" is the particular,

which is a new combination for each day (see the Zohar, Beshalach, folio 63b, and Parshas Yisro, folio 88a; and see what is written in the discourse beginning "To explain the matter of Yom Kippur," regarding "When the thoughtful person reflects

that in truth they are 'new every morning,' etc."; see there). And likewise, the life-force of this year is not the life-force of the year that has passed.

And this is why we say on Rosh HaShanah, "This day is the beginning of Your works": for a radiance 9
is made anew from the general (klal). And likewise of the Torah it is said, "which I command you today"; for in truth it must descend through the chain of descending worlds (hishtalshelus) to be enclothed in time (and see what is written in Parshas Eikev, in the discourse beginning

"And to understand the root," etc., regarding the meaning of "for Your Torah that You have taught us"). And every day a new radiance descends from the Torah to be enclothed.

And this is why every day we bless [G-d] "who gives the Torah," anew. (This will be understood fur- 10
ther from what is written above, at the end of the discourse beginning "For this commandment," regarding "Whoever reads and repeats [Torah], the Holy One, blessed be He, reads and repeats opposite him"; and see what is written in the discourse beginning "I am asleep, but my heart is awake," regarding

"Now, through this arousal from below, an arousal from above," etc., and as it is written, "He established a testimony in Yaakov," etc.; see there; and in the discourse beginning "Go out and see"; and see what is written in Parshas Beshalach, in the discourse beginning "And Moshe said, 'Eat it today.'")

And likewise the Congregation of Israel [says], "They are new every morning; great is Your faithfulness (emunah)": for every day a person must acquire in his soul a new faith (emunah) from the Source.

For "days were formed": all the days of a person, which are seventy years, "were formed" and allotted to the person, "and lo (not) one among them"; for the keri [the way it is read] is with a vav [lo, "to Him"]: the allotted days are so that the illumination in faith may be revealed and increase, with a new addition every day.

And this is "great is Your faithfulness" from the level of the light that encompasses all worlds (sovev): through seeing every day evening and morning, continually in their order, one comes from this to recognize [what is] above time.

(2) Now, the radiance in a person's soul is in two aspects: memalei [the filling light] and sovev [the encompassing light]. Memalei is when the comprehension of G-dliness is enclothed and grasped in his mind. 11

As it is written, "And you shall choose life, to love Havayah," etc., "for He is your life." For choosing is in the intellect alone, to choose the good and reject the evil, whereas love is in the heart.

And choosing comes before love: a person must accustom himself, in his intellect, until it is settled with him to choose life (and see what is written about this in the discourse beginning "Hear, O Israel," in Parshas Va'eschanan), as it says, "See, I have set before you today," etc.,

"and you shall choose life": that is, the life-force of the heavens and earth that we see, and not to choose physicality, that is, all the pleasures of this world, which comes to an end and perishes and is called "death." And after he has settled in his mind the choice of the good,

which is life, he should contemplate so as to come to the level of love, as is written about this in the discourse beginning "Hear, O Israel": "for He is your life," He being the true life, as it is written, "For with You is the source of life."

And this is the level of memalei in a person's soul: the love is enclothed and grasped in his intellect; and it is the level of "with all your heart and with all your soul." And the level of sovev is the level of "and with all your might (me'od)": above the vessel, which is the intellect.

And see what is written in the discourse beginning "And now, I pray, let [the power] be great." (And 12
in the same way, in teshuvah too there are two levels: the lower teshuvah and the higher teshuvah.) But to explain the matter: how is it possible for there to be divine service at the level of sovev, above the intellect?

But the explanation is: it is through teshuvah with self-sacrifice (mesirus nefesh), which is above knowledge (daas), as is written elsewhere: that this is why the Torah states no reason for self-sacrifice,

as a reason is stated for love, as it is written, "to love Havayah your G-d, for He is your life." That is because love is drawn from the level of intellect and reason

of the way of the chain of descent (hishtalshelus), whereas for self-sacrifice no reason is stated, because it is above the intellect (as is written in the discourse beginning "For your love is better,"

in Parshas Shemos, and in the discourse beginning "A person is obligated to become intoxicated on Purim"). And it is the level of faith that is above knowledge, which is drawn from the level of sovev (and see what is written in the explanation of the verse "And these are the ordinances," regarding

"If you acquire a Hebrew servant": that the root of the souls is from the level of "beyond the river," [the river] that goes out of Eden, which is from the level of the circles (igulim) and sovev kol almin.

Now, the revelation of this level in a person's soul is the revelation from the level of sovev, and it is 13
not in the order of the chain of descent (hishtalshelus), from intellect to emotive attributes (middos), etc., but rather from above the order of hishtalshelus.

It is like the matter of "Even though he does not see, his mazal sees": for this drawing-down from the level of his mazal, inwardly, is the revelation from above the level of hishtalshelus of cause and effect, intellect and emotive attributes, etc.)

Therefore, "In the place where baalei teshuvah stand," etc. But to understand the reason for this: it is written, "I am first and I am last," and it is written, "By the word of Havayah," etc.

That is, creation is through speech. And it is written, "In the beginning Elokim created (bara)": creation (beriah) is something from nothing (yesh me'ayin). And the explanation is that the creation of the worlds is not by way of hishtalshelus, from cause to effect.

By way of analogy, in a person, the emotive attributes [come] from the intellect, and speech from the emotive attributes; this is by way of hishtalshelus, for through the emotive attribute the breath of the heart is formed,

and afterwards voice and speech, speech being drawn from voice, and voice, etc.: all of it by way of drawing-down and the chain of descent (hishtalshelus), cause and effect. 14

But in the creation of the worlds it is not by way of hishtalshelus and drawing-down. For with the utterance "Let there be a firmament," it is not within the measure of the utterance that a firmament should be drawn forth from it; for even myriads upon myriads of contractions (tzimtzumim) and descents from level to level, by way of cause and effect, would not avail for physical matter to descend and come into being, even

like the matter of the firmament, from the descent of the spiritual, etc. Rather, it is the power of the Infinite One (Ein Sof), blessed be He, the Omnipotent, to create the firmament through the utterance "Let there be a firmament," something from nothing (yesh me'ayin). And this is not in the order of hishtalshelus, but rather in the manner of a leap (dilug).

And so too all the created beings, etc.: [their coming] from the Creator is from nothing, and not by way of hishtalshelus. For it is impossible for the level of a created being, even the level of Chochmah (wisdom) that is in them, to be drawn forth even from the level of speech above,

which is the level of revelation above; for the Creator is the opposite of the created beings. And even regarding the coming-into-being of supernal Chochmah from the Infinite One, blessed be He, it is said, "And Chochmah is found from ayin (nothing)": for even the drawing-forth of the level of "You are wise,

but not with a known wisdom," that is, the enclothement of the Infinite Light (Or Ein Sof) in Chochmah, is not by way of hishtalshelus. And all that is mentioned in the books about hishtalshelus of cause and effect does not refer to the created beings [coming] from the Creator (but rather to the descent of the spirit of the animal from the face of the ox in the Chariot; whereas in the coming-into-being of actual physicality,

and likewise in the coming-into-being of the spiritual from the Infinite One, blessed be He, it is truly something from nothing; as all this is written in Iggeres HaKodesh, in the passage beginning "He and His life-forces").

And this is "I am first": that is, for the first of all that comes into being, namely supernal Chochmah, to come into being is not through the chain of descent (hishtalshelus); rather, "And Chochmah is found from ayin." 15

And this is "I (ani) am first": ani has the letters of ayin (nothing). And in the same way, "I am last": that is, for physical heavens and earth to come into being from the spiritual utterance is not by way of hishtalshelus, but rather [as] something from nothing; and it is from the level of the light that encompasses all worlds (sovev kol almin).

And see what is written about this on the verse "Let them bring royal apparel." And therefore all 16
drawings-down must be from the Source, which is the Ayin (Nothing). And therefore, in order to draw down this radiance and drawing-down, and all the more so on Rosh HaShanah, when a general life-force is drawn down for the whole year,

therefore the service, too, must be at the level of sovev in the soul. And this is specifically through teshuvah (return): when a person gives over his soul to G-d, like Rabbi Eliezer ben Durdaya, which is the giving over of the will.

And in the same way, at any rate, the giving over of the will to G-d in all the matters the soul de- 17
sires: to fulfill "Nullify your will," to be one who "shuts his eyes," as mentioned above.

And so too in hearing and speech; and so too "Do not stray after your heart": the nullification of the will, as mentioned above. And so too in doing good: specifically against your will, to do everything contrary to his own will.

And this too is the level of self-sacrifice (mesirus nefesh), for "What difference is there to me be- 18
tween killing it entirely," etc. It is the subduing (iskafya) of the sitra achra (the other side) through "a broken and crushed heart." "Man and beast You save": that he make himself like a beast and not desire physical wants and cravings, as it is written, "And with You I desire nothing";

that is, even what is "with You": "He is the Knower, He is the Knowledge," "He and His vessels are one" (ihu vegarmohi chad); but only "My flesh and my heart pine" for Him, may He be blessed, Himself; as in the saying, "Whenever we call upon Him": to Him, and not to His attributes. All the more so, and a fortiori, physical desires, etc.

And through this he can come to the level of "and with all your might (me'od)," to draw down from 19
the level of sovev; for through the nullification (bittul) of the will he reaches the Source,

which is the Ayin. And it is written, "Havayah is near to all who call upon Him," etc., "in truth." And this is [the meaning of] "reading (korei) in the Torah": that he calls (korei) to the Source to be drawn down into the Torah.

For the Torah comes forth from Chochmah, and "Chochmah is found from ayin." And through self-sacrifice he draws down from the Source; and all that he learns and reads afterwards is called Torah lishmah (for its sake): for the sake of the Torah, for he draws down a radiance from the Source into the Torah.

And this is [the meaning of] "And you shall do them (osam)": do not read osam (them) but atem 20
(yourselves), etc.; for it is called the "doing" of the mitzvah, and not merely fulfilling [it], but rather making [it] anew, which is the level of the outspreading that gives life to all the worlds. And this is what is written,

"For the matter is near to you," etc., "to do it." "To do it" specifically: to draw it down anew from the Source, as is written in the discourse beginning "When they put 'we will do' first," on the meaning of "who do His word."

And therefore it is said in the Musaf of Rosh HaShanah, "And you shall make a burnt offering": the 21
level of "to do it." For behold, "For His Name alone is exalted": before the world was created there were He and His Name alone; for the name is not His essence, just as with a person, the name Reuven or Shimon is only a radiance from his essence.

And see what is written about this in the discourse beginning "My Shabbosos you shall keep." And 22
likewise, with the yud the World to Come was created, and with the hei this world was created: all at the level of a name alone.

And through self-sacrifice (mesirus nefesh) he draws down the level of the light that encompasses all worlds (sovev), which reaches up to the Source. And this is "For this commandment which I (Anochi) command you today":

"I" in the literal sense, which is His being and essence, may He be blessed, which is far above the level of a name and a radiance, etc. And therefore it is called making anew. And this is through "in your mouth," which is Torah,

and "in your heart," which is teshuvah. And this is "to do it": that is, that one actually makes, as it 23
were, the level of His word, and not merely fulfills [it], as mentioned above; as in the matter of "And David made a name," as is written elsewhere.

And this is what is written regarding the Musaf offering of Rosh HaShanah, "And you shall make a burnt offering": for Rosh HaShanah is "the beginning of Your works," when one makes and builds the level of His word, may He be blessed; and that is from the Source, which is the Ayin.

And this is what we say in Malchuyos [the verses of Kingship]: "Thus says Havayah of Hosts, King of 24
Israel and its Redeemer: I am first and I am last," etc.

And see what is written about this in Shir HaShirim, in the discourse beginning "Your neck with strings of beads." And see the Zohar, at the end of Parshas Pinchas, folio 258b, on the subject of "And you shall make a burnt offering."

And also, the meaning of "to do it" is along the lines of what is written in the Zohar, Parshas Vayera, folio 115a, on the verse "And Havayah did for Sarah," etc.: "Doing (asiyah) is above."

That is, from there, too, is drawn the making and the coming-into-being of something from nothing, which is above the chain of descent (hishtalshelus). And see what is written about this in the discourse beginning "Command the children of Israel," etc., [on] "The one lamb you shall make," etc. And this is through "And with You I desire nothing." 25

For the meaning of chefetz (desire) is the inner longing, as is written in the discourse beginning "And I will make [your windows] of kadkod," regarding "stones of chefetz." And this is through contemplating that all the worlds are only the level of time,

which is the level of the outspreading of a single radiance, as mentioned above, and is considered utterly as nothing compared to His being and essence, may He be blessed, which is far above the level of time.

And see what is written in the discourse beginning "Who is a G-d like You." And for this the Ten Days of Teshuvah were instituted: for there are ten Sefiros in a person's soul, three intellectual and seven emotive attributes (middos), 26

and one must raise them all to G-d in the manner of teshuvah (return), until Yom Kippur, which is above, as it is written, "Before Havayah you shall be purified"; and that is through teshuvah.

And in detail: in teshuvah, too, there are two levels, the lower teshuvah (teshuvah tata'ah) and the higher teshuvah (teshuvah ila'ah). The lower teshuvah is at the level of memalei [the filling light] in the soul, 27

that is, in thought, speech and action, which are drawn from the intellect and the emotive attributes: to bind them all to Him, may He be blessed, each according to its measure. And this is the meaning of "with all your heart," with both your inclinations, "and with all your soul."

But the higher teshuvah is the level of sovev [the encompassing light] in the soul, the level of "with all your might (me'od)." And this level too is near to you, as it is written, "For the matter is very (me'od) near to you," and as [explained] above on the meaning of "Nor is it far off," etc., "For it is near," etc.

LIKKUTEI TORAH • PARSHAS NITZAVIM • MAAMAR 4

שוש אשיש בה' תגל נפשי באלקי

I Will Greatly Rejoice in Havayah; My Soul Shall Exult in My G-d

◇

"I will greatly rejoice in Havayah; my soul shall exult in my G-d, for He has clothed me in garments of salvation," etc. 1

(In the Midrash this verse is cited in Vayikra Rabbah, in Parshas Tzav, at the end of [section] ten, and at the end of Parshas Va'eschanan; and in Shir HaShirim Rabbah, on [the verse] "We will exult and rejoice in you." And see in the Zohar, Part II, Parshas Yisro, page 90b; Naso, 133a; Balak, 199b.)

Now, the difference between simchah (joy) and gilah (exultation) is this: it is called simchah when the joy is openly revealed on the outside, and this is the level of the festival of Sukkos, "the season of our rejoicing." And it is called gilah when the joy is still in the inwardness of the heart and has not come to revelation outwardly.

As it is written, "and exult with trembling": the trembling covers the joy so that it is not seen and revealed on the outside; only its inside is inlaid with joy, while what is seen and revealed openly is the level of trembling. And this is the level of Rosh HaShanah, as will be explained.

(And this is [the meaning of] "Havayah reigns; let the earth exult." That is, the level of the Days of Awe, when the Holy One, blessed be He, is called "the holy King," "the King of judgment"; then it is the level of gilah: "let the earth exult."

And this is also [the meaning of] "Let the children of Zion exult in their King." And see what is written below, at the end of the discourse beginning "On the eighth day, an assembly," on the subject of gilah.)

Now, the verse says, "I will greatly rejoice," and does not specify who is speaking. That is because it is the prophet's statement on behalf of Israel as a whole.

The explanation of the matter: it is written, "Blow a shofar in the month (bachodesh)." And the plain meaning of the verse is seemingly not understood, for it says "in the month" and does not specify in which month; it should have said "in the seventh month."

Also, as to what is written, "a shofar": it should have said "with a shofar" (bashofar). But the matter 2
is this: chodesh (month) is from the term hischadshus (renewal), and for this reason every month is so called,

because of the renewal of the moon, which is renewed every month. And [the verse] says, "Blow a shofar bachodesh," meaning: in the renewal of the shofar, for the shofar is renewed every year, and the shofar of this year is not the shofar

of another year. To explain this, we must first explain the matter of Rosh HaShanah, which is fixed on the first of Tishrei, on which man was created; it is the sixth day of the work of creation. For the world was created on the twenty-fifth of Elul.

We need to understand: why is Rosh HaShanah not fixed on the first day of the work of creation? 3
The first day of the work of creation should have been the first of Tishrei; why was the beginning of the creation of heaven and earth on the twenty-fifth of Elul,

while Rosh HaShanah, which is the first day of Tishrei, was on the day Adam, the first man, was created? But for the beginning of the creation of heaven and earth there was no need to fix Rosh HaShanah as a special day in the year,

for the creation of heaven and earth is a creation from nothing to physical something, so that the physicality and materiality of the world should appear as an existence and a thing.

And of this it is said, "Who in His goodness renews each day, continually, the work of creation": 4
this creation is renewed continually, each day, and not on Rosh HaShanah alone.

Rather, [it was needed] for the creation of man on the sixth day of the work of creation; and not for the creation of his body, but for his soul, as it is said, "And He blew into his nostrils the breath of life." For the soul of Adam, the first man, was composed of all the souls of Israel, as it is written, "You are man (adam),"

and it is the purpose, the main point, of the creation of the worlds, as it is written, "In the beginning (bereishis)": for the sake of Israel, who are called "beginning" (reishis). Now, the renewal of this creation, which is from nothing to spiritual something, takes place anew every Rosh HaShanah.

(And this matter is what is written in Etz Chaim, Shaar HaNesirah, beginning of chapter 2, and in Pri Etz Chaim, Shaar Krias Shema, chapter 5: that there are two unions above, in Chochmah and Binah. The one is to give life to the worlds and to sustain them with a necessary existence; and this drawing-down and this union is constant and never ceases,

for if it ceased for a single moment, all the worlds would cease to exist. And the second union is for the birth of the intellect (mochin), which is the soul of Z'eir Anpin and Nukva, the inner dimension of the worlds; and this union and drawing-down is not constant, etc.

Now, the meaning of the union of Chochmah and Binah is the drawing-down from nothing to something. For "Chochmah comes from nothing (ayin)," and Binah is called "something" (yesh), as is known from what is written, "to cause those who love Me to inherit yesh."

Now, of the first level, to give life to the worlds, it is said, "Who in His goodness renews each day, continually," etc.: the drawing-down from nothing to something continually never ceases, etc.; and from this comes the coming-into-being of the outer dimension (chitzoniyus) of the worlds.

And this is the matter of "from nothing to physical something," etc., meaning the outer dimension of the worlds of Atzilus, Beriah, Yetzirah and Asiyah, etc. But "from nothing to spiritual something" means the birth of the souls, which are the inner dimension (pnimiyus) of the worlds; and their source is the birth of Z'eir Anpin and Nukva, which are the level of Adam and Chavah, etc.

And this is through the higher union of Chochmah and Binah, who receive the flow from Arich Anpin and Atik, and from ever higher, up to Ein Sof, etc., as is written in the Likkutei Torah [of the Arizal], Parshas Vayera. And this drawing-down as a whole is on Rosh HaShanah, for then is the birth and drawing-down of the mochin of Z'eir Anpin and Nukva, etc.)

That is why it is called by the name Rosh HaShanah ("head of the year"), like the head of a person, by way of analogy: there is the first revelation of the general life-force from the essence of the soul. For in the essence of the soul all the particulars of the division of the life-force are included in concealment; and the first

of their emergence from concealment to revelation is through the revelation of the general life-force being drawn first from the essence of the soul into the brain (mochin) in the head, and from there it spreads to each limb according to its temperament and nature. So too, on Rosh HaShanah there is drawn down

the revelation of the general life-force of the whole year; and from it life-force is drawn to the division into particulars: the three pilgrim festivals, and the four seasons, and the four times of year at which the world is judged, and the twelve months; and afterwards to single days, so as to be

"renewing each day, continually, the work of creation," and "man is judged every day"; and afterwards also to moments, as it is written, "You test him every moment." [This is] because the first revelation of the general drawing-down is from the level of the light that encompasses all worlds (sovev kol almin), which is not within the bounds of worlds at all;

that is, there is no level of revealed worlds there at all; rather, all the levels of worlds are there included in concealment, as in the analogy of the essence of the soul mentioned above.

Now, "encompassing" (sovev) does not mean encompassing and surrounding from above, for it is written, "The heavens and the earth I fill": I, Myself. 5

Rather, there is no level of revelation there such that the worlds could receive [it] and not be nullified out of existence. For all the worlds are finite, [measured as] "five hundred years"; and even the angels,

who are separate intellects, have a limit to their comprehension and cannot receive the Infinite Light (Or Ein Sof), blessed be He, which, as is its name, so it is: it has no end, etc. And through the renewal of such a revelation, which is above the chain of descending worlds (hishtalshelus), to the level and order of the chain of descent,

that is, from the level of "I fill," "I, Myself," to the level of "the whole earth is full of His glory" (glory being the level of enclothement in the level of the light that fills all worlds, memalei kol almin), there is drawn down first the beginning of the revelation, in the general life-force, on Rosh HaShanah for the whole year; and afterwards to the seasons, and months, and days, and moments, in the manner of a chain of descent.

And this is the meaning of the union of the Holy One, blessed be He, and His Shechinah. That is: "the Holy One, blessed be He" is the level of "holy" and separate, as in "Set bounds around the mountain and sanctify it," 6

that is, the level of the light that encompasses all worlds (sovev kol almin); and "His Shechinah" is the level of the light that fills all worlds (memalei kol almin). And the union is the drawing-down from the level of sovev kol almin, the level of "I fill," to the level of memalei kol almin, so that "the whole earth is full of His glory."

And this is drawn down on Rosh HaShanah in a general way. (And this is [the meaning of] "And so, grant glory, Havayah, to Your people," etc.: that there be drawn down from the level of sovev kol almin, the level of "I fill," to the level of memalei kol almin, which is called "glory."

And this is [the meaning of] "But as I live, the glory of Havayah shall fill," etc. And see what is written elsewhere, in the discourse beginning "For over all the glory shall be a canopy"; and see on this also in the discourse beginning "For as the earth brings forth her growth.")

2. Now, at the time of the creation of Adam, the first man, it was the level of "for He desires kindness"; but now the matter depends on an arousal from below (isarusa dilesata). 7

(As is written in Etz Chaim there, that the inner union, for the birth of souls, is brought about only through us.) For this power was given to Adam, the first man, as it is written, "And man became a living soul (nefesh chayah)," which is seemingly a redundancy,

for it has already been said, "And He blew into his nostrils the breath of life"; why, then, is it said and repeated again, "And man became a living soul"?

Rather, the meaning is that chayah is a noun and a source, that is to say, a thing that has life-force in it to give life to every living thing;

that is, just as the soul is chayah, having life-force in it to give life to the body when it is enclothed in it, so "man became" like this soul that gives life.

And this is [the meaning of] "and let them rule (veyirdu) over the fish of the sea and over the birds of the heavens": that is to say, they shall bring down (yoridu) and draw the life-force to all the fish of the sea and to all the birds of the heavens, so that the life-force of every living thing should be 8

dependent on the deeds of man. And this power comes from the utterance "Let us make man in our image, after our likeness": just as of Him, may He be blessed, it is written, "and You give life to them all," so this power was given to man.

Now, Adam, the first man, was composed of all the souls of Israel; therefore every soul and spark of Israel has in it a portion of the soul of Adam, the first man. That is why it is said, "You are man (adam)": you are called adam. 9

And therefore the matter depends on our arousal from below: to draw down on Rosh HaShanah the general life-force from the Infinite Light, blessed be He, that encompasses all worlds, so that there be a revelation of His G-dliness, may He be blessed, for the whole year.

(And this is [the meaning of] "And you shall say: Thus (koh) to the living one (lechai)." And it is explained in the Zohar, Part II, at the beginning of Parshas Va'eira (page 23b): "The festival of Rosh HaShanah is to bind Koh to Chai," etc.

And so it is implied in the Gemara, in the first chapter of Rosh HaShanah (page 18a). Now, our Sages, of blessed memory, said, "All the prophets prophesied with koh (thus)"; this is the level of Malchus, which is called "the speculum that does not shine," the level of "after our likeness."

And this is the meaning of [the teaching that] the world was created on the twenty-fifth (kaf-hei) of Elul: through the level of koh, "after our likeness," so that the world should appear as an existence and a thing. And afterwards there must be the nullification (bittul) of this existence through accepting the yoke of the kingship of Heaven (kabbalas ol), and through this, "to bind Koh to Chai";

that is, as it is written, "But as I live (chai), the glory of Havayah shall fill," as mentioned above. And this is the meaning of "the Only One, Life of the worlds, King," etc.

And see in the Zohar, Part I, Toldos (135b), on the matter of "Be'er Lachai Ro'i"; [and] Vayishlach (171b), on the matter of "Koh lechai."

And this binding and union is on Rosh HaShanah, on which man was created, of whom it is said, "And He blew into his nostrils the breath of life"; therefore he is able to draw down this union of the level of "Koh to Chai."

And this is through "And you shall say" (va'amartem), in the manner of "For I said (amarti), the world is built by kindness": [the letters] alef-mem-reish are the initials of esh, mayim, ruach (fire, water, air): Torah, divine service, and acts of kindness, as is explained in the discourse beginning "To My mare" in Shir HaShirim. And likewise the sound of the shofar is composed of the three levels of fire, water and air.

Now, on Tishah B'Av [we read], "Eichah (How) she sits alone": ei koh ("where is koh?"), as is written in Parshas Terumah (page 143b; see there), and in Midrash Rabbah on the verse "How she sits": "Woe to koh."

And the meaning of "she sits alone" is the opposite of the level of "Koh to Chai"; rather, "and for your transgressions your mother was sent away," as is written in Midrash Rabbah on Bereishis (end of section 19): "with sending away," etc., "with divorce," etc., "How she sits," etc.

And see in the Tikkunei Zohar, end of Tikkun 19. And see what is written in the discourse beginning "And if a woman vows a vow," regarding "Where (eichah) do you pasture?" But,

through the weeping, "Rachel weeps," etc., mercy is aroused, so that afterwards, in Elul, the Thirteen [Attributes] of Mercy are drawn down, through which there will be drawn down on Rosh HaShanah [the level of] "And you shall say:

Koh to Chai," as mentioned above. And see what is written elsewhere, in the discourse beginning "Our Rabbis taught: The Chanukah lamp… Beis Shammai say," etc., how there is an advantage in the speculum that does not shine, in that one can see in it what one does not see in the speculum that shines.

Therefore Isaiah said, "And I saw G-d," because he prophesied with koh, which is the speculum that does not shine; while Moshe, who prophesied with zeh (this), said, "For [man] shall not see Me," as is found in the Gemara, at the end of the fourth chapter of Yevamos (page 49).

And from this it will be understood how, although the level of zeh and the level of chai are above the level of koh, nevertheless there is also a special advantage in the level of koh and the speculum that does not shine, for through it one will come to the level of "with all your might (me'odecha)." And see in Midrash Rabbah, Parshas Vayera, section 56, on the verse "We will go as far as koh (yonder)."

And this is the matter of teshuvah, as is written at the end of the discourse beginning "Let me see your countenance." And this is the meaning of "And you shall say: Koh to Chai," etc.: that the two levels be joined together. And we say, "You remember the deeds of the world," and "Remember us for life," and "Who sanctifies Israel and the Day of Remembrance." 10

For the term "remembering" applies to a small thing of little worth, which a person easily forgets and loses, so that he needs to remember it. So too,

this drawing-down, that there be the first revelation of the life-force at the level of the light that fills all worlds (memalei kol almin), is only at the level of "They shall utter the remembrance of Your great goodness," "to make known to the sons of man His mighty acts (gevurosav)": these are the contractions (tzimtzumim),

many and mighty, without number, with which the Infinite Light, blessed be He, the light that encompasses all worlds (sovev kol almin), contracted [itself], for "before Him all is considered as truly nothing," and is not even [in the] proportion of a drop to the waters of the ocean;

only "Your kingship is a kingship over all worlds," the level of Malchus alone, as is known from the saying "the Only One, Life of the worlds, King," etc., as is written elsewhere.

Therefore all "the deeds of the world" are only at the level of "remembering," like a person who remembers a small object he has, which is easily lost; and even "all the creatures of old," which are the higher worlds, etc.

(And see what is written on this in the discourse beginning "For on this day He shall make atonement," in Parshas Acharei.) And this is the praise with which we praise Him, may He be blessed: "You remember."

For the whole order of the praises of the Omnipresent is in the manner of "Wherever you find His greatness, there you find

His humility," as is written elsewhere. And this is what we ask, "Remember us for life": that this level of remembering be before Him, may He be blessed, so that there be a drawing-down of the Infinite Light, blessed be He, that encompasses all worlds, to the level of the light that fills all worlds.

Now, on Rosh HaShanah we say, "This day is the beginning of Your works," even though Rosh HaShanah is the day Adam, the first man, was created, which is the sixth day of the work of creation. This is because 11

"last in deed, first in thought," as it is written, "In the beginning (bereishis)": for the sake of Israel, who are called "beginning" (reishis); "Israel arose in thought." And the meaning of "in thought" here is, by way of analogy,

as in a person, whose conduct is chiefly through thought, which all the limbs follow and obey: so the supernal, primordial thought, "I will reign," was through Israel, for [it was] for the sake of Israel, who are called "beginning," etc. And on the day man was created, on the sixth day, the beginning of the thought was completed.

Therefore it is called "the beginning of Your works," for thought is like deed in relation to the Holy One, blessed be He, since even thought is considered, for Him, as the level of action.

As it is written, "On the day Havayah Elokim made," etc.; and with Ten Utterances the world was created; and in the Midrash it is stated, "With one thought," etc. 12

But this power given to Israel through the arousal from below, that it be "This day is the beginning of Your works," to draw down from the level of sovev kol almin to the level of memalei kol almin, the arrangers of the prayers explained:

"For it is a statute (chok) for Israel, a judgment (mishpat) of the G-d of Yaakov." For the word "for" (ki) means giving a reason for what was said before, "This day is the beginning of Your works," etc.

The explanation of the matter is this: the Torah is called chok (statute) and food for Israel, for it is the drawing-down of the Infinite Light, blessed be He, into the inner dimension of the soul. For it is impossible for the soul, 13

which is finite, to receive the Infinite Light, blessed be He, since it bears no comparison to Him, may He be blessed, except through the Torah, which is itself His wisdom and His will, may He be blessed. And the Torah is called chok

because it is grasped and absorbed in the inner dimension (pnimiyus) of the soul. And the mitzvos are called mishpatim, because the mitzvos are at the level of the outer dimension (chitzoniyus); but mishpat is a term of going, as the Targum renders "according to the former manner (kamishpat harishon)" as "according to the former practice (kehilchesa kadmaisa)";

that is, nevertheless there is in them the level of spreading and going of the drawing-down from the Infinite Light, blessed be He; and it is drawn and spreads down to the level of "the G-d of Yaakov": yud-akev, "heel," the level of the outer dimension.

(As for [the fact] that through Torah and mitzvos [light] is drawn from the Infinite Light that encompasses all worlds into the souls, it can be said that [it is because] "the Torah comes forth from Chochmah and Binah," and it has already been explained that through the union of Chochmah and Binah the souls of Z'eir Anpin and Nukva are drawn down, etc. One may further say [it] according to what is written in the Zohar, Part I, Toldos (134b), which is cited in Etz Chaim, Shaar HaPartzufim, Shaar 29, end of Derush 1.)

3. But to bring closer to the understanding how the Torah and the mitzvos draw down the revela- 14
tion of the Infinite Light, blessed be He, that encompasses all worlds, so that it be at the level of the light that fills all worlds in the soul of man:

it will be understood from what is known, that joy brings about humility and lowliness, as in the analogy of the king who, at the time of his joy, reveals himself to all his servants and makes himself like a commoner among them.

As it is written, "And David was dancing," etc. (in II Samuel, chapter 6). Whereas when it is not a time of joy, he is shut in and enclosed, and exalted above people, and "who is esteemed and who is hidden away," etc.

Thus humility and lowliness are revealed by virtue of joy. Now, it is written, "Because you did not serve Havayah your G-d with joy and with gladness of heart, beyond the abundance of everything," etc.

And "beyond the abundance of everything" means: even beyond the life of the World to Come, that 15
there be more joy in it than in the life of the World to Come. Yet seemingly, from where would a person come to this level, with joy, with "the joy of Havayah," so that this great joy be for G-d at this level of "beyond the abundance of everything"?

But it is known that joy is the revelation of delight: when delight comes to revelation, then joy is born and comes into being, in the revelation of the heart; and the more revelation of delight there is, the more one rejoices and is glad.

Now, it is known regarding all the delights of this world that "there is no blade of grass below that 16
does not have a mazal (guiding force) above," and that mazal is the spirituality of the delight. And physical delight bears no comparison to spiritual [delight], for the delight in the spiritual is very much greater than the measure of physical delight.

And all this is in the matters of this world, which flow from the refuse and dregs of holiness, as it is written, "And we dwelt in the valley opposite Beis Peor." But the delight in holiness is wondrous without end, at a surpassing and exceedingly wondrous level.

And within holiness, too, there is ascent after ascent: the lower Gan Eden and the higher; and Eden is above Gan Eden, for it is from the exceedingly high delight, "and You give them drink from the stream of Your delights (adanecha)." And Eden is the level of Chochmah, and there delight is revealed.

But the essence of delight is higher still, as is seen in a person's wisdom, in which there is delight; and that delight is a level higher than the wisdom. For in this wisdom which has fallen to a person, from above the intellect,

that is, from the power of the intellect, the delight falls and is drawn; whereas in wisdom as it is in itself, delight is not felt there, but because of the newness of the revelation of the wisdom, the delight shines in it. And all this is nothing

but a radiance and glow of the essence of delight. And so the illumination drawn into the higher Eden is only a radiance and glow of the essence of delight, which is the Infinite Light, blessed be He, that encompasses all worlds (sovev kol almin),

which is the source of delights; and one cannot give it any name except the name "the essence of simple delight," since delight is higher than all the levels;

only, the delight is exceedingly wondrous and is not grasped even by the higher worlds, and it is called "the most hidden of all hidden things" (setima dechol setimin), for even in relation to the hidden worlds it is hidden and concealed.

And there is the root of the Torah and the mitzvos. For although "the Torah comes forth from Chochmah," nevertheless its root is above Chochmah. And the mitzvos are the six hundred and thirteen of the Torah and the seven of the Rabbis, numerically six hundred and twenty (taf-reish-kaf),

which are the letters of Keser (the Crown), a term for a crown-piece (koteres) and something encompassing (makif). For there rests the supernal delight, the source of delights, at the level of a crown and an encompassing [light], which does not come to revelation except at the level of an encompassing [light].

(See Etz Chaim, Shaar 22, end of chapter 6: "the level of 'encircling over it,'" etc., "a spiritual light encompassing it.") And even this is through myriads upon myriads of levels, many and various contractions (tzimtzumim), as it is written, "Your wonders

and Your thoughts toward us: none can be compared to You; were I to declare and speak [of them], they are too numerous to be told." In order that there be a drawing-down of "Your wonders toward us," at the level of wonder (pele) and encompassing [light], it is through many contractions, until "they are too numerous to be told."

For the supernal "wonder," in relation to the Infinite Light, blessed be He, itself, is called "doing wonders," the level of "doing," etc. And this is the enclothement of the delight in the will, for the will is nothing

but the level of a crown and an encompassing [light], at the level of the outer dimension, and not the revelation of the inner dimension of the delight. And from there is rooted the root of the mitzvos, which are His very will, may He be blessed; and in fulfilling the mitzvos there is drawn down the supernal delight that is enclothed

in the will: "It is gratification before Me that I spoke and My will was done." For in the fulfillment of the mitzvos there rests the gratification and the supernal delight that is enclothed in the supernal will, which does not come to revelation in Eden, which is only a radiance, etc.

Now, from the revelation of this supernal delight in the mitzvos there is drawn the level of joy, 17
which is the revelation of delight, so that there be "strength and gladness in His place." And joy is what brings about humility and lowliness;

therefore, in it and through it, the Infinite Light, blessed be He, that encompasses all worlds, will be drawn into the soul of man, to be at the level of the light that fills all worlds (memalei kol almin), with the open revelation of "strength" and "the joy of Havayah" from the supernal delight, blessed be He.

(And see what is written in the discourse beginning "On the eighth day, an assembly," regarding "Who has sanctified us with His commandments," "which You swore," etc. And see in Reishis Chochmah, Shaar HaAnavah, chapter 1, in the name of the Raaya Mehemna, Parshas Pinchas) (page 230), that the attribute of Malchus is called humility.

And this is as is written above, in the discourse beginning "You are standing": for "there is no king without a people," meaning that they are called by the rank of "his people" because they are people like himself and relate to him in some proportion, etc.; but in relation to the Holy One, blessed be He, there is no comparison to Him, etc.

Therefore, that He nevertheless lowers Himself and is drawn down to be at the level of King, as it is 18
written, "Havayah reigns," etc., and it is written, "In order to establish you this day as a people to Him," etc.: this is great humility and self-lowering.

And this is [why] through the joy in fulfilling the Torah and mitzvos we draw down this humility, so that there be "Blessed are You, Havayah, our G-d, King of the world," etc. And see there further, in Reishis Chochmah, on the subject of humility in the Holy One, blessed be He.

And this is [the meaning of] "I will greatly rejoice (sos asis) in Havayah." The meaning: asis is a 19
causative form, as it is written, "So Havayah will cause rejoicing (yasis) over you," etc.

And our Sages, of blessed memory, said, "He does not rejoice, but He causes others to rejoice," for it is a transitive verb, [acting] upon others. And the meaning is that the Congregation of Israel (Knesses Yisrael) says that she brings about the joy in Havayah.

That is, that there be a revelation of Havayah, contraction and expansion, etc., which is through the level of the joy of Havayah, that is, the revelation of the supernal delight, blessed be He, below.

(And this is what is written in Midrash Rabbah, Parshas Tzav, end of section 10, on the doubled expression "sos asis": "double consolations"; that is, that one brings about the joy and the revelation in sovev kol almin and memalei kol almin.

And see what is written elsewhere on the difference between the joy of Purim and the joy of Yom Tov: it is because, through the self-sacrifice (mesirus nefesh) they had then, they reached higher and higher, into the essence of the Infinite Light, blessed be He, to draw down from there the revelation of the light and the miracle;

and therefore the joy from this revelation is "exceeding in dignity and exceeding in power," etc. And perhaps along these lines one may explain the doubling of the joy, "sos asis," etc. And see) (the Zohar, Part III, 133a)

on the verse "I will greatly rejoice," and in Shir HaShirim Rabbah, at the end of [the section on] "We will exult and rejoice in you." And this is through fulfilling the Torah and mitzvos that Israel do below, for through this they draw down the joy, which is the revelation of the supernal delight, blessed be He; for all the mitzvos are drawings-down from concealment to revelation.

(And this is [the meaning of] "And the humble shall increase joy in Havayah") (in Isaiah, chapter 29): meaning that they add, as it were, joy in the Name Havayah, as mentioned above in the explanation of asis,

that she brings about the joy in Havayah, etc. And the end of the verse (in Isaiah there), "and the needy among men (evyonei adam) shall exult in the Holy One of Israel," will be explained below.

4. But this drawing-down of Torah and mitzvos we draw down all year. On Rosh HaShanah, how- 20
ever, when a general life-force for the whole year is renewed from the level of the light that encompasses all worlds (sovev kol almin), the drawing-down of Torah and mitzvos is not

sufficient to draw down the renewal of a new light, especially for one who has caused a blemish by doing one of "the commandments of Havayah which are not to be done," or who did not fulfill one of the commandments of G-d. It is for this that Rosh HaShanah was fixed as a special day, to draw down this new light through the shofar.

And this is [the meaning of] "bachodesh shofar": the level of renewal. The matter is this: the shofar, too, is a drawing-down of the level of the supernal delight, 21

except that it is [the delight] that is revealed at the level of the inner dimension (pnimiyus), through "groaning groans" and "wailing wails," the level of weeping, to arouse great mercy from the source of mercy, which is the Thirteen Attributes of Mercy in Scripture; and these are the very drawing-down of the inner dimension of the supernal delight,

which is far, far above the level of the supernal delight that is enclothed in Torah and mitzvos, which is revealed only at the level of the outer dimension (chitzoniyus) and the level of an encompassing [light] alone.

Therefore it repairs all the blemishes and fills all the deficiencies in the drawing-down of the Torah and the mitzvos. But this revelation is through the level of "groaning groans" and "wailing wails,"

for the weeping is over the remoteness of the Infinite Light, blessed be He, from the level of revelation: [there is] only "They shall utter the remembrance of Your great goodness," "to make known to the sons of man His mighty acts," only the contractions, many and mighty, myriads upon myriads

of levels, beyond searching, as it is written, "were I to declare and speak [of them], they are too numerous to be told," with which the Infinite Light, blessed be He, contracted [itself] so that there be seen and revealed "the glory of the splendor of His kingship" and "Your kingship is a kingship over all worlds," from which come the life-force of the worlds and their existence, for "there is no king without a people."

And when the thoughtful person contemplates this remoteness from the revelation of the Infinite Light, blessed be He, how many contractions and worlds without number hide and conceal the revelation of the Infinite Light, blessed be He, the source of delights, he will weep very much. 22

For he has reason to weep more than those who pass through Gehinnom weep, of whom the verse says, "Those who pass through the valley of weeping" (Psalms, chapter 84).

For Gehinnom is only the cleansing of his soul, as they said about Acher: "Better that he be judged and come to the World to Come."

And if they weep over the withdrawal of the delight of the World to Come, which is only a radiance, how much more so, a fortiori, should one weep over the withdrawal of the revelation of the Infinite Light, blessed be He, the source of delight.

(And this is [the meaning of] "Rachel weeps for her children," etc., "for he is not," as is explained in the Zohar, Part III, Vayikra) (page 20b): "because the Holy One, blessed be He, ascended higher and higher and is not found within her.

This is what is written: 'for he is not.'" That is, it is the withdrawal of the drawing-down and revelation from the level of sovev kol almin into the level of memalei kol almin. And because of this, "like a ewe (rachel) before her shearers she is silent";

that is, the descent of the soul and its subjugation to worry and think about all the matters of the body and the desires of the vital animal soul, which are superfluities, etc. And see what is written on this in the discourse beginning "These are the journeys."

Now, from this comes the level of mevakah (weeps), in the sense of "making others weep with her": this is the arousal of weeping in a person's heart over the withdrawal of the revelation of the Infinite Light, blessed be He, etc.

And of this weeping it is said, "A voice is heard on high (beramah)," as the Zohar, Part I, Vayigash, explains (page 210a): "What is 'on high'? This is the World to Come," etc.

As it is written, "And Channah prayed to (al) Havayah, and wept greatly (bachoh tivkeh)," etc.: through the arousal of mercy at the level of "wept greatly" mentioned above, one arouses the level of "al Havayah" (above Havayah), higher than the level and rank of the Name

Havayah that is drawn down through fulfilling the mitzvos. And through this level of weeping one draws down the revelation of the level of the inner dimension of the supernal delight, enclothed in the Thirteen Attributes of Mercy, which is revealed through myriads upon myriads and levels of contractions, the level of "Your might."

And this is [the meaning of] "my soul shall exult in my G-d (Elokai)." For the Name Elokim is the level of contraction (tzimtzum) and a shield for the Name Havayah, as it is written, "For a sun and a shield is Havayah Elokim," and this is the matter of the sun in its sheath, as is written elsewhere. And since all these drawings-down that are at the level of the inner dimension are at the level of contractions and gevuros (restraints) 23

(and this is also the matter of "From the depths I called You": the ten depths of the Ten Days of Teshuvah. Omek (depth) is numerically two hundred and sixteen (reish-yud-vav), the numerical value of Gevurah (restraint). As, by way of analogy, the depth of a spring, which issues and flows from its source: the gushing is extremely fine, like the horns of locusts, by way of analogy, and the like; for otherwise it would be as at the Flood, when "the springs of the deep burst forth," etc.

And so, by way of analogy, the revelation and drawing-down from "the depth of all" (umka dechola) must be through the level of Gevurah and contractions, etc. And this is [why] omek is numerically Gevurah, precisely. And this is the matter of two hundred and sixteen mentioned in Pri Etz Chaim, in the intentions (kavanos) of Rosh HaShanah and Yom Kippur.

And this is why of this it is said, "my soul shall exult in my G-d (Elokai)": for the drawing-down to be from the level of "al Havayah," it must be through contraction and Gevurah, etc. Therefore at the Giving of the Torah it is also said, "And Elokim spoke," because there had to be a revelation and drawing-down from the level of "I" (Anochi), "Who I am," etc. And this is also what is written in Yitzchak's blessing, "And may HaElokim give you";

for in order that the drawing-down be from the level of "the dew of the heavens," "the crystalline dew" (tala devedulcha), the inner dimension of the supernal delight, it must be through the Name Elokim, for the reason mentioned above. And see in the Zohar, Part III, Parshas Pinchas, page 239b, regarding "And this place HaElokim prepares always," etc., "from without end and from without searching"; and in the Mikdash Melech there, in the name of a marginal note of Rabbi Chaim Vital; and in Parshas Va'eschanan)

(page 267b), on the verse "No eye has seen, Elokim, besides You," etc.; see there. And see what is written in the explanation of the verse "So will Ado-nai Havayah cause righteousness and praise to sprout,"

which is the Name Havayah with the vowels of Elokim; and in the discourse beginning "You are standing," in the explanation of "In order to establish you this day as a people to Him, and He will be Elokim to you,"

which is that there be revealed "the glory of the splendor of His kingship," the level of the Malchus of Ein Sof, for the worlds cannot receive this illumination in their inner dimension, but only as it is written, "You shall surely set a king over you": "over you," precisely.

Therefore the angels quake from the dread of the Throne, and "terror and trembling seize them," because they apprehend the enclothement of the Malchus of Ein Sof, blessed be He, and cannot receive illumination from it in their inner dimension (pnimiyus), 24

but only as it is written, "You shall surely set a king over you": "over you," precisely. Therefore the angels quake, for nevertheless they accept upon themselves the yoke of the kingship of Heaven, and from this "dread and fear fall upon them."

And so the drawing-down of the shofar, which is the drawing-down of the inner dimension of the supernal delight, cannot come to revelation in the soul at the level of the inner dimension, except at the level of fear and trembling. 25

Therefore the sound of the shofar brings about fear, as it is written, "and the sound of the shofar was very strong, and all the people trembled," etc.

"And all the people saw the sounds and the sound of the shofar; and the people saw and they trembled," etc. But from within there is drawn the revelation of the inner dimension of the supernal delight. 26

And this is [the meaning of] "my soul shall exult (tagel)," at the level of gilah, in which the joy is not seen and revealed on the outside; rather, on the outside there is the revelation of fear and trembling, while its inside is inlaid with exultation and gladness, in the inner dimension of the supernal delight that is drawn down through the shofar. And see what is written in the discourse beginning "On the eighth day, an assembly," regarding "And in order

to understand the matter of teshuvah," etc.: "By way of analogy, there are two kinds of delight before the king," etc.; see there. And along those lines, too, one will understand the matter of "I will greatly rejoice" and "my soul shall exult," which are the two kinds of delight mentioned above.

5. But [the verse continues], "bakeseh (at the covering), for the day of our festival." The meaning: the level of bakeseh is the covering and concealment of the joy, which is not seen and revealed on Rosh HaShanah, for fear and trembling hide and conceal the joy, so that it is only at the level of gilah. 27

This covering will be revealed "for the day of our festival," which is the festival of Sukkos, which is [what is meant by] the unqualified "festival" in the Gemara; for then the joy will be revealed openly. For on Rosh HaShanah the fear is the level of "the left [hand] pushes away," but it does not push away completely, G-d forbid;

rather, as it is written, "His left hand is under my head": the level of the left that pushes away brings about the lifting of the head, so that there be revealed on the festival of Sukkos the level of "and His right hand embraces me," like a person who embraces his friend out of love and does not let him part from him.

So, on the festival of Sukkos, the s'chach and the three walls are the level of an embrace, the very closeness of G-d, which surrounds and encompasses him on every side and does not let him be at the level of separation, G-d forbid. (And see what is written on the subject of Sukkos at the end of the discourse beginning "Give ear, O heavens.")

And this is [the meaning of] "From the narrow place I called upon Yah; Yah answered me with expansiveness": from the narrowness of Rosh HaShanah there comes to be expansiveness on the festival of Sukkos.

(For "from the narrow place" is the shofar of Rosh HaShanah, for the shofar is narrow at one end, etc.; and see what is written on this on the verse "And all the people saw the sounds," etc. And the expansiveness of the festival of Sukkos is the revelation of the level of "and abundant in kindness," etc., the level of "for He desires kindness"; and this is [the meaning of] "and My kindness shall not depart from you," etc.)

Therefore it is said, "And you shall draw water with joy," for there was the water libation upon the altar with great joy, the Rejoicing of the Place of the Water-Drawing (Simchas Beis HaSho'evah).

For all year they would pour libations of wine, in which the level of joy rests by its own nature: "there is no joy except with wine." Whereas on the festival of Sukkos there was a revelation of joy in water, which has no joy by its own nature, but only because of the revelation of the supernal joy.

(And see what is written along these lines on the verse "A psalm, a song of the dedication of the House": that to the level of "house," a supernal encompassing [light], joy does not pertain by its own nature, since it is above comprehension, etc., and joy is drawn into it from a still higher place, etc. And so it is with the joy of the water libation; and therefore it is called Beis HaSho'evah, "the house of drawing.")

But this revelation of joy on the festival of Sukkos is not in the revelation of the inner dimension of the soul, but rather at the level of an encompassing [light]. For since these drawings-down of joy are from the Thirteen Attributes of Mercy, which draw from the supernal delight that is "exalted and uplifted since the days of old," it is impossible [for them] to come to revelation except at the level of an encompassing [light],

as in the saying [of the prayer], "The King Who is exalted," etc., "in Your great mercy," etc., "Rock of our stronghold, Shield of our salvation, a stronghold for us": these are the three levels of encompassing [lights],

for "stronghold" and "shield" are the level of an encompassing [light], as is known. (And all this is drawn from the level of "in Your great mercy," etc., that is, through the Thirteen Attributes of Mercy of the Ten Days of Teshuvah, so that "from the narrow place, He answered me with expansiveness," etc.)

And this is [the meaning of] "for He has clothed me in garments of salvation (yesha)": garments are the level of encompassing [lights]; and they are called "garments of yesha" because yesha is from the term "And Havayah turned (vayisha) to Hevel and to his offering,"

which is a term for turning from place to place; for the encompassing [lights] draw a person and turn him from place to place, like the sukkah, which is the level of an embrace, as mentioned above.

And in it and through it a person's soul will be drawn to cleave to Him, and all the powers of the soul, even as one engages in the needs of the world, will be ascending to G-d, as in the analogy of a person who embraces his friend from behind: even the level of the back he encompasses and surrounds, so that he be wholly ascending to G-d. 28

And great is the power of the encompassing [light] in this, to raise a person's soul not in the way of the chain of descent (hishtalshelus), in the order of the levels, as it is written, "leaping over the mountains," etc.

6. "He has wrapped me in a robe of tzedakah (righteousness)." Now, tzedakah (charity), too, is the level of a garment, except that the power and virtue of charity are greater than [those of] the other mitzvos. 29

For charity and acts of kindness are among the things "whose fruits one eats in this world," for there is in it a drawing-down and revelation below, in this world, more than in the other mitzvos.

Therefore it is called by the name "robe" (me'il), on which bells and pomegranates hang to make a sound, "and its sound shall be heard when he comes into the Sanctuary"; and sound is drawing-down and revelation.

"As a bridegroom (chasan) who adorns himself (yechahen) with splendor (pe'er)." The meaning: chasan is from the term "descending a level" (chaso darga). From this one will draw down the level of kohen and Chesed (kindness), the level of "You are a kohen forever," which is the kindness of Havayah that is drawn down "from world to world"; and to be at the level of pe'er, that is, the level of "chok and food for Israel," "in whom I take pride (espa'er)." 30

"And as a bride adorns herself with her jewels (keleha)." (See in the Zohar, Part III, Balak, 199b.) 31
"Her jewels" (keleha): these are the souls of Israel, which are at the level of vessels (keilim) and receive the Infinite Light, blessed be He, that is drawn down from the Torah and mitzvos; "and My words which I have put in your mouth."

And they are the level of vessels that are nullified to His light, etc. And "the bride" is the Congregation of Israel (Knesses Yisrael), the source of the souls of Israel: she adorns them with the finest of ornaments, with the crown that the Holy One, blessed be He, is destined to place on the head of every tzaddik.

"And the righteous sit with their crowns on their heads." And the intent of the verse is: just as the 32
kindness that is drawn down "from world to world" at the level of the inner dimension, for the glory of Israel, through the drawing-down of the Torah,

and just as the level of the crowns of the righteous in Gan Eden, which are the level of encompassing [lights] (all this is drawn from the radiance of the Torah and divine service), so, and more than this, "I will greatly rejoice in Havayah" Himself, and "my soul shall exult in my G-d,

for He has clothed me," etc.: these are inner and encompassing drawings-down of the Torah and the mitzvos themselves, which are at the level of actual G-dliness. (And for further explanation of the matter of "and exult with trembling": it is a higher level than the level of the revelation of joy, in the manner that "the hidden world" (alma de'iskasya) is higher than "the revealed world" (alma de'isgalya).

And this is the matter of the second Tablets, on Yom Kippur, which were given quietly, etc., as is written below in the discourse beginning "Give ear, O heavens," and above in Parshas Tavo on the verse "This day," etc., and there in the discourse beginning "The matter of Rosh HaShanah": that it is the level of the covered kindnesses (chassadim) and the revealed kindnesses. And it is explained elsewhere that the covered kindnesses are the level of the Tree of Life, whereas

the revealed kindnesses are called the Tree of Knowledge of good and evil, etc., "the revealed world," etc. And this is the matter of "and to walk modestly," etc.

And see in Zohar HaRakia, at the beginning of the Sifra deTzniusa. And see also what is written below, at the end of the discourse beginning "On the eighth day, an assembly," that gilah is drawn from a level higher than simchah, etc.)

And this is [the meaning of] "and the needy among men (evyonei adam) shall exult in the Holy One 33
of Israel." The meaning: an evyon (needy one) is one who longs (ta'ev) for everything. And this is the level of "Rachel weeps," etc.,

which is the bitterness over "for he is not," the withdrawal of the light and the revelation. And therefore they are called "the needy of adam," for "upon the throne was a likeness like the appearance of a man (adam)," etc.;

and with the withdrawal of the light and revelation of the level of adam to the level of "for He is not a man (adam)," Yesod and Malchus are called "needy" (evyonim), etc., for they long for the revelation of the light, etc.

And this is the level of baalei teshuvah (those who return), for teshuvah is not specifically over sins, 34
but rather the bitterness over one's distance from G-d. And it is known that "in the place where baalei teshuvah stand," etc.,

for through this bitterness they arouse the Thirteen [Attributes] of Mercy, as is written above, and as is written in the discourse beginning "For the mountains shall depart," and in the discourse beginning "For as the earth brings forth her growth," etc.

And this is [the meaning of] "shall exult in the Holy One of Israel," that is to say, in the level that is 35
holy and separate from the level of "Israel above"; that is, as it is written, "al Havayah," above the Name Havayah; that is, above the level and rank of tzaddikim, etc.

And perhaps this is also the matter of "my soul shall exult in my G-d (Elokai)," which is like the matter of what is written, "then Havayah shall be Elokim to me," as is written on this verse in Parshas Vayetze, and in the discourse beginning "Return, O Israel, unto Havayah your G-d," and in the discourse beginning "On the eighth day, an assembly," in the explanation of "the Rock of my heart and my portion is Elokim forever."

And this is the level and rank of the Ten Days of Teshuvah, when all Israel merit the level of teshuvah, and so they are called "the needy of adam," as we say in all the confessions, "We have been guilty, we have betrayed," etc., "we have sinned, we have done wrong, we have transgressed," etc.

That is, the level of being needy of the level of adam: the two hundred and forty-eight positive com- 36
mandments, "the two hundred and forty-eight limbs of the King," etc. And through their longing and yearning to return to G-d from the depth of the heart, through this "they shall exult in the Holy One of Israel," the level of "for He is not a man (adam)," and "where no man (adam) dwelt."

And this is the matter of "the holy King" that we say during the Ten Days of Teshuvah. And this is the matter of "the holy [day] of Havayah, honored," which is said of Yom Kippur. And the meaning of "honored" (mechubad) is that from there it will be drawn into the level of the light that fills all worlds (memalei kol almin), so that "the whole earth is full of His glory," etc.,

as this matter is explained in the discourse beginning "For as the earth brings forth her growth," etc., mentioned above. And this is the matter of "my soul shall exult in my G-d," as mentioned above.

Now, it was explained above that joy above brings about humility, so that there be the drawing-down of the Infinite Light, blessed be He, that encompasses all worlds, into the soul of man, to be at the level of the light that fills all worlds, etc. 37

Accordingly, gilah, which is a more inward gladness and joy, that is, from the inner dimension of the supernal delight, which is above the level of the supernal delight enclothed in the mitzvos, etc.,

also brings about greater humility and lowliness. And this is the matter of the drawing-down of the Thirteen Attributes of Mercy, as is written in Reishis Chochmah, Shaar HaAnavah, there, in the name of the Ramak, that the Thirteen Attributes of Mercy indicate humility, etc.; see there at length.

And it is a great and mighty humility, to lower Himself down and down, even to the place of sins, so as to be "bearing iniquity" and lifting it up, so that there be "the transformation of darkness into light," etc. 38

And see what is written on this on the verse "And now, let it be great, I pray." And this is because the root of the Thirteen Attributes of Mercy is drawn from the inner dimension of the supernal delight, as mentioned above. And this is [the meaning of] "The Good One, for Your mercies have not ended."

"The Good One" is the level of "with You": "with You is the source of life," "with You is forgiveness"; that is, what is truly "with You," from there precisely forgiveness is taken. And that is through the drawing-down of the Thirteen Attributes of Mercy, "bearing iniquity," etc.

And see what is written in the discourse beginning "Return, O Israel, unto"; and see what is written further on the subject of humility in the explanation of the passage in Parshas Pekudei (page 233) on the verse "And behold, a man whose appearance," etc., at the end of the discourse; see there.

LIKKUTEI TORAH • PARSHAS NITZAVIM • MAAMAR 5

ביאור ע"פ שוש אשיש

An Explanation of "I Will Greatly Rejoice"

◇

An explanation of the verse "I will greatly rejoice." 1

As a further explanation, in order to understand the matter of the shofar, we must first preface the matter of the light that fills [all worlds] (memalei) and [the light that] encompasses [them] (sovev). For seemingly it is not understood: since the meaning of sovev is not that it encircles and surrounds from above, but that it is 2

present below just as above, only the difference is [one] of concealment and of revelation, as is explained elsewhere — if so, how can reason grasp what is known: that there are myriads of myriads of levels upon levels, grades, and many and diverse contractions (tzimtzumim), until [the light] comes from the level of sovev,

which is in a state of concealment, to the level of memalei, which is the level of revelation? For everything is in its place, there is no distance of place between them, and nothing is lacking

but the emergence from concealment into revelation. So how is it possible to speak of so many myriads of myriads of grades, and many and diverse contractions, without end or limit, as is known?

But the matter will be understood by way of analogy — "from my flesh I behold" — for we see palpably in physical man that he has intellect and wisdom to comprehend everything that he does;

and according to what his wisdom has agreed upon, so does his will incline to do that thing which his wisdom has required. For just as his wisdom has required that thing, so does he have a will and desire for that thing, since wisdom guides

the will, as is known. And according to the will, he thinks and ponders how to accomplish what has arisen in his will; for the action is completed only through pondering the letters of his thought, and these letters are below the level of the will, as is known.

Now, the place where the intellect dwells is the brain; likewise, the dwelling of the will is also in the brain; and the pondering of the letters of thought, too — he ponders and thinks in the brain. Thus in the one brain there are 3

three kinds of enclothement: first [the soul's power] clothes itself in wisdom, wisdom clothes itself in the will, and the will clothes itself in the letters of thought — and all in one place, the brain. Thus we find several levels and a chain of descent (hishtalshelus), from cause to cause, in one place.

The reason is that the enclothement of a spiritual thing is not like [that of] a physical thing. For a physical thing occupies space, and when the higher clothes itself in the lower, the lower comes to be below it at a distance of place; whereas the spiritual does not occupy space in and of itself, 4

only it is grasped and absorbed within the bounds and the aspect of place, where that place is only a vessel and a dwelling for the resting of the spiritual within it. Therefore there can be the resting of several kinds of powers, and enclothement, in one place.

From this the one who understands will grasp, regarding Above, how several kinds of contractions (tzimtzumim), chains of descent and enclothements of very many grades [exist] in the Infinite Light (Or Ein Sof), blessed be He, in truly one place. And in truth, He, may He be blessed, is the place of the world, and the world is not His place. 5

It will be understood still further through another analogy, from the power of the intellect that clothes itself in action: for example, the act of writing, where the hand writes what arose in his mind;

and thus the power of the intellect is clothed there, and also the letters of thought, for at any rate one must ponder the letters of thought in order to write the letters of the script.

He also has some desire while he writes; and there is also the power of action, which is the power of the hand that writes. It follows that there are four kinds of enclothement and contraction here: intellect, thought, emotive attributes (middos) and action. 6

And these four levels of contraction and enclothement are also [present] in a person's speech: he speaks what his wisdom has required, he thinks out the letters with which he speaks, and he has a will and desire for the thing that he will speak.

Now, these four contractions are what is perceptible according to our intellect, for we perceive only four kinds of contraction, corresponding to the four letters of the Name Havayah, that is, the contractions that are within the chain of descent (hishtalshelus), from Chochmah (wisdom) downward. 7

But in truth there are myriads of myriads of grades and contractions above the chain of descent, until there can be the coming-into-being of the level of Havayah.

For the coming-into-being and the enclothement of the Infinite Light (Or Ein Sof), blessed be He, in Chochmah is a greater contraction than Chochmah's contracting itself to be clothed in the emotive attributes (middos), and the emotive attributes in thought, etc., as is known.

We also find the enclothement of two opposites in one subject: for example, love and anger, both of which are in the heart, and at times they are even in one moment — for example, 8

a father who strikes his son in anger because of his love for him, since he wants his betterment; and the love and the anger in the heart are both clothed in the hand of the father who strikes his son.

The general conclusion is that we find, palpably, several kinds of enclothement in one place, and even the inclusion of two opposites in one subject and their enclothement in one place, as mentioned above.

2. From all this, [the matter] will also be understood with regard to the Infinite Light (Or Ein Sof), blessed be He. For the tzimtzum (contraction), and the vacated place and void, are in the Infinite Light, blessed be He — that is, in the light and the flow that flows forth from Him to be [in] a state of revelation — 9

and not, G-d forbid, in the Infinite One (Ein Sof), blessed be He, Himself, as is known. That is, the radiance and the flow were contracted so as not to be revealed except by way of a line (kav) and a thread; and what does not come to revelation is called sovev, for although it is

present below, it is in a state of concealment and not in a state of revelation. [And along these lines it is said in the Tikkunei Zohar, "And when You withdraw from them," etc.;

for the meaning is not literal, like the withdrawal of a thing from this place to a higher place, since He, may He be blessed, is not within the bounds of place; rather, the meaning is that the light becomes concealed from them and is not revealed in the vessels of the Ten Sefiros.

As in the Ten Sefiros of the World of Atzilus (Emanation), the Infinite Light shines in great revelation, to the point that "He and His vessels are one" (ihu vegarmohi chad); whereas in the Ten Sefiros of the World of Beriah (Creation), the revelation is not like this. 10

And this is the meaning of the withdrawal and the concealment. And all this is not within the bounds of place. It follows that this withdrawal and spreading forth is not [to be taken] literally, to say that it withdrew and is no

longer present in this place, for it is not at all applicable to say so of the Infinite Light, blessed be He; rather, it is only a matter of concealment and revelation.

Something of an analogy for this is the revelation of the power of sight in the eye. When one closes the eye, and the power of sight is not revealed so as to see, it is not that the power of sight has withdrawn from the eye; for in truth it is present in the eye, only its power is not revealed. 11

In the same way is the matter of concealment and revelation: the light is revealed in the vessels and the worlds, or it is not revealed in them. And this concealment is relative to the vessels and the worlds, 12

whereas relative to the light itself there is no change at all — and all the more so in His being and essence, may He be blessed, which is far, far above the level of light and revelation. And see what is written in the discourse beginning "I am black, yet comely," on the matter of "He made darkness His hiding place."

[And see in the Zohar, Parshas Acharei, folio 73a, on the matter that the Holy One, blessed be He, is hidden and revealed, etc.; and see what is written on this in the discourse beginning "For the thing is near to you."]

And to explain the matter — how it is present below, given that it is not revealed: the matter is this. It is known that the soul of Moshe our teacher, peace be upon him, was of the level of the World of Atzilus (Emanation), and so was the soul of Avraham. That is, in Moshe our teacher, peace be upon him, and in Avraham, Atzilus shone in a revealed way below. 13

Thus the level of Atzilus is present below as well. And as is also written in [Sefer Ha]Gilgulim, chapter 20, that there is the level of Atzilus even in [the World of] Asiyah (Action).

Now, from the side of the light of Atzilus itself there is no hindrance; for if Moshe and Avraham were here with us today as well, the light of Atzilus would be revealed in them. It is only that in this generation there is no revelation of the light of Atzilus below. 14

Nevertheless, it must necessarily be that the light of Atzilus actually exists below too, only it is not revealed in this generation of ours.

So too Shlomo, of whom it is written, "And he was wiser than all men," "and he spoke three thousand parables"; thus such great wisdom was revealed to him, 15

even though he too was in this world, in the level of Asiyah. Thus the existence of wisdom is also below, in this world, and therefore it was revealed to Shlomo; only it was hidden from the eyes of every living being but him.

And likewise, along these lines, prophecy exists in this world as well; only in the prophets it was in a revealed state — prophecy was revealed in them, because they had the power to receive. And now the hindrance is on the side of the recipients;

but on the side of the light and the flow there is no hindrance, for the light and the flow actually exist today as well, only it is not revealed and seen except according to the measure of the recipients' power.

From all this, the level of sovev will be understood Above. For the meaning of sovev is that which does not come to revelation, as mentioned above. And the wisdom of Shlomo, relative to our measure, is called the level of sovev. 16

So too the level of the speaking [being] (medaber), relative to the level of the animal, is called sovev: for the level of the speaking is not revealed in the level of the animal, since the illumination was contracted until there is in it only the level of the animal and not the speaking. That is because the level of the speaking actually exists in this world as well,

but because in the animal it was contracted and is not seen and revealed, this level, relative to them, is the level of sovev, which is not revealed. And in the level of the vegetative, the illumination was contracted further, until there is not even the level of the animal in it; and in the inanimate, the illumination is contracted further still.

And all these four contractions in the inanimate, vegetative, animal and speaking mean that the illumination descended and diminished, level after level — and all in terms of illumination and revelation: what was revealed in man, in the level of speaking, descended and diminished in the animal, and what was revealed in the animal descended and diminished in the vegetative. 17

For animals feel pain when a limb is cut from them, because they have the revelation of the life-force (chayus), which is not so with the vegetative. And likewise the revelation that is revealed in the vegetative descended and diminished in the inanimate.

And because the contraction is only a lessening of revelation, and not that it does not exist at all — for in man the level of speaking is revealed, even though he is in one place with the inanimate, the vegetative and the animal — therefore the level of speaking, relative to the animal, is called the level of sovev; 18

and so too the wisdom of Shlomo relative to our measure; and so too the level of prophecy: for if Moshe our teacher, peace be upon him, and all the prophets were here with us today, prophecy would be revealed in them.

It follows that nothing is lacking but the revelation, while from the side of the light of prophecy itself there is no hindrance; therefore it is called the level of sovev, etc.

From this it will be understood that all the kinds of contraction and of the chain of descent (hishtalshelus) were in the light and the revelation alone; and therefore they are all in one place as well, as mentioned above.

3. Now we need to understand the matter of the shofar. First the matter of the mitzvos of the whole year will be explained. It is this: 19

in the mitzvos is clothed the supernal delight, blessed be He, which is without end; as is known, there is delight above delight, for "there is no blade of grass," etc., and "one higher than the high," etc.

And of the lower Eden a garden is made for the higher Eden, of the World of Beriah (Creation); and the Eden of Beriah, which is the Chochmah (wisdom) of the Malchus (sovereignty) of the World of Atzilus (Emanation) — which is the level of Eden for the level of the Garden of Beriah — is the level of a garden for the Eden of Atzilus, which is the Chochmah of Atzilus itself.

(As is written in the Zohar, Parshas Vayakhel, folio 210b, and Parshas Chukas, at the end of folio 182b; and see in the Idra Zuta, at the beginning of folio 296a.)

And the supernal delight is far, far above the level of the Chochmah of Atzilus; it is the level of Keser (the Crown). And there are the 620 pillars of light, like a pillar that joins the upper with the lower,

like the two middle pillars on which the house rested, in [the account of] Shimshon. So are the 620 pillars of light drawn from the supernal Keser to clothe themselves in the mitzvos, whose root and essence are in Malchus — "the commands of the King."

That is because the root and source of the mitzvos is in the level of Keser, which is the supernal will, and there the supernal delight is clothed: "It is gratification before Me that I spoke and My will was done." And this delight is also clothed at the end of the deed, when "My will was done,"

that is, in the commands of the King, for the essence of the mitzvos is in Malchus. Therefore they said in the Gemara, "Mitzvos require intention" to fulfill one's obligation; and even with regard to the Shema, it is stated in the Pri Etz Chaim that before the Shema one should intend to fulfill one's obligation.

For although the content of the Shema — "One" and "You shall love" — is words of truth in their own right, nevertheless it is not enough that one reads them because he wants to speak words of truth; rather, one must speak them in order to fulfill the command of the King, who commanded us to do so, and in order to do His will.

And through this one draws down the supernal will, blessed be He, and the delight clothed in it, into Malchus. [And if not, one draws down nothing, as is written on this

in the discourse beginning "And now, I pray, let the strength of my L-rd be great."] And these are the very 620 pillars of light — the 613 mitzvos of the Torah and the seven mitzvos of the Rabbis, as is known — which join the supernal will, blessed be He, to Malchus.

Now, the supernal will, blessed be He, which is the level of Keser (the Crown), is called "the Gulgalta (skull) that covers the Mocha (brain)," for it is far, far above the level of Chochmah (wisdom), [called] "brain." 20

But this still requires explanation, for the question is well known, and it is set out in Etz Chaim, Sha'ar 22, chapter 5: we see palpably in physical man that the skull is only a bone covering the head, whose life-force is slight, while the brain is the dwelling of a person's life-force as a whole;

and if the membrane of the brain is pierced, [the animal] is tereifah (fatally defective), for the life-force departs through a mere hole; whereas with the skull, it is not tereifah unless most of the bone is crushed, because the life-force does not depend on it so much. So why is the virtue of the Gulgalta greater and higher than [that of] the Mocha?

But the matter is this: it is true that the virtue of the brain is very great, for the brain is the essence of the life-force,

and it is in the aspect of the inner dimension (pnimiyus); whereas the skull is merely the aspect of the outer dimension (chitzoniyus). Nevertheless, it is a vessel and a dwelling for the resting of the supernal delight, blessed be He, more than the level of Chochmah.

The matter is that the supernal delight does not come to be clothed in an inward way; it remains, rather, in the aspect of an encompassing [light] (makif) from above, and rests upon the outer dimension (chitzoniyus) of the vessels. 21

Therefore the bone of the skull, which is the aspect of the outer dimension of the vessel, is more fit to be a vessel and a dwelling for the resting of the encompassing [light] that is above it.

[And see Etz Chaim, Sha'ar 22, at the end of chapter 6: "a spiritual light encompasses it"; and see in the Zohar, Parshas Emor, at the end of folio 96b, concerning "the head and the skull" (reisha vegulgalta), and in the commentary of the Mikdash Melech there; and as is written on this elsewhere.] And so too it will be understood in man as well.

For not the whole soul is clothed in a person, but only a radiance from it; and what comes to be clothed is clothed in the brain, in an inward way, while the essence of the soul, which is in the aspect of an encompassing [light], rests upon and encompasses the skull.

From this it will also be understood with regard to the will: in the will there is no revelation of the delight in an inward way; rather, it is in the aspect of the outer dimension, 22

only there the delight rests, as an indwelling and an encompassing [light] alone: "It is gratification before Me that I spoke," etc. And this delight, which rests upon and encompasses the level of the supernal will, blessed be He, is what is drawn down through the mitzvos.

With this, the difference between the mitzvah of the shofar on Rosh HaShanah and the mitzvos of the whole year will be understood. For of Rosh HaShanah and the Ten Days of Teshuvah it is written, "Seek Havayah when He may be found," 23

for it is the time for repairing all the blemishes and deficiencies — that one omitted some mitzvah or fell short in its service. And for the repair of the blemishes and deficiencies, an outer drawing-down is not enough, like the drawing-down of the mitzvos of the whole year, which are the supernal will, which is in the aspect of the outer dimension (chitzoniyus) and is

only a vessel and a dwelling for the resting of the supernal delight, which rests upon it and encompasses it from above. As is known from the matter of a river that has been laid waste and dried up: one must dig deeper, etc.

And for this comes the mitzvah of the shofar — "groaning groans" and "wailing wails" — to arouse the Thirteen Attributes of Mercy, which are the thirteen tikkunim of the beard (tikkunei dikna), the surplus of the intellect (mochin); and the mochin are the aspect of the inner dimension (pnimiyus).

Although the thirteen tikkunim of the beard are drawings-down that were drawn down, below the level of the Gulgalta, nevertheless, since their root is from the level of the mochin of Mocha Stima'ah (the hidden brain), they are therefore tikkunim (rectifications) to repair the outer dimension of the Gulgalta. For in Mocha Stima'ah the supernal delight is clothed in an inward way, and not merely as a radiance, as [it is] in the mochin in the head.

For the mochin in the head, by way of analogy, are those that come to the revelation of intellect and understanding, in reasoning and knowledge that are grasped and understood; and there is no revelation of delight there except as a mere radiance: when one comprehends something, delight comes upon him.

Whereas Mocha Stima'ah is the level of "Be silent; so it arose in thought," which is not given to be comprehended, or for its reason and knowledge to be grasped, because it is one essence with the delight that is clothed in it,

and they are not separated. [And that delight is in the aspect of the inner dimension of delight. And see what is written on this in the explanation of the verse "I am Havayah your G-d," in the section of tzitzis.

And this will also be understood along the lines of what is written in the Pri Etz Chaim, Sha'ar Kerias Shema, chapter 15, that the inner dimension of Abba is considered like Atik, etc.; see there.

And so wrote the Ramaz on Parshas Va'eschanan (on folio 260b); and in the gloss of the Maharan in Otzros Chaim (folio 38a), in the discourse on Atik, it is stated that this means

like the inner dimension of Atik; and so it is indicated explicitly in the Pri Etz Chaim there. And so too the Ramaz wrote in Parshas Ki Seitzei (on folio 276b),

in the name of the Pri Etz Chaim and the Kelalim of Rabbi Chaim Vital, section 63, that the inner dimension of Abba is considered like the inner dimension of Atik; see there. And in Parshas Bo (folio 40), on the passage beginning "He is destined" (zamin ihu), and "within its inner dimension," etc.

And it may be said that all the more so Mocha Stima'ah, the source and root of the level of Abba, of which it is stated in the Idra Zuta (at the beginning of folio 290a): "And this Eden" — that is, Abba — "is drawn from the supernal Eden, hidden of all hidden"; see there.

Therefore this drawing-down is above the drawing-down that comes through the mitzvos of the whole year, which is from the level of Arich Anpin, the Gulgalta, etc.,

as mentioned above.] And the drawing-down of this delight is drawn down on Rosh HaShanah through the shofar, "groaning groans" and "wailing wails"; and because of this, the repair of all the blemishes is drawn down in the Ten Days of Teshuvah that come after Rosh HaShanah.

Therefore there is trembling in the shofar, for this drawing-down is from Mocha Stima'ah, where the Gevuros (restraints) of Atik are drawn down and clothed in Mocha Stima'ah, as is known.

4. Now we come to the explanation of the verses. "I will greatly rejoice in Havayah": this is the 24
drawing-down of the supernal delight from the will to Malchus (sovereignty), which is drawn by way of

the level of Havayah, which is the ten Sefiros of the World of Atzilus (Emanation). [See in the Idra Rabba, folio 133a; and see further in the Zohar, Terumah, folio 137a, concerning "will rejoice" (ya-sis): from the side of the primordial light, in which no judgment at all is found.]

"My soul shall exult in my G-d" is the level of the shofar, which is the level of "my G-d" (Elokai), the level of Gevuros (restraints) and contractions (tzimtzumim); for inner drawings-down come through Gevuros and contractions, "and they shall speak of Your might (gevurascha)." [And see what is written on this in the explanation of the verse "The voice of my Beloved," etc.,

concerning Pesach, on the matter of "What are the fruits of mitzvos?"; and see in the Zohar, Part III, folio 239a, at the end, and side b, and folio 267b.] "For He has clothed me in garments of salvation (yesha)."

The meaning of yesha: the 370 lights (shin-ayin nehorin), with the addition of a yud, which denotes the future. That is, the 370 lights that will be in the Time to Come, in the days of Mashiach; for there are several levels in the 370 lights, etc.

[See the commentary of the Ramaz on the Zohar, at the beginning of Parshas Shemini, and in Parshas Bereshis, on folio 4, and at the end of side b, [on the passage] "At that hour…" (behahi sha'ata arach), etc.; and see what is written in the discourse beginning "On the twenty-fifth of Kislev," on the matter of "and a helmet of salvation on his head"; [and] in Iggeres HaKodesh, on the verse "And He donned tzedakah," etc.]

And these 370 lights are far, far above the chain of descent (hishtalshelus). And the Targum of "And Havayah turned (vayisha) to Hevel" is "And there was favor (ra'ava) before Havayah."

Ra'ava is the level of the supernal will. "He has clothed me": to draw the soul of man, too, above the chain of descent. "He has wrapped me in a robe of tzedakah (righteousness)." A robe is a garment like other garments, except that on its hem there are bells and pomegranates, to make a sound heard.

So too tzedakah (charity) is the level of a garment, like the other mitzvos, which are the level of gar- 25
ments; except that tzedakah has this additional virtue,

that it is among the things whose fruits one eats in this world as well, and these are the level of bells and pomegranates, etc. The reason is that "their beginning is embedded in their end" — specifically; that is, in tzedakah, which is in Malchus (sovereignty).

And also, since Malchus is the level of a poor one (dal), which has nothing of its own, the life-force that is drawn into it in a revealed way is the level of making the sound of the drawing-down heard: that even in a place that has nothing of its own, life-force is drawn. [And see in the Zohar, Parshas Pekudei (folio 231a),

on the matter of "And its sound shall be heard," etc., and in the Mikdash Melech there; and in the Zohar, Bereshis (folio 50b), and in Parshas Vayigash (at the end of folio 209b and the beginning of folio 210a), and in the Mikdash Melech there.

And one may further say, in [terms of divine] service, that "garments of salvation" and "a robe of tzedakah" are the two levels of garments explained elsewhere on the verse "He washes his garment in wine, and his robe in the blood of grapes":

that is, the garments of the emotive attributes (middos) of the soul, which are called the garments of the body, and the garments of the first three [Sefiros], sight and hearing, "to gaze upon the glory," etc.

And so it is explained in the Zohar, Parshas Yisro (folio 90b): "What are 'garments of salvation'?" etc. — "Yesha is gazing."

And this is what is drawn down through teshuvah (return), through which "my soul shall exult in my G-d, for He has clothed me in garments of salvation" — the garments of the head, as in the matter of

"and a helmet of salvation on his head." And through the fulfillment of the other mitzvos the level of the garments of the body is drawn down, and this is the meaning of "and a robe of tzedakah," etc. And see on this in the discourse beginning "Binding to the vine."] "As a bridegroom (chasan) who adorns himself (yechahen) with splendor (pe'er)":

this is the Tiferes (beauty) of Imma, which becomes a crown (keser) for Z'eir Anpin (the emotive attributes) [and the Yesod of Imma ends at the chest of Z'eir Anpin, which is the Tiferes of Z'eir Anpin]. Yechahen is the drawing-down of the Chassadim (kindnesses), which is the Written Torah, etc.,

in an inward way. [And see what is written further on the matter of "As a bridegroom who adorns himself with splendor" in Parshas Tzav, in the discourse beginning "To understand the matter of gladdening the bridegroom," etc.] "And as a bride adorns her jewels (ta'deh keleha)": it does not say tis'adeh bekeleha ("she will adorn herself with her jewels"),

but ta'deh keleha ("she will adorn her vessels"), for "her vessels" (keleha) are the tzaddikim (the righteous) [see in the Zohar, Parshas Balak, folio 199b; and see in the Zohar, Vayechi, at the end of folio 246b, and folio 242a; and in Parshas Pekudei, folio 238a],

as "the Patriarchs are themselves the chariot," in a state of self-nullification (bittul) to Him, may He be blessed; and they are vessels and a dwelling for the Shechinah (Divine Presence) that rests upon them. And the bride is the Shechinah, who will adorn them with crowns, for "the tzaddikim sit" in Gan Eden "with their crowns on their heads,"

and this is the level of encompassing [lights] (makifim) [and see what is written in the discourse beginning "These are the accounts," on the matter of "the Tabernacle of Testimony"]. The intent is: just as "the bridegroom adorns himself with splendor" — an inward drawing-down, through occupation with the Torah — and "the bride adorns her vessels" in the aspect of the mitzvos, with encompassing [lights],

so "I will greatly rejoice in Havayah" is the drawing-down of the supernal delight, so that there be "my soul shall exult in my G-d," the inward level,

and "for He has clothed me in garments of salvation" — in the level of the encompassing [lights] of 26
the Time to Come; and all is from the level of the supernal delight, as mentioned above. [That is, there are several levels, one above the other, in the rank of the garments that are made from the performance of the mitzvos, as is written in the discourse beginning "And you shall make holy garments," etc.

And so too in the level of the inner dimension that is drawn down through occupation with the Torah; and see what is written in the explanation of the verse "I am Havayah your G-d," in the section of tzitzis, on the matter of "His desire is in the Torah of Havayah, and in his Torah he meditates," etc.; see there.

Now, at present, the drawing-down in Gan Eden through the Torah and the mitzvos, inner and en- 27
compassing [lights], is from the level of Z'eir Anpin and Nukva (the feminine) of Atzilus (Emanation); and this is the meaning of "As a bridegroom," etc., "and as a bride adorns," etc.

But in the Time to Come there will be drawn down an inner drawing-down from the level of Mocha Stima'ah (the hidden brain) of Atika, and encompassing [lights] from the Keser (Crown) of Arich Anpin. And of this he said, "I will greatly rejoice," etc., "my soul shall exult," etc., "for He has clothed me," etc., as mentioned above.

And see what is written elsewhere, in the explanation of the verse "For over all the glory, a canopy," 28
where the meaning and matter is explained that the Tiferes (beauty) of Imma becomes a crown for Z'eir Anpin, and that, in the same way, there is a higher level, drawn from Keser and Mocha Stima'ah;

and this is the matter of "I will rejoice," etc., "and exult," etc., "as a bridegroom," etc. And see what is written elsewhere in the explanation of the verse "and comely," etc., "as the curtains of Shlomo."

The explanation of the matter: it is explained elsewhere, in the discourse beginning "The Song of Songs," on the meaning of mitzhalos chasanim ("the rejoicing of bridegrooms"), in the plural, that the Torah is called a bridegroom (chasan); and in order for there to be a drawing-down of the Infinite Light (Or Ein Sof), blessed be He, into the Torah that is before us, there are, in general, two levels of "descending a step" (chas darga), etc.; see there at length. 29

However, in the Time to Come the revelation will be below as it is above; it follows that the first level of "descending a step" will also be revealed truly below.

And this is the meaning of "And I will betroth you to Me," as is written on this in Parshas Bamidbar; and it is explained on this below, at the end of the discourse beginning "To understand what is written, 'On the eighth day, an assembly.'" And in the same way the meaning of "I will greatly rejoice in Havayah," etc., 30

"As a bridegroom adorns himself," etc., will be understood. The meaning is that at present the drawing-down below, in the revealed world (alma de'isgalya), is from the level of Z'eir Anpin of Atzilus, which is called chasan — chas darga ("descending a step").

And this is the second descent. But in the Time to Come the revelation will be below as well from the level of Keser, which joins and draws down the Infinite One (Ein Sof), blessed be He, to the emanated [levels]; this is the first descent, to become the beginning of Atzilus, etc.;

this very revelation itself will be below. And this is what is written in the Zohar, Part III (folio 133a): "'I will greatly rejoice in Havayah' was said of Atik Yomin."

It is the level of "He who alone is exalted, who is uplifted since days of old": this revelation will be below as well. And in the same way the matter of "And as a bride adorns her vessels" will be understood.

And this is the meaning of "On that day shall be (yihyeh)," that the level of vav-hei, too, will be in the level of yud-hei. And see what is written in the discourse beginning "And the light of the moon shall be like the light of the sun, and the light of the sun shall be sevenfold," etc.; and see what is written on the verse "As the rejoicing of a bridegroom," etc.]

LIKKUTEI TORAH • PARSHAS NITZAVIM • MAAMAR 6

כי כארץ תוציא צמחה וכגנה זרועיה תצמיח כן...

For as the earth brings forth its growth

◇

"For as the earth brings forth its growth, and as a garden makes the things sown in it sprout, so will Ado-nai Havayah make righteousness and praise sprout," etc. (And see the Zohar, Terumah, 166b.) 1

Now, all the prophets prophesied about the giving of the reward of the mitzvos only with regard to the eating of their fruits in this world, as a physical reward, in the Days of Mashiach;

but as for the spiritual reward that is in each and every mitzvah in its own right, for "the reward of a mitzvah is the mitzvah," of this it is said, "No eye has seen," etc. And see what is written about this on the verse "A menorah of gold."

The prophets did not speak of this at all. This will be revealed in the Time to Come, at the Resurrection of the Dead. Nevertheless, it is present, in concealment, in every 2

Jewish soul, at the level of service, even now, when one performs the mitzvah; and on Rosh HaShanah and Yom Kippur it is revealed out of the concealment. And of this it is said, "So will Ado-nai Havayah make righteousness and praise sprout," etc.

To understand the explanation of this matter: during the Ten Days of Teshuvah we say "the holy King," etc. Now, at first glance there is no reason for this. Granted, on Rosh HaShanah, [when] the King sits on the throne of judgment and the throne of mercy, we say "the holy King"; 3

but during the Ten Days of Teshuvah, after Rosh HaShanah, for what reason do we say "the holy King" [and] "the King of judgment"?

And also: what does "King" have to do with "holy"? For holiness is a matter unto itself, and kingship is a matter unto itself. All this will be understood by first prefacing the matter of the descent of the souls into this world, which is a descent for the sake of an ascent; and this is through the performance of the mitzvos, "Who has sanctified us with His commandments," etc. 4

For it is known that Israel arose in [G-d's] thought. That is: the angels were drawn forth from the level of the supernal speech, as it is written, "And by the breath of His mouth all their host";

but the souls were drawn forth from a higher level, namely from the level of the supernal thought. And the difference between them is, by way of analogy, like [what we see] below:

speech is drawn from the breath of the heart, which is drawn out and becomes voice and speech by means of the windpipe; and the breath and the voice are drawn from the material body (and see Iggeres HaKodesh, the passage beginning "And David made a name");

and it also goes out and spreads into the air of the world and becomes something separate from the person's very essence. Not so thought, which is united with the intellect: it is an extension of the intellect, and not a bodily extension.

Nor does it become something separate from the person's very essence; on the contrary, it is united with his essence. For it is speech that goes out and extends to another, not thought.

On this pattern one can understand, above, the superiority of the souls over the angels and all the other created beings, all of which were created through the Ten Utterances; as our Sages, of blessed memory, said: "'And let fowl fly': 'fowl' is Michael," etc.

(which is, by way of analogy, a bodily extension; as is known, the root of the angels is from the outer dimension of the vessels, which are the level of a body, etc., and [that of] the souls is from the inner dimension).

But Israel arose in thought before speech came in the Ten Utterances. And this is [the meaning of] "Bereshis": for the sake of Israel, who are called "first" (reishis) because they arose in thought. Therefore they also preceded the six days of Creation.

And since this is so, that even before their descent into this world they arose in the supernal thought, above the level of the angels, etc., then we need

to understand what the descent "for the sake of an ascent" means: what is the further ascent? (And see about this in the discourse beginning "And I will make [your windows] of kadkod.") The explanation is this: it is written, "And men of holiness (kodesh) shall you be unto Me," and it is written, "Israel is holy (kodesh) unto Havayah."

And our Sages, of blessed memory, said on the verse "You shall be holy": "Could it be like Me? Scripture says, 'For I am holy': My holiness is above your holiness." Now we need to understand: how could one have thought that they would be like Me, so that it had to tell us that "My holiness is above," etc.?

But the explanation is that there is the level of kodesh and the level of kadosh. That is: kodesh is that which is separate from the level of the chain of descending worlds (hishtalshelus), and no thought can grasp it at all.

But kadosh with a vav is the level of drawing down: that is, a radiance drawn from the level of the supernal kodesh, which is separate from the worlds, so that it is drawn into and enclothed in the worlds; for the essence of the level of the supernal kodesh cannot be grasped by and enclothed in the worlds,

since the worlds do not have the capacity to contain this level of kodesh itself, as the saying goes, "Kodesh is a thing unto itself" (in the Zohar, Emor, folio 94b); for with the revelation of this level the worlds would be utterly nullified out of existence. Only a contracted radiance is drawn from the level of kodesh to be enclothed in the worlds.

And this is the level of kadosh with a vav, for the vav is the level of drawing down. And this is why the angels say "kadosh" three times: they are three levels of drawing down from the level of the supernal kodesh, which is drawn down

through three gradations, from rung to rung, until, after these three levels, it is drawn into the level of "Havayah of hosts," to bring into being the hosts upon hosts in the upper worlds, "a thousand thousands" in one troop, etc.

These three gradations are: first, light descends from the level of kodesh and is enclothed in thought; afterwards [it descends] from thought to the emotive attributes (middos), and from the emotive attributes to speech; until it is drawn down to bring into being the supernal hosts upon hosts, whose coming into being is from the level of speech,

as it is written, "And by the breath of His mouth all their host" (and see what is written about this in the discourse beginning "Sing and rejoice"). Now, in truth this level of radiance bears no comparison at all to the essence of the level of the supernal kodesh,

just as, by way of analogy, the glow of the sun bears no comparison to the sun [itself], and the glow effects no change in it at all. And so it is written, "I, Havayah, have not changed."

Now the souls of Israel, by fulfilling the mitzvos in this world while enclothed in bodies, are elevated through this to the level of the supernal kodesh, which is a level above the level of kadosh with a vav. And this is [the meaning of] "And men of kodesh shall you be unto Me": truly men of kodesh.

(And see what is written about all this in the discourse beginning "A Shabbos of rest.") And as is written in the Zohar, Mishpatim (folio 121, end of side a). And this is what we say, "Who has sanctified us with His commandments": that is, with the level of kodesh itself;

and this is specifically "with His commandments," for the mitzvos are the level of the supernal will, blessed be He, which is above the level of Chochmah (wisdom); as in the matter of "Be silent; thus it arose in thought."

And this is why the 613 mitzvos of the Torah together with the seven mitzvos of the Rabbis are the 620 pillars of light: because they are on the level of the supernal Keser (the Crown), a term [meaning] a crown (koteres) and that which encompasses from above; which is the level of kodesh and separate, only encompassing from above: the level of the light that encompasses all worlds (sovev kol almin), etc.

And through this, "Who has sanctified us with His commandments," etc. And this is what our Sages, of blessed memory, said: "The righteous are destined to have 'Holy' (kadosh) said before them." For saying kadosh with a vav is to draw a radiance from the level of the supernal kodesh into the worlds, which is the level of kadosh. 5

Therefore, since in the Time to Come the righteous will be elevated into the level of the supernal kodesh, as it is said, "You shall be holy," and "And men of kodesh shall you be unto Me," etc., therefore "Holy" will be said before them: to draw from them a radiance and the level of the vav, which is the level of kadosh, etc.

And this is [the meaning of] "And you shall do all My commandments and be holy": the mitzvos bring one to holiness, as mentioned above. And the meaning of "holy unto your G-d" is that they will be "bound up in the bond of life with Havayah," as it is written, "Sing joyously, O righteous ones, in Havayah."

Now, the revelation of this level will be in the Time to Come, of which it is said, "No eye has seen," etc.; and now it is in a state of concealment within the performance of the mitzvah. 6

Yet some revelation of this level is drawn down to illuminate a person's soul in [divine] service: a radiance of this level of holiness (as is written in Parshas Re'eh, on the verse "And His commandments shall you keep," and on the verse "And Moshe spoke to the heads of the tribes," and in other places).

And this is the meaning of the blessing over the mitzvos, in which we say, "Who has sanctified us with His commandments." And this is the meaning of baruch ("blessed"): that it be blessed and drawn down from the very essence of the Infinite One (Ein Sof), blessed be He, so as to shine and be revealed, until it is on the level of "You" (Atah), in direct address. And this drawing down is through the Name Havayah and the level of "King of the world."

For the attribute of Malchus (sovereignty) is the source of the worlds, and it is enclothed in time and space; as the sayings go, "[He] is King, [He] was King, and [He] will reign," etc.; "Your kingship is a kingship over all worlds," etc.; "generation after generation," etc.

Therefore, through accepting the yoke of the Kingdom of Heaven, the revelation of this level will be drawn into the soul, so that there is "Who has sanctified us with His commandments," etc.; that is, so that there is in the soul the level of ahavah rabbah (great love), etc.,

which is called by the name "holiness" (kedushah), since it receives from kodesh, the level of the light that encompasses all worlds (sovev kol almin). (And see what is written in Parshas Shelach on the verse "gathering wood"; and see the Raaya Mehemna, Parshas Emor, folio 93a, on the matter of kodesh, kadosh and kedushah.)

Now, concerning the blessing over the mitzvos, our Sages, of blessed memory, said [that one blesses] oveir la'asiyasan, "prior to their performance"; and oveir is a term of priority; oveir is also a term of encompassing,

as in "oveir lasocher," [socher being] a term [like] sechor sechor, "round about." That is, one first draws down the level of a makif (an encompassing [light]), so that there is a makif for "their performance," that is to say, for the performance of the mitzvah, etc. For the mitzvos are enclothed in physical things,

such as tallis and tefillin; and in order that the light of the supernal kodesh be drawn down to dwell in a physical thing, one must first make a preparation for this before doing the mitzvah. This is [done] through the blessing over the mitzvah: one draws down the level of a makif over the performance of the mitzvah, etc.

And this is the "term of priority": first to draw down the level of a makif for "their performance" from the very top of all levels, so that it be blessed and drawn down into "King of the world." 7

And then, afterwards, one can draw down the revelation of the light of the supernal kodesh also on the inner level (pnimiyus), through the performance of the mitzvah, etc.

(And see what is written about the blessing over the mitzvos in the discourse beginning "And I pleaded with," etc., and in the explanation on the verse "These are the journeys"; and see the discourse beginning "To a mare in Pharaoh's chariots," in Shir HaShirim.)

And with this we can understand the descent of the soul, which is for the sake of an ascent, even though at the outset, too, [the souls] arose in thought: for the ascent is far, far above the level of thought,

namely into the level of the supernal kodesh, which is separate from the entire chain of descent (hishtalshelus); whereas the level of thought receives only a mere radiance from the level of kadosh with a vav, etc. (And see what is written in the discourse beginning "And I will make [your windows] of kadkod.")

(2) Now, of the revelation that comes through the performance of the mitzvos it is said, "For as the earth brings forth its growth, and as a garden makes the things sown in it sprout." 8

For [we need] to understand how, through the physical doing of the performance of the mitzvos, they will be elevated into the very level of the supernal kodesh, which is above the chain of descent, etc.

But, of this, the term "sowing" is used of the mitzvos: "Sow for yourselves for righteousness," etc.; "He sows righteousness and makes salvations sprout."

That is: just as, by way of analogy, we see that from a seed sown in the earth there grows a fruit tree, and the fruit has a good taste and delight, which were not at all in the seed, for the seed has no taste whatsoever;

And if so, it is a wonder how fruits so fine, with good taste far, far above the nature of the seed, grow from it. But the explanation is that the growth comes chiefly from the power of growth that has been in the earth since the six days of Creation, which is from the utterance "Let the earth sprout vegetation," etc., 9

"and trees bearing fruit," etc.; for this whole utterance is enclothed in the power of growth in the earth, and it is a truly G-dly power

(the level of Malchus of Malchus of the Ten Sefiros of Asiyah, etc.), to create, anew, something from nothing, to bring forth all kinds of growth with different tastes, etc.

Nevertheless, there is a need specifically for sowing and planting the seed, because blessing rests only where there is a vessel below in which the blessing can dwell, as is known from the Zohar: "Blessing does not rest in an empty place," etc.

Therefore one sows the seed in it, so that it be a vessel in which the light and flow of the power of growth can dwell. (And the grasses and fruits that grow of themselves, without sowing, are not so fine; and see below.) And this is through the seed rotting in the earth, and all its power rising and being absorbed into the power of growth.

Therefore the light and revelation are drawn from the power of growth, which is from the level of the utterance "Let [the earth] sprout," etc., "and trees," etc., to make a tree sprout, etc.

So too it can be understood above: how from the performance of a mitzvah, which is enclothed in physical matters, there will be the growth that is the revelation of the level of the supernal kodesh.

That is, it is because the mitzvos are a kind of sowing, sown in the supernal earth (see what is written on the meaning of "the supernal earth" on the verse "None shall miscarry or be barren in your land," and on the verse "[In days] to come, Yaakov will take root," and in Iggeres HaKodesh, the passage beginning "He sows righteousness"),

and "their beginning is wedged in their end": that is, in the supernal earth, which is called "earth," the end of all levels, there is wedged [something] of their very beginning, the level of the supernal kodesh, etc.

And this is the power of growth within it, to make the revelation of supernal lights sprout through the performance of the mitzvos. And see the discourse beginning "A Shabbos of rest";

it is [there] in connection with "I am like a verdant cypress." And the meaning is: just as the power of growth in the physical earth makes all kinds of delicacies sprout, which have good taste and delight, etc.,

so from the power of growth in the supernal earth there flow all kinds of revelation of supernal delight, so that they will take pleasure in the revelation of the Infinite Light (Or Ein Sof), blessed be He; and this is a wondrous delight without end.

For even regarding the delight of the lower Gan Eden they said, "Better that he be judged," etc., that it is worth all the sufferings of Gehinnom, etc.; all the more so the revelation that will be in the Time to Come, etc.

And just as the power of growth in the physical earth is revealed only through sowing the seed, so too the power of the supernal earth is revealed specifically through the sowing of the performance of the mitzvos, etc.

(as this matter is explained at length on the verse "[In days] to come, Yaakov will take root," mentioned above). And this is [the meaning of] what is written, "For as the earth brings forth its growth, and as a garden makes the things sown in it sprout": the growth is far, far above the nature of the seed sown in it.

Now, as for what is written, "makes the things sown in it (zeruehah) sprout": zeruehah is in the plural. The explanation is that there are two kinds of sowing. The first is the sowing of the actual performance of the mitzvah,

and from this there grows the revelation of the light and splendor in the lower Gan Eden (and see what is written about the lower Gan Eden on the verse "And now, let [the strength] be great, I pray," and on the verse "And [Havayah] spoke," etc., "in the wilderness of Sinai," etc.). The second is a more spiritual sowing: the intention (kavanah) of the mitzvos, for all the mitzvos require kavanah.

And the kavanah is in one's heart and mind, which is a more spiritual matter than the actual performance of the mitzvah; for the main point of the kavanah is to cleave to Him, may He be blessed, through the performance of this mitzvah.

Likewise, with the prohibitive commandments, the kavanah is not to become separated, through this, from His unity and oneness, may He be blessed; as it is written, "And you shall not stray," etc.,

"after which you go astray" (zonim): like a woman who has been unfaithful (zonah), who is forbidden to her husband, so too he can no longer receive from the level of the supernal kodesh, etc.

Now, from the kavanah of the mitzvos the light in the upper Gan Eden is drawn down and grows, 10
etc. And this is "and as a garden makes the things sown in it (zeruehah) sprout": it does not say zar'ah (its seed) but zeruehah, that is, the two kinds of sowing mentioned above. And see Sefer Shel Beinonim (Tanya), chapter 38.

And the meaning of "as the earth brings forth its growth" is a third level: the growth that sprouts without any sowing at all, like grasses that come up of themselves,

and likewise like the fruits of the forest, such as the apples on the forest trees, which grow and sprout of themselves without sowing. But the fruits that come through sowing and planting are far, far finer than those that come up of themselves, etc.

And the analogue will be understood: this third level is the matter of practical mitzvos that are done 11
without any kavanah to cleave to Him, may He be blessed; as in what is said, "And their fear of Me is a commandment of men, learned by rote."

For this is as if there were no sowing here at all; and nevertheless "the earth brings forth its growth," through the hidden love that is in a person. Even

though it is entirely hidden, since he has not brought the love out of concealment into revelation, to intend to cleave to Him, may He be blessed, nevertheless, since at any rate the hidden love is in him, "the earth brings forth its growth."

Nevertheless, it does not compare at all to "a garden makes the things sown in it sprout," which are the mitzvos done with kavanah, etc. And see the Zohar, Terumah (166b), on the verse "And as a garden, the things sown in it," etc.,

and on the verse "Light is sown," etc.; and see what is written about this in Parshas Vayigash, on the verse "And Yosef gathered," etc., and in Shir HaShirim, on the verse "There are sixty queens," etc.; and see Sefer Chassidim, siman 321.

And this is what was explained above concerning the blessing over the mitzvos, [said] "prior to their performance": in order that the arousal from below of the performance of the mitzvah awaken a revelation of the arousal from above, this is the matter of the blessing, "Blessed are You, Havayah, our G-d, King of the world."

The explanation is as is written in the Zohar, Part I (folio 122a), on the verse "A king, to a field that is worked": "Who is the king? This is the Holy One, blessed be He, who joins Himself to the field when it is worked.

Which field? This is 'the field that Havayah has blessed.'" The meaning of "that Havayah has blessed" is the blessing over the mitzvos,

which is a supernal drawing down from the very highest, so that there be a revelation of the power of growth in the supernal earth, to make salvations sprout through the performance of the mitzvah, with an abundance of light, etc.; as is written elsewhere, on the verse "May Havayah bless you," in Parshas Naso; see there.

(3) Now, "For as the earth brings forth its growth, and as a garden makes the things sown in it sprout" is the growth that comes from the performance of the mitzvos and from the kavanah of the mitzvos, 12

which is drawn down throughout the year, when Israel amass Torah and mitzvos. "So will Ado-nai Havayah make righteousness and praise sprout": this is the growth and revelation of the higher light on Rosh HaShanah, Yom Kippur and the Ten Days of Teshuvah.

As is written in the Zohar, Terumah (folio 177a): "At this time, 'Ado-nai Havayah, You have begun,'" etc.; for these two Names, Ado-nai Havayah, are revealed on Rosh HaShanah and Yom Kippur; and this is so that "He will make righteousness and praise sprout," etc.

This will be understood by first prefacing the matter of the level of baalei teshuvah (those who return). For all that was said above applies when a person turns from evil and does good; then it is the matter of sowing, "He sows righteousness," etc.

And likewise all the other mitzvos of the Torah are called, in general, by the name tzedakah (righteousness), as it is written, "And it will be righteousness for us, if we take care to do all this commandment," etc.

(and see what is written about this in Parshas Beshalach, in the discourse beginning "I will sing"), for they are a kind of sowing, so that through this [He] "makes salvations sprout." And likewise the keeping of the prohibitive commandments is also called sowing, as it is written, "in a land not sown" (lo zeruah): for the level of the "not" (lo),

that is, sitting and not committing a transgression, is also a kind of sowing in the supernal earth, as with those who do a mitzvah, etc. But when a person sins, G-d forbid, and neglects a positive commandment, he is called chotei (sinner), a term of lack: the absence of the sowing mentioned above.

All the more so when he transgresses a prohibitive commandment, which is called avon (iniquity), 13
from the expression he'evah darko, "he made his way crooked": it is a matter of distortion and a crooked path, which draws nourishment to the external forces; as it is written, "those who rebel against Me": "against the very Body of the King," etc. And of this it is said, "He found him in a desert land,"

which is a place not fit for sowing at all, as it is written, "It shall not be sown, nor shall it make [anything] sprout, nor shall any grass come up in it," etc.

(And see what is written about the matter of the desert in the discourse beginning "I am my Beloved's," and in the discourse beginning "As an eagle stirs up.") Yet despite all this, "As an eagle stirs up its nest," etc.; that is,

even for this there is a remedy, through the revelation of the Thirteen Attributes of Mercy by means of teshuvah, and especially during the Ten Days of Teshuvah, which are the principal time for the acceptance of those who return, as it is written, "Seek Havayah when He is to be found," etc. For

the Ten Days of Teshuvah are the time of the revelation of the Thirteen Attributes of Mercy, as it is written, "And Havayah passed before him and proclaimed." The meaning of "passed" is that it is drawn down of itself, as an arousal from above alone.

For throughout the year the revelation of light is only from the level of the arousal from above that comes specifically through an arousal from below; but during the Ten Days of Teshuvah the level of the arousal from above is drawn down of itself.

And this is "And Havayah passed before him." "Slow to anger" (erech apayim): arichu de'anpin, 14
the lengthening of the countenance, which lengthens and extends downward even to the place of the iniquities and transgressions, so as to be "bearing iniquity," to fill in all the blemishes, etc.,

and all the deficiencies that were made in the drawing down of the light of the supernal kodesh through the neglect of positive commandments and [the violation of] prohibitive commandments, etc. And this is as it is written, "Before Havayah shall you be purified"; for all the mitzvos are called "the commandments of Havayah" (as was written above, on the verse "For this commandment," etc.).

But of Yom Kippur it is said, "and the holy of Havayah, honored"; that is to say, it is the level of holy, separate and exalted above the level of the Name Havayah. And this is the meaning of "before Havayah."

The explanation of these words will be understood by first prefacing the matter of "the holy King" 15
that we say during the Ten Days of Teshuvah. For it is known, regarding the root of Rosh HaShanah, that it is the building of the attribute of His sovereignty (Malchus), may He be blessed; as the saying of our Sages, of blessed memory, goes: "Say before Me [verses of] Kingship, so that you make Me King," etc.

And the reason this is specifically on Rosh HaShanah is that the world was created on the twenty-fifth of Elul, and on the sixth day of the work of Creation Adam, the first man, was created; and that is Rosh HaShanah.

Now, on the day Adam, the first man, was created, the revelation of the attribute of His sovereignty, 16
may He be blessed, began; for kingship applies only to man, since man accepts the yoke of His kingship, as the saying goes, "And His kingship they willingly accepted upon themselves," etc.;

whereas over the cattle and beasts that preceded the creation of Adam, the first man, the term kingship does not apply at all. And Adam, the first man, then said the song of the sixth day, "Havayah reigns; He has clothed Himself in majesty," etc.,

because on it [the level of] King was drawn down and He clothed Himself in the garment of kingship. Therefore every year, when the matter returns to its original state,

on the day of Rosh HaShanah there is a drawing down of Malchus (sovereignty) from its source, just as this drawing down took place on this day at the beginning of the creation of the world.

And this is the matter of what arose in the primordial thought, "I will reign": that is, this is the level 17
of the will that arose in the primordial thought of the very essence of the Emanator, to be King over a separate people. And

this will to be King is the source of the existence of the subsequent extension of this attribute of Malchus; that is, that there be the tzimtzum (contraction), to contract and conceal Himself, so that there may come into being a yesh (an existent thing) and a separate thing

(that it be a separate thing in its own awareness; that is to say, in the awareness of the yesh, the created being, to which it seems that it is a yesh and a separate thing, etc.), so that the Emanator will be King over a people. Yet this tzimtzum exists only with respect to us;

but before Him, may He be blessed, all is considered as naught, as before creation, and there is in truth nothing separate here at all;

for "I, Havayah, have not changed," and [it is] just as before the world was created, etc. If so, there is nothing outside of Him,

so over whom does He reign? But since, nevertheless, because of the tzimtzum, there came to be a yesh and a separate thing in our awareness, even though before Him all is as naught, kingship over a people nevertheless applies,

since they are a yesh and a separate thing in their own awareness, etc. And because before Him [all] is considered as naught, it is therefore necessary first, each and every year, to draw down that He should have the will to reign.

And this is the matter of drawing down from the level mentioned above, "I will reign," etc. This drawing down is the matter of Malchuyos (the [verses of] Kingship) that we say on Rosh HaShanah, as our Sages, of blessed memory, said: "Say before Me [verses of] Kingship, so that you make Me King over you"; for through this we arouse and draw down the will of the level of "I will reign." 18

And this is the meaning of our saying "the holy King" on Rosh HaShanah. For plain "King" [applies] all year: that is, the attribute of His sovereignty that extends into the worlds, as it is written, "Your kingship is a kingship over all worlds," and "His kingship rules over all."

But the source of the attribute of kingship, that is, the drawing down of the thought "I will reign," is called "the holy King," for it is still separate and exalted above the level of extension into the worlds, and there is truly nothing besides Him; only it arose in His will to be King, etc.

(And this is like the matter of "At the beginning of the King's authority," etc., and as is written in the Raaya Mehemna, Parshas Pinchas, folio 256b): "The place from which it was hewn, which is the Infinite One (Ein Sof)," etc.;

and as is written in the Tikkunei Zohar, Tikkun Ten, on the meaning of "Where is the place of His glory," etc.; and see there in the Raaya Mehemna (folio 255b), on the matter of "Show me, I pray, Your glory," etc.; and as is written elsewhere, on the verse "But as I live, and [the earth] shall be filled with the glory," etc.

"Glory" is the level of the thought "I will reign," which is also the level of a garment, as it is written, "Havayah reigns; He has clothed Himself in majesty." And the drawing down of this level of thought comes, by way of analogy, from the power of thought, etc.

Along these lines, the Zohar, Parshas Noach (folio 65a), mentions several levels that are called "supernal thought," etc. And as, by way of analogy, in a person, the power of thought is the source of thought, etc.,

and this is what is called "the place of His glory." The meaning of "place" is the source and root of the thought, etc.; and it is the level of "Where" (ayeh), the level of the Infinite One.

And this is what is written, "The place from which it was hewn, which is the Infinite One," etc. And 19
this is the level of what our Sages, of blessed memory, said: "Before the world was created, there were He and His Name alone"; this level of "His Name" is the matter of "Where is the place of His glory," and from there it is drawn down to become the level of "I will reign," etc.

And this is the level of "the holy King," which is from the level of "My holiness, which is above your holiness," as [will be explained] below. And see what is written in the discourse beginning "The voice of my Beloved," on the matter of "Your kingship is a kingship over all worlds."

Therefore we say "the holy King" throughout the Ten Days of Teshuvah: for on all these days, each day, we draw down from the very essence of the Emanator a will for kingship. (And the ten days correspond to the Ten Sefiros of Malchus, so that each day one level is drawn down, as is written in Pri Etz Chaim.)

Now, the level of "the holy King" is the level of "My holiness is above your holiness": that is, this drawing down is from higher than the drawing down that comes through the mitzvos, even though through the mitzvos one draws down from the very level of the supernal kodesh.

But even so, they said, "'You shall be holy': could it be like Me?" etc. That is to say, there is yet an arousal from above that is higher than the arousal from above that comes through the arousal from below of the performance of the mitzvos; that is, the arousal from below of the performance of the mitzvos does not reach there at all

(except through teshuvah "from the depths," etc., as [will be explained] below; and through the Torah, too, [something] is drawn from this level of arousal from above, as is written on the verse "And I pleaded," etc. And from this one can understand what was explained elsewhere, in Parshas Bereshis, in the discourse beginning "Go forth and behold," that teshuvah is called a healing, and so too the Torah; this is because they preceded the world, etc.; see there).

And this revelation comes principally from the arousal from above, of itself, which is above the arousal from below, as it is written, "And Havayah passed before him and proclaimed," etc.

And this is what is called "My holiness, which is above your holiness," etc. And through this drawing down all the blemishes caused by iniquities and sins are repaired,

which reach up to the level of the supernal kodesh, the source of the light of the mitzvos; but when [light] is drawn down from the level of "My holiness, which is above your holiness," all the deficiencies in the level of the supernal kodesh are repaired and filled in, etc.

And this is the level and rank of baalei teshuvah (those who return), which is above the level of the completely righteous: for the completely righteous draw down from the level of kodesh; 20

therefore "Holy" (kadosh) will be said before them. But greater is the level of teshuvah, "with greater strength," for it draws down from the level of "My holiness, which is above your holiness." And therefore we say "the holy King" throughout the Ten Days of Teshuvah.

(4) And this is "For as the earth," etc., "and as a garden," etc.: the upper and the lower Gan Eden will make the revelation of the splendor of the Shechinah sprout from the arousal from below and the sowing of the performance of the mitzvos; and this growth is a revelation from the level of the supernal kodesh, "Who has sanctified us with His commandments," etc. 21

"So [will] Ado-nai Havayah": these are two Names that are revealed on Rosh HaShanah and Yom Kippur. The Name Ado-nai is the level of Rosh HaShanah, for it is the level of "that you make Me King over you"; "the law (dina) of the kingdom is law," [dina having] the letters of Ado-nai, etc.;

and the Name Havayah vocalized with [the vowels of] Elokim is the level of Yom Kippur; [it] "will make sprout" a revelation of a still higher light, namely from the level of the arousal from above of "My holiness, which is above your holiness." And of this it is said, "Ado-nai Havayah, You have begun," etc.

And see what is written in Parshas Va'eschanan on the verse "You have begun," etc. And see what is written in Parshas Shelach, in the discourse beginning "And now, let the strength of Ado-nai be great, I pray," etc., [on] "bearing iniquity," etc.

(And see what is written in the explanation on the verse "I have come into My garden," on the matter of "I have gathered My myrrh"; and see [the Zohar,] Parshas Shelach, folio 159a), and the Ramaz there,

regarding "The Holy One, blessed be He, has three worlds," corresponding to the upper and the lower Gan Eden, etc.; see there. And see Parshas Bo (folio 35a), regarding "who sows in the garden," and what is written there in the Mikdash Melech in the name of Rabbi Chaim Vital.

One may also explain the connection of the revelation of this level with Rosh HaShanah and Yom Kippur. For it is written, "And Havayah Elokim planted a garden in Eden mikedem (from before)."

"Havayah Elokim" is a full Name; see Bereshis Rabbah, chapter 15, and the Zohar, Part III, Naso (folio 138b). Now, "And He placed there the man whom He had formed" was on Rosh HaShanah, the day Adam, the first man, was created.

And this is the meaning of "As You gladdened Your creation in the Garden of Eden mikedem (from before)"; and it is explained elsewhere that the meaning of mikedem is without an arousal from below, but rather because "He desires kindness."

And see the Gemara, chapter 4 of Pesachim (folio 54a), on the matter of mikedem; and see what is written at the end of the discourse beginning "See, I set before you." Therefore, on every Rosh HaShanah too, this level is aroused, so that there be "and as a garden [makes] the things sown in it," etc., "so," etc. And see what is written in the discourse beginning "For as the new heavens."

And the meaning of "will make righteousness (tzedakah) sprout": tzedakah is the level of the Name Ado-nai, alef [and] din (judgment): the judgment is sweetened by the alef, the supernal pele (wonder), etc.

And this is also the meaning of tzedakah: tzedek with a hei. For tzedek is judgment, and when the judgment is sweetened by the five Chasadim (kindnesses) it is called tzedakah.

As is written in the Zohar, Bechukosai (folio 113b); and see the Ramaz there, and the Idra Zuta (folio 291b and folio 292a). And of this it is said, "Your right hand is full of righteousness (tzedek)"; and as is written elsewhere, on the verse "But Havayah your G-d would not listen to Bilaam," etc.; see there.

The explanation is this: "Havayah is righteous (tzaddik) in all His ways," and it is written, "Havayah is righteous; He loves righteous deeds (tzedakos)." The meaning of tzaddik is one who practices tzedakah (charity): just as, by way of analogy, physical charity is given to a poor person to revive

"the spirit of the lowly," so the Holy One, blessed be He, in His glory and His very Self, does tzedakah "to revive the spirit of the lowly," which are all the worlds, for "all before Him is considered as naught," etc. And the principal drawing down of this is on Rosh HaShanah. For

on Rosh HaShanah there is also drawn down G-dly light and flow to each one, in Torah and [divine] service, for the whole year, as is known from the explanation of "For it is a statute for Israel, a judgment of the G-d of Yaakov."

And although the term mishpat (judgment) is used, [meaning] that a person is judged in his soul as to how and how much revelation of G-dliness will be drawn into his soul, and the manner of the judgment and verdict depends on a person's deeds in the past year, etc., 22

nevertheless "mishpat is mercy," as is written in the Idra Zuta there; and so it is written in the Midrash Rabbah on Esther, 2, [on] the verse "In the days of Achashverosh," on the verse "He is Havayah our G-d; His judgments are in all the earth": that His attribute of mercy is forever.

That is, mercy sweetens judgment. And see the Zohar, Vayikra (folio 15, end of side a, and side b), and Parshas Emor (folio 100), and Parshas Lech Lecha (folio 87), on the verse "And Malki-Tzedek, king of Shalem," etc.; see there.

And this is "Yours, Ado-nai, is the righteousness, and ours is the shame of face." This is the level of the flow to baalei teshuvah: through the sins and iniquities he lacks the garments made of Torah and mitzvos, and this is "and ours is the shame of face."

For we say, "And put understanding into our hearts," etc., "to do and to fulfill," etc.; and through this, "and we shall not be ashamed," etc.;

whereas when one has sinned, it is the level of "and ours is the shame of face," as is written in the Zohar, Emor (folio 89b). But through teshuvah, which is also the level of shame of face,

as in the matter of yirah boshes (fear [that is] shame), being ashamed before the Infinite Light (Or Ein Sof), blessed be He, as is written in Sefer Shel Beinonim (Tanya), chapter 43, and in the note to Tikkun Chatzos: through this, "Yours, Ado-nai, is the righteousness," to fill in all the blemishes through the Thirteen Attributes of Mercy, etc.

And see what is written in the discourse beginning "And I will make [your windows] of kadkod," on the matter of "the sun of righteousness." And the matter of tehillah (praise) is drawn from the Name Havayah vocalized with [the vowels of] Elokim, which is the level of Yom Kippur.

The meaning of tehillah: it is a term of praise and acclaim, and also a term [as in] "when His lamp shone" (behilo neiro), etc., a radiance in revealed form; and both are true,

for the one is drawn from the other; as it is written, "Let every soul praise Yah": through setting out the praises of the Omnipresent, which is the matter of Pesukei deZimrah, one draws a G-dly radiance upon one's soul.

Now, through this radiance the concealing darkness of the animal soul is also pushed away. That is why the praises of "Hallelu Yah" are called Pesukei deZimrah, from the expression "the cutting down (zemir) of tyrants": for the concealing kelipos are cut off and pruned away, etc. 23

And this is "The exaltations of G-d are in their throat, and a double-edged sword in their hand, to execute vengeance upon the nations": through the level of "the exaltations of G-d in their throat," which is the level of "Let every soul praise Yah," the "double-edged sword," etc., is drawn down to remove the darkness of the animal soul.

And on Yom Kippur, which is the level of "He shall atone for you, to purify you," etc., of this it is said that Havayah "will make" this "praise sprout" in the soul "before all the nations"; 24

that is, through this radiance two things come about. The first: that there be a revelation in the G-dly soul, so that it comes to the level of "Let every soul praise."

And see what is written in the discourse beginning "The Song of Songs," on the matter of "Glory in His holy Name." The second: that through this the darkness of the animal soul is pushed away. That is why it says the Name Havayah vocalized with [the vowels of] Elokim, for this Name makes this praise sprout: 25

the revelation is through the Name Havayah, and through the vocalization of Elokim it is to push away the darkness and to remove the spirit of impurity. And also, for

in general there are two hindrances. The first is drawn from the Chesed of kelipah: it is coldness, which causes a holding back from effort in "do good."

The second is from the level of the Gevurah of kelipah: it is heat, which causes desire for what is forbidden, etc. All the particular desires and hindrances are drawn from these two things. And through the Name Havayah vocalized with [the vowels of] Elokim, which is the level of the supernal Chesed and Gevurah of holiness, the two hindrances mentioned above are cut off, etc. 26

Therefore on Yom Kippur we say seven times, "Havayah, He is Elokim," for the light and revelation of Yom Kippur is from the level of the Name Havayah vocalized with [the vowels of] Elokim.

One may further explain the matter of "For as the earth" according to what is written on the verse "And this is the commandment that Havayah commanded to do in the land: Hear, O Israel," etc.; see there. And from what is written there, the matter of "For as the earth," etc., will be understood with further explanation: 27

"so," etc. Just as the growth in the Shema is "with all your might" (bechol me'odecha), so on Rosh HaShanah and Yom Kippur there is drawn down a level of growth, the level of the higher teshuvah (teshuvah ila'ah), from a still higher level. For there are several gradations in the level of the supernal will of "with all your might," as is explained on the verse "Listen, O heavens."

Now, the plain sense of why the verse makes one depend on the other, "For as the earth… and as a garden," etc., "so [will] Ado-nai," etc., is 28

that this growth on Rosh HaShanah and Yom Kippur is in proportion to the sowing beforehand, in keeping the Torah and mitzvos all year; as it is written, "a judgment of the G-d of Yaakov," etc.

And the matter also depends on teshuvah. For although a supernal arousal from above is drawn down, which is above the holiness drawn down through the performance of the mitzvos throughout the year, etc.,

nevertheless this indwelling and drawing down is in proportion to the completeness drawn down through the Torah and the mitzvos throughout the year, as is written elsewhere, on the verse "Open to me," etc.

And this is "so will Ado-nai Havayah make sprout": that is, through the lower teshuvah (teshuvah tata'ah), which is on the level of the Name Ado-nai, and through the higher teshuvah, which is on the level of the Name Havayah vocalized with [the vowels of] Elokim; and these are the level of the inner dimension (pnimiyus) of the lower and the higher earth.

For there are ten levels of holiness in the land, up to the level of the Holy of Holies, the inner dimension of the ten holinesses, from which the forgiveness of iniquities will sprout; and it is called "the good mountain and the Lebanon," because it whitens (malbin) their iniquities, [as] in the Midrash Rabbah at the beginning of Parshas Vayikra.

And this is why in Parshas Emor it is written, "It (hu) is a Shabbos of rest for you," hu being masculine, while in Parshas Acharei it is written, "It (hi) is a Shabbos of rest for you," hi being feminine.

This is along the lines of "[When] the man emits seed first, she gives birth to a female": that is, 29
when the drawing down is from the level of the arousal from above alone, when there is no completeness in the arousal from below. And of this it is said in Parshas Acharei, "It (hi) is a Shabbos of rest for you," etc.,

"an eternal statute": for nevertheless this revelation is drawn down from the arousal from above as "an eternal statute," that is, even when the generations are not so worthy; only that then it is the level of "It (hi) is a Shabbos of rest," in the feminine.

Whereas in Parshas Emor it is written, "It (hu) is a Shabbos of rest for you"; this is because it says, "and you shall afflict your souls on the ninth," etc., which is the level of a complete arousal from below during the Ten Days of Teshuvah; and through this "she gives birth to a male," etc.

LIKKUTEI TORAH • PARSHAS NITZAVIM • MAAMAR 7

ביאור ע"פ כי כארץ

An explanation of "For as the earth"

◇

An explanation of [the verse] "For as the earth." 1

To understand the root of the matters mentioned above. Now, first we must understand the matter of Rosh HaShanah, Yom Kippur and the Ten Days of Teshuvah as a whole: that it is the time of rectification (tikkun), to repair the blemish of the iniquities and sins; as our Sages, of blessed memory, said on [the verse] "Seek Havayah while He may be found": "These are the ten days between Rosh HaShanah and Yom Kippur." 2

And it is stated explicitly in the Torah, "For on this day He shall atone," etc. And to understand how this rectification [comes about] (and see what is written in the discourse beginning "Blow a shofar in the month"): the explanation is that on Rosh HaShanah there is the building of the Nukva (the feminine), which is Malchus (sovereignty) of the World of Atzilus (Emanation).

As it is written, "And Havayah Elokim built the rib," etc. The meaning, by way of analogy: when a house has become damaged in some place, in its middle or at its bottom,

then, in order to repair that damage, it is necessary to rebuild the whole house anew, from its foundation to its roof; for in the renewal of the building one can repair [it] and make it strong and lasting also in that damaged place, etc.

And the analogue will be understood from this: the blemish of the iniquities and sins has made a lack and a damage above, in the Ten Sefiros of Atzilus. For the thirty vessels of Z'eir Anpin and Nukva of Atzilus become a soul for Beriah, Yetzirah and Asiyah: the ten inner vessels in Beriah, the middle ones in Yetzirah, and the outer ones in Asiyah. 3

If so, even one who has only a Nefesh of Asiyah, the blemish from his iniquity reaches into Atzilus too, namely into the ten outer vessels of Atzilus that are enclothed in Asiyah.

And this is [the meaning of] what is written, "those who transgressed against Me": against the body of the King. And see the Zohar, Parshas Tazria, and Etz Chaim, in the discourse on the plagues (nega'im). And the remedy to repair this is, by way of analogy, to build the house anew. 4

And this is the matter of Rosh HaShanah, "This day is the beginning of Your works": the building of Malchus; and so too above, up to the highest of heights, everything is built anew, to renew the entire chain of descending worlds (hishtalshelus) from nothing, etc., from the very essence of the Emanator.

And through this all the blemishes that were made in the lights and vessels of the Ten Sefiros of Atzilus, Beriah, Yetzirah and Asiyah will be filled in; for "You are the completion of them all," etc.

(And see on this in [the Zohar,] Balak, folio 187a: "Go, guard your house," etc.; it likens the level of the enclothing of Malchus in Beriah, Yetzirah and Asiyah to the level of a house as well, etc.)

And Malchus itself is also called a house, as is known and explained elsewhere on [the verse] "A psalm, a song at the dedication of the House"; see there. And see what is written on [the verse] "Let the city of Sichon be built and established," etc.

And see Etz Chaim, Sha'ar 41, on the meaning of "When you build a new house," etc. And it may be 5
said [as follows]: our Sages, of blessed memory, said, "Do not read banayich ('your children') but bonayich ('your builders')."

for they occupy themselves with the building of the world, etc. But one who has sinned and blemished this building, as mentioned above: of this it is said, "When you build a new house": he must build the house anew;

that is, through teshuvah (return) from the depth of the heart. "And you shall make a parapet": in the manner of the teshuvah of [making] a fence, which is the level of a safeguard, so that he does not fall, G-d forbid; as is written on [the verse] "And she shall shave her head," etc.; see there.

Now, to understand the explanation of the matter mentioned above, we must first preface the mat- 6
ter of the descent of the souls, which is for the sake of an ascent; that is, through "Who has sanctified us with His commandments"; and what [the Sages] said, "'You shall be holy': could it be like Me?" etc.

For the root of the souls of Israel is drawn from the level of Chochmah (wisdom) of Atzilus, which is called the intellect (mochin) of Abba; for it is said, "You are children to Havayah," [and] "My son, My firstborn, Israel"; and the son is drawn from the drop of spirituality that is in the father's brain (and see Sefer Shel Beinonim (Tanya), Part I, chapter 2 and chapter 18).

And this is [the meaning of] "Bereshis": for the sake of Israel, who are called "first" (reishis); for the level of Chochmah is called reishis. And this is called "they arose in thought."

And this is also what they said concerning Rabbi Akiva (in Menachos, chapter 3): Moshe Rabbeinu, peace be upon him, asked the Holy One, blessed be He, "Is this the Torah, and this its reward?" And the Holy One, blessed be He, answered him, "Be silent; thus it arose in thought before Me."

That is, in Mocha Stima'ah (the hidden brain), which is far, far above Chochmah of Atzilus, etc. [That is, through self-sacrifice (mesirus nefesh) they arose into the supernal thought of Mocha Stima'ah. And see the Zohar, Parshas Noach (folio 65a),

that there are levels and rungs, one higher than the next, which are called the supernal thought, etc. (And see Pri Etz Chaim, Sha'ar Nefilas Apayim, end of chapter 5 [and] chapter 6.)]

Now, the descent of the souls into bodies for the sake of an ascent means that through the refinements (beirurim) mentioned above they will ascend higher still, namely to the level of the light of Keser (the Crown), which is far, far above the level of the higher Chochmah (Chochmah Ila'ah). And of this it is said, "And men of holiness (kodesh) shall you be unto Me"

(for kodesh is Mocha Stima'ah, which is on the level of Keser. And the matter is this: kadosh with a vav is the level of a mere radiance, drawn from Keser to bring into being the level of Chochmah of Abba, which draws nourishment from the eighth mazal, which is the level of hairs; as in the analogy of the hair, which is only the surplus of the brain and bears no comparison to the essence of the brain.

And this will be understood further from what is known: that sometimes it is implied that the external forces draw nurture from the hairs; and therefore our Sages, of blessed memory, said, "A woman's hair is ervah (nakedness)"; and see the Idra (folio 142a).) And so too with the Levites: "And they shall pass a razor"; and with the woman of beautiful form (yefas to'ar): "And she shall shave her head."

And sometimes it is implied that holiness depends on the hairs, as it is written of the Nazirite, "He shall be holy; he shall let the locks of the hair of his head grow long." And see the Zohar, Parshas Tazria (folio 48, end of side b), and what is written there.

But the explanation is this: our Sages, of blessed memory, said, "The ordinary conversation of Torah scholars requires study." That is, ordinary conversation is like the level of a person's novlos (lesser outgrowths); and because he is a Torah scholar, even in his novlos there is a word of wisdom.

Whereas the ordinary conversation and novlos of other people would be idle words, etc. So too the level of the hairs is the level of novlos: it is the level of a drawing-down in a great and immense contraction (tzimtzum),

and not from the level of the essence of the brain, as mentioned above; and it is likened to ordinary conversation, which is not the essence of the intellect. Nevertheless, there is a level and rung at which hairs are a supernal holiness: for the Thirteen Attributes of Mercy are called tikkunei dikna (the tikkunim of the beard).

And it is written, "The hair of His head is like pure wool," since they are drawings-down from the 7
level of the supernal kodesh, the level of Keser (the Crown), [of which it is said,] "He made darkness His hiding place": its essence is not grasped at all; only after it is drawn down by way of contraction and hairs, then Chochmah (wisdom) comes into being from the level of the eighth mazal, as mentioned above.

And this is the level of kadosh: the vav is the level of locks (kotzin) and hairs, drawn from the level of kodesh. Therefore these hairs are a wondrous holiness,

for only through this contraction can there be any revelation, etc.; whereas what is above the contraction, "no thought" of the higher Chochmah (Chochmah Ila'ah) "grasps it." Whereas in the level of

hairs that are below, our Sages, of blessed memory, said, "A woman's hair is ervah," for there is nurture for the external forces, [which] "cling to her hair," etc., as is explained in the Zohar, Parshas Acharei (folio 60b). And of this it is said, "Like a ewe (rachel) that is mute before her shearers," etc.

For the level of Malchus (sovereignty) is the level of the light that fills all worlds (memalei kol almin), which is enclothed within the inwardness of the worlds. Therefore, when [light] is drawn from this level, which is enclothed in Beriah, Yetzirah and Asiyah, through a great and immense contraction (tzimtzum), like the level of hairs, there can also be nurture for the external forces, etc.

And see what is written about this on [the verse] "And Korach took," and in the discourse beginning 8
"And I shall be sanctified in the midst of the children of Israel." And from what has emerged we can learn the other [case]: that the hairs bear no comparison to the level of the brain (mochin) itself, for "a woman's hair is ervah," etc.,

while the level of the mochin of Malchus itself, of Beriah, Yetzirah and Asiyah, is the source of the life-force (chayus) of the worlds of holiness, etc. And this is because [the hairs] have already been drawn down in a great and immense contraction, until they bear no comparison to the essence.

If so, from this we can likewise understand the matter of the hairs of the tikkunim of the beard (tikkunei dikna), which are called kadosh with a vav: they too bear no comparison at all to the level of the supernal kodesh, which is Mocha Stima'ah (the hidden brain) of Arich Anpin, from which comes the source of the coming-into-being of the hairs of the tikkunim of the beard, etc.;

for although these hairs are an immense and wondrous holiness, nevertheless they bear no comparison to the essence of Keser and Mocha Stima'ah; as is written elsewhere, that hairs are only the level of the vegetative within the speaking [being], etc.

Now, the souls have their root in Chochmah of Atzilus, which receives from the level of the hairs of Mocha Stima'ah; and their ascent is into the level of the supernal kodesh, which is above the level of kadosh. 9

And this is through the Torah and mitzvos: the 613 mitzvos of the Torah and the seven of the Rabbis, [which are] the 620 pillars of light; that is, their root is in the level of the supernal Keser, from which the 620 pillars of light are drawn. For a pillar connects the roof with the ground, and one can climb by it, and by means of it, onto the roof, etc.

And of this it is said, "And you shall do all My commandments and be holy." And of this he said, "Could it be like Me? The verse teaches, 'For I am holy': My holiness is above your holiness."

That is: although through the mitzvos they reach and ascend up to the level of the light of Keser, nevertheless "My holiness is above," etc.

But in truth this too is not understood: what does it come to teach us? Certainly it is known that the level of Keser is so utterly as nothing compared to the essence of the Infinite One (Ein Sof), blessed be He, etc.,

for He, may He be blessed, is called "Who makes (oseh) wonders (pele)": that is, Keser, which is the supernal wonder (pele elyon), is considered by Him, may He be blessed, like physical making (asiyah).

If so, His holiness, may He be blessed, is far, far above our holiness, without end, even after the ascent of the souls into the supernal kodesh of Keser. 10

But the explanation is this: it is known that the level of Malchus of the Infinite One becomes Keser for the emanated [levels]. And in general the level of Keser is the level of an intermediary between the essence of the Infinite Light (Or Ein Sof) and the emanated [levels]; and the intermediary has in it [something] of the lowest level within the Emanator,

which is the level of Atik Yomin; and it also has in it the level of the root of the emanated [levels], which is the level of Arich Anpin; as is written at length in Etz Chaim, Sha'ar 41.

Now, the level of Atik Yomin, being a level of the Infinite One, is very, very far above the level of Arich Anpin, the root of the emanated [levels]; 11

therefore it is called Atik, a term [as in] "Who removes (hama'tik) mountains": for it is removed and separate from the level of the emanated [levels], etc. And although the level of Atik Yomin is the lowest level of the Infinite One, nevertheless it is far, far above the root of the emanated [levels], without end, etc.

Now, through the mitzvos the ascent is into the level of Keser, as mentioned above. And so, when he said, "Could it be like Me?", he does not mean "like Me" literally, His being and essence, 12

but "like Me" means the level of the Infinite Light within Keser, which is the level of Atik Yomin, the lowest level within the Emanator, as mentioned above; for Atik Yomin is included in the level of Keser.

To this he said, "The verse teaches, 'For I am holy,'" etc.: for through the mitzvos the ascent is into the level of Arich Anpin, since the 613 mitzvos are drawn from the 613 paths of the Gulgalta (the skull).

And this is the level of the supernal kodesh, which is above the level of kadosh, as mentioned above at length. But of the level of Atik Yomin it is said, "My holiness is above," etc. 13

And this is the meaning of "the holy King," which we say during the Ten Days of Teshuvah: it is the level of Malchus (sovereignty) of the Infinite One (Ein Sof), which is the level of "My holiness, which is above your holiness." And therefore that is the time of rectification, to fill in all the blemishes that were made by the iniquities and sins.

Since this holiness that is revealed during the Ten Days of Teshuvah is the source of the holiness of the mitzvos, and far above it, therefore it is within [our] ability to draw down the source of holiness anew and to fill in every blemish and lack, etc.

And this is also the meaning of the blessing over all the mitzvos: to draw down to the level of the holiness of the mitzvos, which is the holiness of Keser (the Crown), from the level of Malchus of the Infinite One, which is the level of "My holiness, which is above your holiness," etc.

(And see what is written elsewhere on [the verse] "And I pleaded": that the blessing over the mitzvos is from the level of an arousal from above (isarusa dile'eila) that [comes] of its own accord and by itself, so that through it, by an arousal from below (isarusa dilesata), there will be an arousal from above; see there. And therefore it is well [understood] that this is from the level of "My holiness," etc., along the lines of what was explained elsewhere on the meaning of "Could it be like Me? The verse teaches," etc.,

"My holiness is above your holiness": that there is an arousal from above that is drawn down through an arousal from below, and this is what is drawn down through the performance of the mitzvos, for through an arousal from below an arousal from above is drawn down, and this is the meaning of "your holiness"; and there is an arousal from above [that comes] before the arousal from below, to raise [things] from below to above; and this arousal from above is very much greater in its level than the one [that comes] through an arousal from below, for

the arousal from below cannot reach it, etc. And this is what they intended [by] "My holiness is above your holiness." If so, then the blessing over the mitzvos, which is the level of this arousal from above, has its root in the level of "My holiness," etc. And this does not contradict what is written here, that the meaning of "My holiness," etc., is the level of Atik Yomin, Malchus of the Infinite One;

for the root of this arousal from above is in truth drawn from the level of Atik Yomin, Malchus of the Infinite One, etc.; except that in the blessing over the mitzvos the drawing-down is only so that through it, by an arousal from below, there will be an arousal from above, etc. See what is written on [the verse] "To a mare," etc., in Shir HaShirim.

But during the Ten Days of Teshuvah, when we say "the holy King," there is a great revelation from this level, to fill in all the blemishes that were made in the arousal from below, and in the arousal from above that [comes] through the arousal from below.)

(2) And this is the meaning of "For as the earth brings forth its growth, and as a garden makes the things sown in it sprout." That is to say, [it speaks] of the holiness drawn down through the mitzvos, which are called "sowing," as it is written, "He sows righteousness, makes salvations sprout": the sowing is an arousal from below, and the sprouting is the arousal from above that [comes] through it. 14

And this level is likened to what the earth and the garden make sprout; 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; "and to guard it" — these are the 365 prohibitions.

For we see with our own senses that the seed and the kernel are not of such worth that so great a growth should come from them on their own account;

rather, this is through the power of growth that is in the earth from the Ten Utterances, from the utterance "Let the earth sprout vegetation," etc., which is from the level of Malchus of Malchus of Asiyah.

And this power of growth is the level of an undifferentiated power (koach hiyuli) to make sprout all kinds of delight, taste and food, etc. And the kernel that is sown is nothing 15

but an elevation of mayin nukvin (feminine waters), to draw from the undifferentiated power of growth [the power] to make sprout this particular species, according to the kernel that was sown, etc. And this power is in the earth because "their beginning is wedged in their end."

As this matter is written in Iggeres HaKodesh, in the passage beginning "He and His life-forces," 16
where it says, "And furthermore," etc., "it shows its power and ability in the element of earth," etc., "which constantly makes something sprout from nothing," etc.; see there.

So too, the performance of the mitzvos is [the meaning of] "He sows righteousness (tzedakos)": every act of charity (tzedakah), and likewise all the mitzvos, which are called by the name tzedakah,

is likened to sowing: the kernel has no fragrance or taste at all, and so all the performance of the mitzvos is enclothed in physical things; and even so they are the level of an elevation of mayin nukvin to the root of the souls of Israel, which is the level of the supernal earth, Malchus of the World of Atzilus (Emanation), etc.,

in which the mitzvos are sown; and through this "He makes salvations sprout": the revelation of the Infinite Light, blessed be He. That is, [it is] because in the supernal earth there is this power to make [things] sprout, etc.;

for "their beginning is wedged in their end": Malchus has its root in Keser, and Keser is the level of the source of delights; and through each mitzvah there sprouts a revelation of the particular supernal delight that is the source of that mitzvah, etc.

(And see what is written about this at length on [the verse] "[In days] to come, Yaakov will take root," and on [the verse] "When you come into the land, the land shall rest," etc., and in Iggeres HaKodesh, the passage beginning "He sows righteousness"; see there.)

Now, the meaning of "and as a garden, the things sown in it" (zero'ehah) is two sowings, which are the level of the intention (kavanah) of the mitzvos and the performance of the mitzvah itself, etc.:

the intention of the mitzvah is the sowing that makes a revelation of the supernal delight sprout in the upper Gan Eden, where the level of Binah (understanding) shines; and from the mitzvah itself

is the sowing that makes sprout from it the revelation in the lower Gan Eden, in which the level of Malchus shines. And see what is written on the matter of the lower and upper Gan Eden at the end of the discourse beginning "And now, let the power of Ado-nai be great."

And further, a third level: "As the earth brings forth its growth" is through "the commandment of 17
men, learned by rote," which is without intention, etc., as was explained above.

"So will Ado-nai Havayah make righteousness and praise sprout" is the level of the revelation of Rosh HaShanah and Yom Kippur, which is from the level of "the holy King," the level of "My holiness, which is above your holiness," etc.

And this is in the manner of what is explained in the Sifra DiTzniusa, in the Zohar, Terumah, [folio] 177a: "At this time" (that is, on Yom Kippur and Rosh HaShanah; see there):

"Ado-nai Havayah, You have begun to show Your servant Your greatness," etc. And the meaning of "You have begun" is the level of an arousal from above alone, as is written at length elsewhere on [the verse] "And I pleaded," etc.;

see there. And this is the level of "My holiness," etc., mentioned above; for this level of arousal from above is like [that] at the beginning of creation, "for He desires kindness."

And therefore this level is revealed on Rosh HaShanah, which is "This day is the beginning of Your works, a remembrance of the first day," which is the level of "for He desires kindness." Therefore on every Rosh HaShanah this revelation is aroused.

And this is [the meaning of] "At this time: 'You have begun,'" etc. And this is the meaning of "Ado- 18
nai Havayah": for the Name Ado-nai shines on Rosh HaShanah,

for Rosh HaShanah is the building of Malchus (sovereignty), which is the level of the Name Ado-nai: "the law of the kingdom" (dina demalchusa), [dina being] the letters of Ado-nai. And the Name Havayah with the vowels of Elokim is the level of Binah (understanding), which is the level of Yom Kippur, Imma Ila'ah (the supernal mother), etc.;

and therefore on Yom Kippur there is no eating or drinking, like the World to Come, in which there is no eating or drinking; and the World to Come is from the level of Binah, etc.

And of this it is said, "So will Ado-nai Havayah make righteousness and praise sprout": these are the two Names of "Ado-nai Havayah, You have begun," etc.

And this is the meaning of the Thirteen Attributes of Mercy, of which it is written, "And Havayah 19
passed al panav (before him)": the meaning is that He passes from above the level of His panim (face),

that is, from the level of Atik, which is above Arich Anpin; and from there the Thirteen Attributes of Mercy are drawn. And the chief revelation of this is at Ne'ilah of Yom Kippur. And the cause of this drawing-down and passing, in that He "passes over His face," etc., is from the level of

"for He desires kindness." And on Rosh HaShanah this level of revelation begins, which is the level of "the beginning of Your works"; the meaning of "the beginning (techilas) of Your works" is like the matter of "You have begun (hachilosa)," etc.; and it is completed at Ne'ilah of Yom Kippur.

And something of this kind will also be understood regarding the blessing over the mitzvos, of 20
which [the Sages] said, "One blesses over them oveir la'asiyasan (before their performance)." The meaning of oveir is also along the lines mentioned above in the explanation of "And Havayah passed (vaya'avor) before him," etc.: that is to say, it passes from above the level of "their performance," of the mitzvah itself;

that is, from the level of the encompassing light (or makif), which is above the mitzvah itself, the mitzvah being the level of the inner light (or pnimi), the 248 limbs, etc. And [it is] as mentioned above, that the root of the blessing over the mitzvos is also drawn from the level of the arousal from above (isarusa dile'eila) of "You have begun," etc.

And this is the meaning of "the holy King," which we say specifically during the Ten Days of 21
Teshuvah. For the meaning of kadosh with a vav is the drawing-down of the thirteen tikkunim of the beard (tikkunei dikna), which are the level of yuds and vavs: the hairs are the level of vavs, and the light within the hair is the level of a yud, as is written in the Likkutei Torah of the Arizal, at the beginning of Parshas Toldos.

But when we say "the holy King," it means that the light in the thirteen tikkunim of the beard is drawn from the level of Malchus of the Infinite One (Ein Sof), which is the level of Atik of Atzilus, above Arich Anpin; and from there shines the light that is drawn into the thirteen tikkunim of the beard, etc. And this is "the holy King," and it is a drawing-down from the level of "My holiness, which is above your holiness," as mentioned above.

(And with this [the difficulty] is resolved: the mitzvos have their root in the Gulgalta of Arich Anpin; if so, how will the blemish that was made in the performance of the mitzvos be repaired through the revelation of the Thirteen Attributes of Mercy, which are the thirteen tikkunim of the beard, which is only a drawing-down on the level of hairs alone? And the hairs bear no comparison to the essence of the brain, etc.

But it is for the reason mentioned above: the light that is drawn into and enclothed in them is drawn from the level of Atik, which is above Arich Anpin. And in Mevo She'arim, Sha'ar 3, Part 2, chapter 5, [it is written] that the inner dimension of the thirteen tikkunim of the beard is drawn from the Avira (the "air"), where the Daas (knowledge) of Atik is revealed, etc. And see about this also in the Ramaz, Parshas Vayikra)

(folio 15b), and Parshas Emor (folio 94), in the name of the Likkutei Torah of the Arizal: that there are two levels in the beard, the hairs and the inner dimension (pnimiyus); and this inner dimension is from Atik, and it shines at a time of favor, etc.;

see there. And see further on the matter of the Thirteen Attributes of Mercy in the Pardes, Sha'ar HaTzachtzachos, from chapter 1 to the end of chapter 4. In any case, on Rosh HaShanah and Yom Kippur, when we say "the holy King," it means that we draw [light] into the thirteen tikkunim of the beard from the level of "My holiness, which is above your holiness"; therefore it atones for the blemishes in the performance of the mitzvos, etc.

And it may further be said: the Torah and the mitzvos themselves are in Z'eir Anpin and Nukva of 22
the World of Atzilus (Emanation), in the mystery of "The heavens are My throne, and the earth is My footstool," except that their root is from Mocha Stima'ah (the hidden brain) and the Gulgalta of Arich Anpin; whereas the Thirteen Attributes of Mercy are the thirteen mechilin (attributes) of Arich Anpin itself, and the light that is drawn into and enclothed in them is from Atik itself.

And see what is written in the explanation of the white garments of the Kohen Gadol on Yom Kippur, in Parshas Acharei. And with this it will be understood: Yom Kippur is called Shabbos Shabbason (a Sabbath of complete rest), which is above the level of Shabbos, as is written elsewhere at length in the discourse beginning "Give ear, O heavens," etc.

And even so, Yom Kippur is called by the name mikra kodesh (a holy convocation), while Shabbos is kodesh itself; see the Zohar, Parshas Emor (folio 94).

But [the explanation is]: since this level of holiness of Yom Kippur is from the level of "My holiness," etc., as mentioned above, therefore even the level of mikra kodesh of this level is much higher than the very essence of the kodesh of "your holiness," etc.

Just as with the Thirteen Attributes of Mercy: though they are in the thirteen tikkunim of the beard, which are only the level of hairs and kadosh with a vav, nevertheless they fill in the blemishes made in the Torah and mitzvos, which are from the level of the supernal kodesh itself, etc.,

but [this is] because there is drawn into and enclothed in them [light] from the level of "My holiness," etc., the level of Atik; therefore, although the drawing-down comes only by way of the level of hairs and kadosh with a vav, it is higher than the level of kodesh itself that is drawn down through the Torah and mitzvos; as it is written, "Who bears iniquity," etc.

And it will be further understood along the lines of the saying in Bereishis Rabbah, section 60: "The conversation of the servants of the Patriarchs is more beautiful than the Torah of the children." And as was written above, the meaning of "conversation" is an analogy for the drawing-down that is on the level of hairs and novlos; and nevertheless "their conversation is more beautiful," etc. 23

And this is because the Patriarchs have their root in Chesed (kindness), Gevurah (restraint) and Tiferes (beauty) of Atik, as is written in the discourse beginning "If in My statutes," on the matter of "Your fathers dwelt beyond the River"; and see the Ramaz on Parshas Emor

(folio 99b), regarding "and He brought them out from within the river," etc. And this is the root and source of the light that is drawn into the thirteen tikkunim of the beard.

And therefore our Sages, of blessed memory, said, "Until Avraham there was no old age (zikna)," etc.: in the Gemara, chapter 7 of Bava Metzia (folio 87a), and in Sanhedrin, chapter Chelek (folio 107b), and in [Midrash] Rabbah, Toldos, section 65.

And therefore the first tikkun of the thirteen tikkunim of the beard is the Name Kel, which is Chesed, which is the level of Avraham, as it is written, "kindness to Avraham." And this is the meaning of "their conversation is more beautiful," etc., "than the Torah of the children," as mentioned above.

And along these lines it was explained elsewhere, concerning the waving of the two loaves upon the two lambs, that Chochmah (wisdom) and Binah (understanding) drawing nourishment from the mazalos of Arich Anpin, which is from the level of the thirteen tikkunim of the beard, is higher than their enclothing the arms of Arich Anpin, which are Chesed and Gevurah; see there.

And see what is written in the discourse for the first festival day of Rosh HaShanah that falls on Shabbos. Also, our Sages, of blessed memory, said, "Three the Holy One, blessed be He, gave a taste in this world of the World to Come: these are Avraham, Yitzchak and Yaakov," as is found in the Gemara, at the end of the first chapter of Bava Basra (folio 17a).

And see what is written about this at the end of the discourse beginning "The voice of my beloved." And the World to Come is called "the way of life," which is above "a mitzvah is a lamp and Torah is light," as is found in the Gemara, the first chapter of Berachos (folio 5, end of side a), and in [Midrash] Rabbah, Bereishis, end of section 9;

Shemos, section 1. And the level of "the way of life" is the inner dimension (pnimiyus) of the Torah, which will be revealed in the Time to Come; see what is written about this on [the verse] "Torah [Moshe] commanded" and on [the verse] "For over all the glory, a canopy."

And this is also [the meaning of] what is written regarding "the new heavens," etc., "which stand before Me": that they are above the level of "The heavens are My throne and the earth is My footstool," which is the matter of "For a mitzvah is a lamp and Torah is light," etc. 24

And therefore "their conversation is more beautiful," etc., "than the Torah of the children." And this is the matter of the drawing-down that we draw down during the Ten Days of Teshuvah, in "the month of the mighty ones (Eisanim)," in which "the mighty ones of the world" were born, to fill in the blemishes in the Torah of the children.

And see further about this at the end of the explanation on [the verse] "Torah [Moshe] commanded." One may further say, concerning Yom Kippur and Shabbos, in another way: for

there is the level of kodesh, and there is the level of kodesh hakodashim (the holy of holies), which is above the level of kodesh; as is written in the Zohar, Mishpatim (folio 121).

And Shabbos is the level of kodesh itself, but on Yom Kippur [light] is drawn from the level of the holy of holies; and this is why it is called Shabbos Shabbason (a Sabbath of complete rest). And therefore on Yom Kippur the Kohen Gadol would enter the Holy of Holies, etc.

And therefore this level of mikra kodesh of the holy of holies is also higher than the essence of the level of kodesh alone; and therefore it fills in and completes all the blemishes that were made in the kodesh, etc. And the two ways are close to each other, as is understood.

However, Shabbos too is called Shabbos Shabbason, except that it is not said of it, "It is a Shabbos Shabbason for you," as is written regarding Yom Kippur. And this is explained at the end of the discourse beginning "To explain the matter of Yom Kippur."

(3) Now, the souls of Israel have their root in Malchus (sovereignty) of the World of Atzilus (Emanation); and since "their beginning is wedged in their end," etc., Malchus has its root in Keser (the Crown), as the saying goes, "The supernal Keser is Keser Malchus" (and as was written above in the name of the Raaya Mehemna, Parshas Pinchas, folio 256b, and the Tikkunei Zohar, Tikkun 10, etc.), 25

that is, from the level of Malchus of the Infinite One (Ein Sof). And therefore, through teshuvah (return), they can draw down the Thirteen [Attributes] of Mercy from the level of Malchus of the Infinite One, which is the inner dimension of Keser, etc.

And this is [the meaning of] "In the place where baalei teshuvah stand, the completely righteous cannot stand": that is, through teshuvah one draws down from the level of Atik, the inner dimension of Keser, [a place] where the elevation of mayin nukvin (feminine waters) of the performance of the mitzvos does not reach.

And this is the meaning of "the holy King." And we say this throughout the Ten Days of Teshuvah because there are ten depths to the ten Sefiros, and each day we draw down one depth

(and they are the level of the Kesarim (crowns) of the Ten Sefiros, which are the level of Atzilus within Atzilus; see the Ramaz on Parshas Korach) (folio 176). And this is the filling-in of all the blemishes that were made in the Ten Sefiros: through drawing down the depths the blemishes are filled in, etc.

And the source of this drawing-down is "Out of the depths (mima'amakim) I have called You"; the meaning of mima'amakim is two depths, namely the level of Atik and Arich, etc. And this is the meaning of "the holy King."

And therefore we say this throughout the Ten Days of Teshuvah, to draw down into all ten depths from the mima'amakim mentioned above. And this is the meaning of "Ado-nai Havayah will make righteousness and praise sprout": the Name Ado-nai on Rosh HaShanah, etc.

(And the matter of the Name Ado-nai making sprout the revelation of the Thirteen Attributes of Mercy of Atik will be understood from what is written in the explanation on [the verse] "And now, let the power of Ado-nai be great," etc., on the matter of "If You, Yah, should keep [account of] iniquities, Ado-nai, who could stand?"; see there, and as [will be explained] below.)

And the Name Havayah with the vowels of Elokim on Yom Kippur. That is: "praise" (tehillah) is the revelation of the Infinite Light (Or Ein Sof), blessed be He, as in "when His lamp shone (behilo)"; this is the Name Havayah.

And through this revelation the darkness is repelled, as it is written, "The exaltations of G-d are in their throat," etc.; and therefore for this the vowels of Elokim come.

And this is the meaning of "and praise before all the nations." And the essence of the matter is this: Keser is an intermediary between the Emanator and the emanated [levels], and it has in it [something] of the lowest level within the Emanator, which is the level of Malchus of the Infinite One;

and this is [the aspect in] which it is the level of a recipient from the Emanator, the Infinite One, blessed be He, and this level is called Atik; and it has in it [something] of the root of the emanated [levels], and this is [the aspect in] which it is the head and source for the emanated [levels], and it is called Arich Anpin.

Now, with respect to its being the level of a recipient, it is called Elokim; for Elokim is the level of Malchus (sovereignty), "the end of all rungs," etc.; and so it is in Malchus of the Infinite One (Ein Sof). 26

And with respect to its being a giver and a head for the emanated [levels], it is called Havayah. And see something like this in the Zohar, Balak (folio 187, end of side a): Malchus of Atzilus, within Atzilus, is called an angel (malach) in relation to Abba and Imma, and in her descent into Beriah, Yetzirah and Asiyah she is called Havayah, etc.

And as is known on the meaning of "And faithful is all this (zos), and established upon us": that on the level of Atzilus Malchus is called zos, a feminine term (Nukva), and in her descent into Beriah, Yetzirah and Asiyah she is called masculine;

and this is [why it says] vekayam ("and established"), a masculine term; and this is "upon us," "a head to foxes," etc.; as is written about this above in Parshas Eikev, regarding Grace after Meals.

And so too it will be understood regarding the level of Malchus of the Infinite One, which becomes Keser (the Crown) for Atzilus, etc. And this is the matter of Havayah with the vowels of Elokim: the level of Havayah is the root of the emanated [levels], and its being with the vowels of Elokim is the lowest level within the Emanator.

And in exactly this way Etz Chaim explains (Sha'ar 41, end of chapter 3) the matter of Ani ("I") and Ayin ("nothing"): that the level of Ani is called Malchus of Adam Kadmon, and it is called the level of Ayin when it becomes Keser for Atzilus; and so it is also in Etz Chaim, Sha'ar 2, chapter 2.

And this is why Yom Kippur is called kedosh Havayah ("holy to Havayah"), which is above the level of the Name Havayah, as mentioned above. And this is the matter of [saying] seven times "Havayah, He is HaElokim" at Ne'ilah, etc.

And along these lines one should explain what is said in the Sava of Mishpatim (folio 105), that the level of "His great Name" is the Name Elokim, etc.; and "His great Name" is the level of the Infinite One itself, as is written elsewhere. And this is [the meaning of] "If You, Yah, should keep [account of] iniquities, Ado-nai, who could stand?"

And this is what is written, "Ado-nai Havayah will make sprout," etc.: for Havayah with the vowels of Elokim is Mi ("who"), which is the level of Binah (understanding);

that is, from these two Names is drawn the revelation of Rosh HaShanah and Yom Kippur, to fill in all the blemishes, as mentioned above. And see about this in the Zohar, Balak (folio 185b), and see the Mikdash Melech and the Ramaz there, who elaborate on this.

And this is [the meaning of] "Who can utter (yemalel) the mighty acts (gevuros)," etc., as the Zohar, Yisro (83a) explains: it is a term [as in] "and you may pluck ears (melilos)," meaning that He softens and sweetens the gevuros; and through this "[who can] declare all His praise": "He will make praise sprout," etc.

And see what is written at the end of the discourse beginning "This day … commands you," regarding "for praise (tehillah)": that tehillah means light. And see [Midrash] Rabbah, beginning of Parshas Tetzaveh: "They give light to the One who gives light," etc.

And it will be understood together with what is written in the Zohar, Part III, Naso (130a), on the matter of "in the light of Havayah": that is, the Infinite Light (Or Ein Sof), blessed be He, which shines in the Name Havayah; as is written elsewhere on the matter of "and they shall keep the way of Havayah."

And this is what is written, "That you may enter into the covenant," etc., "in order to establish you today as a people to Him, and He will be your G-d (Elokim)."

27 And as is written in the discourse beginning "You are standing," that Israel ascended up to the level of the supernal thought, and He, may He be blessed, as it were, lowered Himself "to be your G-d (Elokim)"; meaning that Israel is li rosh, "a head for Me,"

that is, that they are elevated up to the level of Arich Anpin, which is called Gulgalta (the skull), which is the level of a head. And this is what is written, "Take up the head of all the congregation of the children of Israel," etc.,

"by their skulls (legulgelosam)"; and this is the level of the root of the emanated [levels], up to which the souls of Israel ascended. And He, may He be blessed, the supernal Emanator, lowered Himself: that is, the revelation of Malchus of the Infinite One, to become Atik for Atzilus.

28 And this is the meaning of "the holy King." And this is "to be your G-d (Elokim)." And it is called Elokim because it is the lowest level within the Emanator, etc.;

but nevertheless this is the utmost inwardness that can be revealed in Atzilus, etc. And this matter will be made even sweeter by the verse in Parshas Bechukosai: "And I will walk in your midst, and I will be your G-d (Elokim), and you shall be My people."

The meaning is: truly "in your midst," since they will be elevated up to the level of Arich Anpin, in which the level of Atik is enclothed and revealed.

29 And this is what is written, "a people to Me (li)." And wherever li ("to Me") is said, it never departs, etc., as is written elsewhere, because the meaning of li is the level of Atik, etc. And so it is written at the beginning of Parshas Va'eira: "And I will take you to Me (li) as a people, and I will be your G-d (Elokim)," etc.,

"and you shall know that I am Havayah": meaning that what is now the level of "I was not known," that is, the Radla (the Unknowable Head), will be drawn down into the level of "and you shall know," etc. And this is what is written at the Giving of the Torah, "And Elokim spoke," etc., "I am Havayah your G-d (Elokim)," etc.

And this is also what is written in Yitzchak's blessing, "And may HaElokim give you of the dew of the heavens," etc.; see the Zohar, Yisro (folio 83). And see what is written on [the verse] "I will greatly rejoice in Havayah; my soul shall exult in my G-d (b'Elokai)."

For there it is also explained that gilah (exultation) is the joy in inwardness, which is higher than the joy that is in outwardness; as it is written, "Let Israel rejoice in its Maker; let the children of Zion exult (yagilu) in their King." And the children of Zion are the precious ones, and of them it is said, "let them exult," etc., specifically.

And see what is written about this on [the verse] "Zion shall be redeemed with justice." And along these lines it is said, "Havayah reigns; let the earth exult (tagel); let the many islands rejoice." 30

Thus, of the earth, which is more important than the islands, it is said, "let [it] exult," etc. And it is written, "my soul shall exult in my G-d (b'Elokai)," specifically. And according to what was said above, it fits well: for gilah is drawn from the revelation of the inner dimension of Keser, the level of Atik; and this is the meaning of "in my G-d," as mentioned above.

But there it was explained in another way: that it is called Elokai because the flow from Atik, which is the revelation of the inner dimension of Keser, can only be through gevuros and contractions (tzimtzumim), etc., as in the matter of the thirteen tikkunim of the beard, etc.

It follows, accordingly, that it is with respect to the flow from the level of Atik that it is called by the Name Elokim, etc. (And along these lines will be explained the reason we say Elokeinu ("our G-d") of the Name Elokim, which is not so with all the [other] Names.

And the answer is that Elokeinu means "ours": that it be drawn down to us in actual revelation; and this is specifically through the Name Elokim, which is the level of gevuros, etc. He said before his passing that so it had come to him in a dream then, and he said that the answer is simple and the question is good, etc.)

LIKKUTEI TORAH • ROSH HASHANAH • MAAMAR 1

דרושים לראש השנה ועשי"ת ויוהכ"פ

Discourses for Rosh HaShanah, the Ten Days of Teshuvah and Yom Kippur: "Blow the Shofar at the New Month"

Discourses for Rosh HaShanah, the Ten Days of Teshuvah and Yom Kippur 1

"Blow the shofar at the new month (bachodesh), at the concealment (bakeseh), for the day of our festival; for it is a statute for Israel, a judgment of the G-d of Yaakov." 2

Now, all the months are called "the months of the year," whereas Tishrei is called simply "month" (chodesh): a general renewal (chiddush) for the worlds as a whole and their coming into being from nothing to something, because in it is Rosh HaShanah, which is the level of the head and brain (mochin) of the year.

For the aspects of world, year and soul are alike: just as in the soul there are the head and brain, in which the life-force as a whole is revealed, and from it a particular life-force spreads out and is drawn into the limbs, to each limb

according to its temperament and nature, so it is in world and year — world being the dimension of space, and year the dimension of time: on Rosh HaShanah there is the revelation of the life-force as a whole, and from it a particular life-force is drawn to each month.

For each month is a renewal of the life-force from nothing to something. But in each month it is the renewal of a particular life-force, and on Rosh HaShanah the renewal of a general life-force for the whole year.

(See the Pardes, in Erchei HaKinuyim, under the entry "Year": that the twelve Rosh Chodesh days are the level of the twelve oxen, and Rosh HaShanah is the level of "and the Sea was upon them, above." And see what is written on this in the discourse beginning "Who has counted the dust of Yaakov."

And therefore it is the time of teshuvah, for teshuvah is likened to the sea, as is written in Eichah Rabbah on the verse "You have covered [Yourself] with anger": teshuvah is likened to the sea, etc.; and in Parshas Va'eschanan, on page 289b.)

And each year a different general life-force is renewed; and this renewal is so that there be a revelation of His Kingship, may He be blessed, the level of the light that fills all worlds (memalei kol almin), even in the higher worlds.

But this revelation depends on the deeds of the lower beings, and of this it is said, "Blow the shofar at the new month," etc. And the explanation of the matter of the shofar,

and also of the matter of the Ten Days of Teshuvah — for our Sages, of blessed memory, said on the verse "Seek Havayah when He may be found": "These are the Ten Days of Teshuvah" — and why these days in particular are days of teshuvah.

Now, it is written, "Your Kingship is the kingship of all worlds (olamim)"; the meaning is that olamim is a term of concealment (he'elem). For before the worlds came into being there was He and His Name alone; and in order that the worlds come into being from nothing to something, He contracted and concealed the light of the flow of the Infinite One (Ein Sof), blessed be He, so that there would be only a revelation of His Kingship, may He be blessed

(and see what is written in the explanation on the verse "A menorah of gold"); for it is from the revelation of His Kingship, may He be blessed, alone that all the worlds, higher and lower, live and endure.

Now, this tzimtzum (contraction) is only in relation to the worlds; but in relation to the Holy One, blessed be He, there is no change at all, G-d forbid, as it is written, "Even darkness does not darken," and "You are the first," etc.,

for "before Him everything is considered as nothing." And He is called "the King who alone was exalted from of old (me'az)": the meaning is that He is in the state of "alone," as of old, before the world was created. And the drawing forth of the revelation of His attribute of Kingship, may He be blessed, is as it is written, "Havayah reigns; He has clothed Himself in majesty," etc.:

that He clothed Himself in a garment of majesty so that His Name would be called "King." For thus it arose in His will, may He be blessed, to hide and conceal the light and flow of the Infinite One, blessed be He, so that worlds would come into being by way of descents and a chain of descending levels (hishtalshelus), until there would be this lowly, physical world, in which the dwelling place of man was made,

in order to transform darkness into light, so that there be the advantage of the light that comes from the darkness (see at the end of Parshas Tetzaveh [in the Zohar], 187, at the end of side a; and see what is written at the end of the discourse beginning "Know this day").

And what is the ultimate purpose of this advantage of the light that [comes] from within the darkness? Such is the Supernal Will, blessed be He, which is above the level of Chochmah (wisdom) and comprehension; and in the Zohar it is called "At the outset of the King's authority," etc.

Now, the beginning of the creation of the worlds was when it arose in His will of itself, out of free kindness, as it is written, "For I said, the world shall be built with kindness"; but from then on, the drawing forth of this will depends on the deeds of the lower beings.

And the main time of the drawing forth of this will is on Rosh HaShanah, on which there is the renewal of the general life-force of the coming year; and the drawing forth of the general life-force of the past year is in a state of withdrawal at the beginning of the night of Rosh HaShanah.

Therefore Rosh HaShanah is the Day of Judgment, on which man is judged for his deeds that passed in the past year; for, as to there being once again a renewal of the general life-force of this year, there are many accusations about this

against man, whether he is worthy of this — of [life-force] being drawn through the Supernal Will, blessed be He, in the revelation of His Kingship, may He be blessed — because of the many ways of casting off the yoke that there are: that they do not always accept upon themselves the yoke of the Kingdom of Heaven

with love and with will, but only at intervals and at set times, when one remembers the King of the kings of kings, the Holy One, blessed be He; whereas all the rest of the day each and every one turns to his own thoughts, "each according to what he knows in himself"; and especially one who is not careful both in "turning away from evil" and

in "doing good," each and every one according to his level. For it is impossible for there to be a drawing forth of the Supernal Will, blessed be He, for the revelation of His Kingship, may He be blessed, when there is, G-d forbid, a casting off of the yoke of the Kingdom of Heaven below, since they do not accept upon themselves the yoke of His Kingship, may He be blessed, willingly

(and see what is written in the discourse beginning "My dove, in the clefts," on the matter of "My fair one" [and] "You have clothed Yourself in glory and splendor"; whereas when there is a casting off of the yoke, this is the level of "I clothe the heavens in blackness," and then there is revelation only from the level of "and Your dominion is in every generation," which is below the level of "Your Kingship"; for kingship is specifically that which they accepted upon themselves willingly).

But of this it is said, "Havayah supports all who fall," etc., so that there be "The eyes of all hope (yesaberu) toward You": that the hope (sivron) and expectation

which every person pursues with his will and desire be that G-d shine in his heart, so that he accept upon himself the yoke of the Kingdom of Heaven with love and will. And through this, "You open Your hands and satisfy every living thing [with] will (ratzon),"

which is the level of the Supernal Will for the revelation of His Kingship, may He be blessed; and He "satisfies every living thing [with] will" through the opening of the yuds, for "Do not read yadecha (Your hands), but yudecha (Your yuds)," etc.

And [so] it is drawn down that "Havayah is righteous in all His ways and kind (chasid) in all His deeds": that even in "all His deeds," which is the level of physical action, the level of "kind" (chasid), which is the supernal Chesed (kindness), blessed be He, will be drawn down and spread forth. And see what is written on this in the discourse beginning "For the mountains may depart."

Now, the way to draw down the Supernal Will, blessed be He, so that there be a revelation of His Kingship, may He be blessed, for the existence and coming into being of the worlds, is, throughout the year, through occupation with the Torah and the mitzvos, which are themselves His will and His wisdom, may He be blessed; 3

that is, the Supernal Will clothed in Chochmah, for "the Torah comes forth from Chochmah"; these are the level of the reasons of the mitzvos, which will be revealed in the Time to Come, and they are the drawing forth of the Infinite Light (Or Ein Sof), blessed be He, that is hidden in each mitzvah according to its level and worth.

And in general, they are the drawing forth of the Infinite Light, blessed be He, that is clothed in supernal Chochmah. And along these lines our Sages, of blessed memory, instituted the blessing before every mitzvah, "Blessed are You, Havayah, our G-d, King of the world, who has sanctified us with His commandments and commanded us," etc. The meaning is:

the blessing and drawing forth from the Supernal Will, blessed be He, so that Havayah be "our G-d" and that He be "King of the world," is according to "who has sanctified us with His commandments": for the drawing forth of the supernal holiness and supernal Chochmah is through His commandments to us.

Therefore the 248 commandments are called "the 248 limbs of the King": that is, "limbs" for being King. And "limbs" means drawings-forth; as, by way of analogy, a limb is the drawing forth and spreading of the soul's life-force in the body from the revelation of the general

life-force in the head and brain, so the mitzvos are the drawing forth of the level of supernal Chochmah, which is drawn down to become the level of "King of the world." (And see what is written in the discourse beginning "And it shall be to you for tzitzis," and what is written at the end of the discourse beginning "When Israel put 'we will do' first.")

And this is the meaning of "mitzvos require intention (kavanah)": for the mitzvos have two aspects. The first: that such is the command of the King, which He commanded us.

And the second is its intention: that they are the reasons of the mitzvos, in which and through which the Infinite Light, blessed be He, clothed in the level of supernal Chochmah, is drawn down

(and see what is written on this in the discourse beginning "And now, I pray, let [the power] be great"). And this is the matter of "for the sake of the unification of the Holy One, blessed be He, and His Shechinah": His Shechinah is the level of the command of the King,

which is the level of the light that fills all worlds (memalei kol almin); and the Holy One, blessed be He, is the level of "holy and set apart," the level of the light that encompasses all worlds (sovev kol almin), the level of the drawing forth of the Infinite Light, blessed be He, that is drawn into this mitzvah. And they must be in a state of unity,

for "their end is wedged in their beginning": that is, by doing the mitzvah because it is the command of the King, the Infinite Light, blessed be He, that is drawn into this mitzvah rests and is revealed in his soul.

2. But one who blemishes the Torah and the mitzvos, whether in "turning from evil" or in "doing good," "each according to what he knows in himself," and who cannot draw down the Supernal Will, blessed be He, for the revelation of His attribute of Kingship, may He be blessed: 4

in this lies the advantage of the special quality of Rosh HaShanah and the Ten Days of Teshuvah, that in them and through them the Supernal Will, blessed be He, will be drawn down.

And the explanation of this matter: we need to understand how teshuvah has the power to repair all the blemish caused by neglecting the positive commandments. For with the prohibitions — where, if one committed one transgression, he acquired for himself one accuser, etc., 5

as we learned in Pirkei Avos — once he "returns to Havayah, and He has compassion on him," he arouses abundant compassion above; and these are the level of "pure waters," of which the verse says, "And I will sprinkle pure water upon you, and you shall be pure"; and it is written, "When G-d will have washed," etc.;

for through this we say, "Erase and remove our transgressions," etc.: through this He erases and removes the transgression and the accuser. And as in the saying, "And all wickedness will vanish like smoke, when You remove," etc.; as it is written, "And I will remove the spirit of impurity," etc.

But the positive commandments, which are the drawings-forth of the King's limbs — once he has blemished [them] and caused a lack in their flow, with what, then, will this be repaired through teshuvah, so that their flow be complete and their lack filled?

But it is written, "From the depths I have called You, Havayah." The meaning: for there to be "I have called You," from concealment into revelation, so as to be the level of Havayah,

that is, the drawings-forth and flows of the level of the King's limbs, is through "from the depths": that is, the supernal depth, the Supernal Will that is far above the level of the chain of descending worlds (hishtalshelus), which is revealed through an arousal from below, in the depth of the heart, the supernal will that is in the soul;

that is, by his contemplating deeply in his heart the bitterness in his soul over the greatness of the blemish and the lack he has caused, and crying out to G-d in his distress, at the level of "their heart cried out," so that the heart cries out (as is written in Koheles Rabbah) (page 87a),

on the verse "I spoke to my heart": "The heart cries out, as it is said, 'Their heart cried out to Adonai.'" And see in the Zohar, Shemos, page 20a. "From within a man, and a heart that is deep": very, very [deep], more than his soul can bear, because his soul has no strength to contain the greatness of the bitterness.

Therefore this cry is only in the heart: for whatever the soul can contain, he can still bring out with his lips and the breath of his mouth; whereas when the bitterness in his soul grows exceedingly great, until the soul has no strength to contain [it],

then it is impossible to hold in the breath, and he cries out, "going along and lowing," until he has no strength to speak and to bring out [words] with his lips and the breath of his mouth, and he has nothing

but the cry of the heart, because it has reached the very draining-out of the soul; as in the story of Rabbi Elazar ben Durdaya, who wailed with weeping and crying out until his soul actually left him.

Therefore it was said of him, "There is one who acquires his world in a single hour": that in a single hour of teshuvah he acquires his entire world in the World to Come

(and on the term "acquires," see what is written on the verse "If you acquire (tikneh) a Hebrew servant," and see in Pri Etz Chaim, on the intention of "who acquires (koneh) all"), even though he never had Torah and mitzvos in his hand. For through this level of teshuvah from the depth

of the heart, with remorse and the uprooting of the will, with actual self-sacrifice (mesirus nefesh) — through this nullification of the will at this level, he causes and arouses above the Supernal Will, blessed be He, which is far above the level of hishtalshelus. And therefore our Sages, of blessed memory, said, "In the place where baalei teshuvah stand," etc., for "they draw it down with greater force."

The explanation is that the Supernal Will has two levels. The first is [the will] clothed in Chochmah, which is the beginning of the hishtalshelus (and see what is written on the matter of "We were slaves to Pharaoh, and He took us out," etc., that they clothed, etc.; see there);

for this level of will is drawn down through Torah and mitzvos, which are themselves the Supernal Will, blessed be He, clothed in Chochmah, for "the Torah comes forth from Chochmah"; and it is drawn down through the virtue and rank of the perfectly righteous, who fulfill Torah and mitzvos all their days, always,

and have not blemished them, G-d forbid. And the second is the level of the Supernal Will that is far above the order of hishtalshelus and is not clothed at all in the level of supernal Chochmah;

and it is the level of "the skull (gulgalta) that covers over the brain." By way of analogy: the three cavities of the skull are the seat of Chochmah, Binah and Daas, while the bone that covers over the brain (mochin), which is not the seat of the brain at all, is what is called the skull. So, by way of analogy, this level of will is far above the seat of Chochmah, Binah and Daas;

and it is what is revealed in baalei teshuvah through the depth of the heart, which is also the level of the supernal will that is in the soul, which is beyond what his soul can bear;

and it is the level of "the desire of the heart" (re'usa deliba): through this supernal will, far above hishtalshelus, revealed in their soul, all the lacks and blemishes from the neglect of the positive commandments, whose "foundation is in the holy mountains," from supernal Chochmah, are filled.

It is like the analogy of a river that has been laid waste and dried up: when they want to fill it, they dig deep, at the spring and the welling source, and through this the river fills again. So, through the revelation of the level of the Supernal Will, blessed be He, which is far above the order of hishtalshelus, all the lacks and blemishes are filled and made whole.

And this is "From the depths I have called You, Havayah": through the level of "from the depths," "I have called You," so that there be a drawing forth of Havayah, once the level of the source and the welling spring has been revealed. And this is "Forgive us, our Father,"

"for we have sinned." For at first glance it is not understood: what is [meant by] "for we have sinned"? Is this a reason given for forgiveness? It should have said, "Forgive us, our Father, for what we have sinned."

But with what was said above it will be understood: because we have sinned, and have diminished the drawing forth, by way of hishtalshelus, of the Infinite Light, blessed be He, through His commandments and His Torah, therefore "forgive us," to arouse the source of compassion and forgiveness,

that is, the revelation of the Supernal Will, blessed be He, which is far above the order of hishtalshelus, in order to fill all the lacks. And this is "forgive us": for the restoration of the will is not the same will that there was at first,

for that will has withdrawn because of the sin and iniquity, and how could it return and be drawn down? Rather, the restoration of the will, and the forgiveness, are drawn from "the Will of all wills," that is, from what is far above the level of the will clothed in Chochmah. And see what is written at the end of the discourse beginning "And you shall make a tzitz."

And this is "For with You is forgiveness, so that You may be feared": for forgiveness is the revelation of the Supernal Will that is above hishtalshelus, which is truly the level of "with You"; and similar to what is written,

"For with You is the source of life": that the source of all life, and the life of life, is drawn from the source of all, above the order of hishtalshelus. And with the revelation of forgiveness and of the Supernal Will at this level,

then "so that You may be feared": that there be endurance for the level of awe that comes from His attribute of Kingship, may He be blessed; for without the revelation of the Supernal Will and the level of forgiveness, there is no endurance for the revelation of His Kingship, may He be blessed, for one who has blemished the Torah and mitzvos.

3. Now, the revelation of this level and this will is revealed on Rosh HaShanah, which is the level of the head, and of the "skull (gulgalta) that covers over the brain," which is far above the seat of Chochmah, Binah and Daas; 6

and also in the Ten Days of Teshuvah, for throughout the Ten Days of Teshuvah the psalm "From the depths I have called You" is said. And therefore, "Blow (tik'u) the shofar at the new month": the meaning of tik'u is the tekiah, which is a simple sound that comes out of the breath of the heart, from its innermost part;

and it is the level of the cry of the heart that comes out of the inner part of the heart, which is far above Chochmah, [a cry] that cannot be brought out with the lips in speech; for speech is drawn from the level of Chochmah, as it is written, "Havayah founded the earth with Chochmah."

And of this it is said, "Hear my voice (bekoli)": the meaning of bekoli is what is within my voice, that is, its inwardness and inner dimension, which is the level of the inner dimension of the heart; whereas the voice itself is drawn from the outer dimension of the heart, which is below Chochmah and Daas.

And this is [the meaning of] bachodesh: the renewal (chiddush) of the worlds from nothing to something, which are renewed every Rosh HaShanah through "the word of Havayah" and "the breath of His mouth," may He be blessed, is through the tekiah,

which is the drawing forth of the inner dimension of the Supernal Delight and Will, blessed be He, which is far above the level of Chochmah, revealed through the level of the shofar. This is the idea of "make your deeds beautiful (shapru)," the level of Shifrah, who "makes the newborn beautiful (meshaperes)"

(and this is "the name of hei achas (the one) was Shifrah": that is, the upper hei of the Name Havayah. And it is explained elsewhere, on the verse "Go for yourself," that in the level of hei there is a revelation of a higher level, above even the yud. And in the Rabbah on Parshas Shemos, section 1, and on Koheles, on the verse "A good name is better than good oil": "Another explanation: Shifrah, for she established Israel," etc.;

"By His breath the heavens are beautiful (shifrah)" — in Job, chapter 26 — and Rashi explains shifrah as "He spread [them] like a tent," and the Ramban explains: He made [them] beautiful and set [them] in order, removing the cloud from upon them, etc. And all these aspects pertain to Rosh HaShanah, for then is the revelation of the supernal attributes (middos), which are called "heavens"; and this is through the level of the shofar. And just as Shifrah established Israel,

so it is said of the shofar, "for it is a statute for Israel." And this is why they are called "the Hebrew (ivriyos) midwives": for the root of this drawing forth is from the level of "beyond (be'ever) the river," the river that "goes out of Eden," as is written in Parshas Emor [in the Zohar], 99a; that is, from the level of the source of supernal delight — "for with You is the source of life" — from which it is drawn down so as to "make the newborn beautiful"),

that is, that the level of the Supernal Delight and the Supernal Will, which is above the order of hishtalshelus, be in a state of revelation, so that there be a revelation of His Kingship, may He be blessed, below.

And this is "Elokim has gone up with a teruah, Havayah with the sound of the shofar": the meaning is that the ascent of Elokim from below to above will be with a teruah, in the manner of affection and friendship (re'us); and the drawing down of Havayah from above to below will be with the sound

of the shofar, in the manner of the Supernal Delight, to draw down "the King's teruah (friendship) is in him": that there be drawn down upon us the delight, affection and friendship of His Kingship, may He be blessed. And then it is written, "And He was King in Yeshurun," etc.,

"together, the tribes (shivtei) of Israel." Shivtei is a term for branches; that is to say, even the level of separate branches will be together, in the level of supernal unity, so that there be "unite our hearts," etc.

(And see what is written on the meaning of "unite our hearts" in the discourse beginning "Who has counted the dust of Yaakov." And see on the matter of "Blow the shofar at the new month, at the concealment," etc., [in the Zohar,] Parshas Vayera, 114a and b; Tetzaveh, 184a, 186a; Emor, 99; Pinchas, 231; Shoftim, 275a; Naso, 121b; Pekudei, 267b; Rabbah, Emor, section 29.)

However, Rosh HaShanah is the Day of Judgment, on which man is judged for his deeds of the past year; because, for there to be the Supernal Delight and Will

in the revelation of His Kingship, one must examine on what the delight will rest and in what He will take delight in the revelation of His Kingship. If there was a casting off of the yoke of His Kingship, may He be blessed, there are many hindrances and many accusations about this, etc.

And for this there are the Ten Days of Teshuvah: to be at the level of "from the depths," to arouse the Supernal Will and the Supernal Delight, so that there be nothing to hold it back, etc.

And these ten days correspond to the ten powers of the soul, which are intellect and emotive attributes (middos), etc. (And see what is written on this at the end of the discourse beginning "But Havayah your G-d would not listen to Bilam," and at the end of the discourse beginning "For on this day He will atone.")

"At the concealment (bakeseh), for the day of our festival." The meaning: the Supernal Will that is revealed on Rosh HaShanah comes through bakeseh, which is the level of the withdrawal at the beginning of the night of Rosh HaShanah, 7

which is the time of the withdrawal of the general life-force of the past year; and on Rosh HaShanah, through the prayers and the shofar blasts, a different general life-force is renewed, and it rises, ascent after ascent, from Rosh HaShanah until Yom Kippur, when at Ne'ilah is the completion of the ascents, and it is the time of the completion of forgiveness.

And then it is written, "Before Havayah you shall be purified": above the level of Havayah, as mentioned above; until from this it is drawn down to "the day of our festival," which is the festival of Sukkos,

which is "the time of our rejoicing," the revelation of joy. And the joy will be great for G-d, with surpassing excellence, through the revelation of the Supernal Will, blessed be He, by way of the level of bakeseh, which is the withdrawal at the beginning of the night of Rosh HaShanah; like the analogy of one who goes free from captivity, whose joy is with surpassing excellence, and doubled.

Therefore it is written, "And you shall draw water with joy," which is the matter of the water libation on the altar on the Festival; they are the drawing forth of the revelation of the "pure waters" of which the verse says, "And I will sprinkle," etc.

"For it is a statute for Israel, a judgment of the G-d of Yaakov." Now, Israel is the level of "for you 8
have striven (sarisa) with Elokim," etc.: that is, he has already become a prince (sar) and ruler over the level of Elokim,

which is the level of tzimtzum and the hiding of the Face, so that this world and its pleasures may be revealed; for his G-dly soul has already stripped off the "soiled garments," and has been transformed from darkness into light, and he despises evil and chooses good by virtue of the will of his G-dly soul, which is the ruler within him. And at this level,

"for it is a statute," etc.: that there is drawn to him on Rosh HaShanah, from the level of the gulgalta and the supernal will, a "statute" (chok) and sustenance for the whole year. For chok is a term for sustenance, as it is written, "Feed me my allotted bread (lechem chuki)";

and chok is also a term for permanence, and chok is also a term for engraving (chakikah); and this is the matter of "He engraved engravings in the supernal luster (tehiru ila'ah)," which is the level of engraved letters, which are the level of vessels

(and from there is the root of the soul, as in the saying, "The soul that You have given me, it is pure (tehorah)": for it is drawn from the level of tehiru ila'ah; and see what is written on the verse "And like the very heavens for purity (latohar)") — so his soul will be a vessel and a dwelling

for the resting of the Infinite Light, blessed be He, within him, and with permanence: that all his days, constantly and forever, it will be in a state of self-nullification (bittul) toward Him, may He be blessed; and he will be a chariot (merkavah) for His dwelling, so that his Torah is his occupation day and night,

his mouth never ceasing from study; and with fiery flashes, like a flame that rises of itself, to cleave to Him in prayer; and the like: that all his words, deeds and thoughts be for G-d, in a state of the binding of Chochmah, Binah and Daas with Chochmah, Binah and Daas, etc.;

for this is his life and his existence all the days of his life, like food that gives life to the body, and by which man lives. And see what is written on the verse "And as a bride adorns herself with her jewels." Whereas the level of Yaakov is yud akev, "yud [and] heel": his G-dly soul still descends into the heel, to clothe itself in the garments of this world,

but he is at the level of iskafya (subjugation), and in this there are ascents and descents and war, etc., for "one people shall prevail over the other people," etc.;

"and were it not that the Holy One, blessed be He, helps him," etc. And at this level there is drawn down mishpat (judgment), which is compassion, to draw down for him supernal compassion for the whole year, so that the Holy One, blessed be He, will help him to subdue, etc.

(And see Esther Rabbah, on the verse "And it came to pass in the days of": "He is Havayah our G-d; His judgments are in all the earth" — that His attribute of compassion is forever. And see what is written on the verse "Zion shall be redeemed with judgment.") And all this is drawn down on Rosh HaShanah.

Therefore the month is called Tishrei, the letters of yishras: that is, the level of "uprightness (yishras) of heart," that is, to make the hearts upright, so that there be "with all your heart" — with both your inclinations — so that there be drawn down

the revelation of the Supernal Will, blessed be He, far below, until even the evil inclination will be at the level of iskafya (subjugation), etc. And see what is written at the end of the discourse beginning "When you listen to the voice," on the matter of "to do what is upright in the eyes of Havayah your G-d."

LIKKUTEI TORAH • ROSH HASHANAH • MAAMAR 2

תקעו בחדש שופר כו'

"Blow the shofar at the New Moon"

◇

"Blow the shofar at the New Moon," etc. The meaning of "at the New Moon" (bachodesh): the time 1
of the renewal of the moon, which is renewed on Rosh Chodesh. This is Rosh HaShanah, for then is the renewal of the work of creation: "This day is the beginning of Your works," etc.

Now, the world was created on the twenty-fifth of Elul, and Rosh HaShanah is the sixth day of the world's creation, the day of the creation of Adam, the first man. And we need to understand why Rosh HaShanah is not made at the time of the actual renewal of the world, which is the first day of the work of creation.

However, it is written, "In the beginning Elokim created": Elokim is the attribute of tzimtzum (contraction), for at first it arose in [His] thought to create with the attribute of judgment; He saw that the world would not endure, [and] He joined the attribute of mercy with it. The meaning is that at first there was

the attribute of judgment, the attribute of tzimtzum, to contract and conceal the Infinite Light (Or Ein Sof), blessed be He, who, as His name is, so is He: He has no end, etc.,

so that the world be revealed as a yesh (something), a thing by itself, revealed and seen by physical eyes of flesh. And this is the matter of "In the beginning … created": the word bara (created) applies to a thing that is created something from nothing (yesh me'ayin). Yet seemingly this is not understood,

for, on the contrary, "all before Him is as nothing," and whatever is lower down is all the more considered by Him as actual nothing (ayin), and whatever is higher up is all the more considered a yesh, as it is written, "to bequeath yesh (substance) to those who love Me." And why is the chain of descending worlds (hishtalshelus) called by the name beriah (creation), something from nothing?

The explanation is as it is written, "For a sun and a shield is Havayah Elokim": Havayah is the level 2
of the luminary of the sun itself, and Elokim is the level of a shield and a shelter,

which serves to conceal and hide the luminary of the sun's body, so that it not be seen except as radiance and illumination. For if there were no shield and shelter, the sun would not shine as radiance;

rather, the sun's radiance would be nullified to its source in the body of the sun's luminary. And this is the matter of "the sun from its sheath," of which our Sages, of blessed memory, said that in the Time to Come the Holy One, blessed be He, will take the sun out of its sheath,

which is the revelation of Havayah, that is, of the Infinite One (Ein Sof), blessed be He, Himself, without a shield and shelter that conceals and hides, as it is written, "And the glory of Havayah shall be revealed, and all flesh shall see." This seeing is an intellectual seeing, in the comprehension of G-dliness,

for the wise are called "the eyes of the congregation"; and it is written, "For eye to eye they shall see, when Havayah returns," etc.: there will no longer be the concealment and hiding of physical matter, which covers and hides the spirituality, the light of G-d and His holiness, and these are the physical heavens and earth and all that is in them,

but only "the new heavens and the new earth which I make." And this is the creation of heaven and earth truly from nothing to something:

that is, that the revelation of the radiance is something from nothing and utter naught, [relative to] when it was in its source, for then it was nullified and included in the source of the luminary and was not called by the name "light" and "radiance" at all.

(That is to say, even the drawing down of the revelation of the radiance that gives life to heaven and earth and is enclothed in them is likewise something from nothing and utter naught, for when it was included in its source, it was then nullified and included in its source, which is the luminary, and was not called by the name "light" and "radiance" at all;

and that the radiance be seen by itself as a yesh (something) and a thing is through the sheath and the shield. If so, it is a matter of something from nothing, as it is written, "And Chochmah is found from nothing (me'ayin)," for the coming into being of the higher Chochmah (Chochmah Ila'ah) is also called something from nothing. And this is [the meaning of] "Is Havayah in our midst (ha-yesh), or not (im ayin)?" That is: whether

the Name Havayah shines in us through the shield and sheath, and then this illumination is called something from nothing; "or ayin" means that it shines in us from above the level of a shield, that is, akin to "He takes the sun out of its sheath," for this level is called ayin. And this is the matter of "In the beginning Elokim created."

Elokim, that is, the level of the radiance drawn down through the shield, etc., is called creation (beriah), something from nothing; except that it is a matter of the Beriah that is within the World of Atzilus (Emanation), that is, the level of "And Chochmah is found from nothing." And in Etz Chaim it is stated that even the level of Adam Kadmon, which is Keser (the Crown), is called Beriah, "the Adam of Beriah," etc.

And the level of Beriah is something from nothing, as is explained in the discourse beginning "Va'eschanan," on the meaning of "And Chochmah is found from nothing": that Chochmah is the level of reishis (beginning), and it is found from nothing, as an innovation, in that a new thing comes about, which was not in the power of the source that brings it forth, etc.;

see there. And in Chochmah there is light and vessel: the power of Chochmah itself is what is called the vessel, and the light and life-force that flows into it from the Infinite Light (Or Ein Sof) is called the light of Chochmah.

Now, Chochmah itself, which is the vessel, is certainly called something from nothing, that is, a new thing comes about, which was not in the power of the source that brings it forth; for He, may He be blessed, is high and exalted beyond the bounds of the level of Chochmah, so much so that the level of Chochmah is considered before Him like physical action.

Therefore, the coming into being of the level of the power of Chochmah is an innovation and a new thing, like the innovation of bodily action. But the coming into being of the light of Chochmah is also called something from nothing,

for the light is, by way of analogy, the radiance of the sun that is drawn from the sun; and of this it was explained here that the drawing down of the radiance is also something from nothing, for the reason mentioned above, that when it was included in its source, etc., as mentioned above.) And thus were included

all the worlds and created beings in their Emanator, blessed be He, in a state of concealment; and their emergence from concealment into revelation, so that the worlds and created beings are revealed as a yesh and a thing by itself, is as radiance and illumination alone, as it is written, "His splendor is upon earth and heaven," etc.: truly something from nothing.

(The meaning of [the statement] that the worlds were included is as is known from the explanation of "For My thoughts are not your thoughts": in man, thought accomplishes nothing at all, but Above, when it arose in His thought and will to bring into being and to emanate, then it was actually emanated and brought into being through this thought, as is written in Pardes, Gate 11, chapter 3, and as is written about this in the explanation on "My dove."

In this way the worlds and created beings were included in the level of the Supernal Thought (machshavah ila'ah) when it arose in His will to create the world. But it is certainly not at all applicable to say that the world as it is was included in the Thought at the time it arose in His will; rather, by way of analogy, its power and its spirituality [were included];

that is, just as there is physical Asiyah (action), so there is an Asiyah within Atzilus, which is the root and source of physical Asiyah; as, for example, the sweetness of an apple is from the mazal that strikes it, and "One higher than the high watches over [it]"; in this way, the root of Asiyah is above, in Atzilus,

just as with physical light: its root in spirituality is Chochmah, which is called light, for "the fool walks in darkness." And this is the meaning of [the statement] that the created beings were included in the Supernal Thought when it arose in His will, etc.,

for "My thoughts are not your thoughts," and with one thought they came into being in spirituality, something from nothing. And that actual physical Asiyah should be drawn forth even from the level of what is included in the Thought is certainly also something from nothing, for as for the coming into being of physicality from spirituality, there is no greater something from nothing than this.

And this is [the meaning of] "Blessed is He who spoke, and the world came to be": that is, what came into being in one thought, for "He spoke and it came to be"; and this too is something from nothing, in the manner of "And Chochmah is found from nothing," for the coming into being of the Chochmah of Atzilus is also called something from nothing, except that this is something from nothing in spirituality.

And afterwards, "Blessed is He who says and does": that the coming into being be drawn into actuality, from spirituality to physicality; this too is truly something from nothing, for the coming into being of physicality from spirituality, like physical light from Chochmah, which is spirituality, is certainly something from nothing; and so with all created beings.

Along these lines it was explained elsewhere, in the discourse beginning "Then Moshe sang," regarding the revealed world (alma de'isgalya) and the concealed world (alma de'iskasya): the revealed world is where the levels are seen as separate, in revelation, and the concealed world is where they are nullified in their existence within their source, etc.

And see there, in the discourse beginning "And Israel saw the hand," that the root of the two kinds of coming into being mentioned above is drawn from two [levels of the] Name Havayah. And see what is written in the discourse beginning "My dove," regarding what is said, "The soul that You have placed within me is pure," and afterwards one says, "You created it," etc.; and in the discourse beginning "Listen, O heavens," regarding "until Your people pass over, Havayah.")

2. Now, from this the matter of the descent and the chain of descent (hishtalshelus) of the worlds is 3
understood: it is an exceedingly great descent, from the level of actual nullification (bittul) and inclusion

in the Infinite One (Ein Sof), blessed be He, until it descended wondrously, to be enclothed and to chain down from cause to cause, to the end of all the lowest levels, in physical and bodily Asiyah (action): the making of heaven and earth and all that He made, the material and the physical.

But to understand why there was such a great descent before Him, may He be blessed: it is known that this descent is for the sake of an ascent, namely, "the advantage of light out of darkness" specifically, that into the place of physical darkness, which is a complete and separate yesh (something), there be drawn the light and radiance from above,

which is the level of nullification and inclusion in the Infinite One, blessed be He, so that there be a nullification of the yesh to the level of ayin (nothing) drawn within it. And of this our Sages, of blessed memory, said, "The Holy One, blessed be He, desired to have a dwelling place among the lower realms." The meaning of "among the lower realms": although before Him, may He be blessed, there is no above and below,

rather, "the lower realms" is the name for the place of the yesh, and He desired to have a dwelling and an indwelling there, that is, that there be there a drawing down of the ayin, so that the yesh be nullified to the ayin; and this nullification is drawn from world

to world, level after level, until this nullification is drawn below as well, so that there be a nullification of the yesh in physical Asiyah too. And the general and collective expression (klalus) of this drawing down is on the day of Rosh HaShanah, on which is the song of the sixth day, "Havayah reigns; He is clothed in majesty."

The explanation is that the level of His sovereignty (malchus), may He be blessed, is called only a garment: He enclothed Himself in the attribute of majesty so that His Name be called "King,"

as it is stated in the Midrash, "With ten garments the Holy One, blessed be He, created His world," etc. For the creation of the worlds, so that there be a revelation of something from nothing, is through the attribute of judgment and tzimtzum (contraction), as mentioned above;

and this is the level of a garment, "like this kamtza, whose garment is of itself and within itself"; and the final tzimtzum is the revelation of the level of His sovereignty, may He be blessed: "There is no king without a people."

Now, it is called His sovereignty when they accept His sovereignty willingly, as it is written, "You 4
shall surely set a king over yourself"; for without willingness it is called dominion: "and Your dominion is in every generation."

Therefore the song of the sixth day is "Havayah reigns," for on the day Adam, the first man, was created, he took upon himself, willingly, the yoke of His sovereignty, may He be blessed; whereas in the six days of creation there was only the level of dominion, and there was no revelation of His sovereignty.

Now, the acceptance of His sovereignty, may He be blessed, willingly is a matter of the nullification of the yesh (something), like "and the host of heaven bow down to You"; for bowing is the level of nullification (bittul). 5

Therefore Rosh HaShanah is made on the sixth day, the day Adam, the first man, was created, for then was the beginning of the revelation of His sovereignty, may He be blessed, so that the yesh be nullified to the ayin (nothing); whereas the first five days of creation were

only the order of the chain of descent (hishtalshelus) from nothing to something, "Let there be light," "Let there be a firmament," "Let the earth sprout," etc., which is through the attribute of judgment and tzimtzum (contraction): "In the beginning Elokim created."

But the drawing down of nullification, so that the yesh be nullified to the ayin, is called "He joined the attribute of mercy with it," and it is the union of Havayah [and] Elokim.

And this, in general, is through Torah and mitzvos (and this is [the meaning of] "Havayah reigns; He is clothed in majesty; Havayah is clothed in strength," etc., and "strength" means nothing but Torah, as it is written, "Havayah will give strength to His people"; and see the Midrash Rabbah, Parshas Va'eira, chapter 8, and the Zohar, Part II, at the end of Parshas Yisro),

"Who has sanctified us with His commandments": for the mitzvos have their foundation in the supernal mountains of holiness, and they were drawn down below to be enclothed in physical matters, charity, terumah and tithes, so that the yesh be nullified to the ayin, etc.;

for the main thing in the mitzvos is to do them in the manner of "Nullify your will," "Turn away from evil and do good": to bend one's physical heart and subdue it under the hand of holiness. And likewise the mitzvos themselves are in physical matters,

such as tzitzis of wool, etc., and supernal holiness is drawn into them, so that those physical matters too rise and are included in holiness through that mitzvah.

Therefore, with every mitzvah one says, "For the sake of the unification of the Holy One, blessed be He, and His Shechinah." "The Holy One, blessed be He" is the name for that which is holy and set apart from the bounds of the worlds, which "no thought can grasp," and the nullification of comprehension. 6

And "His Shechinah" is the Shechinah (indwelling) of His strength and His sovereignty, which is enclothed in the worlds to give them life and to bring them into being from nothing to something. This union is brought about through the mitzvah, which is in physical action, the level of yesh (something), and into which supernal holiness is drawn, so that the yesh be nullified to the ayin (nothing).

And thus they are included and united in a complete and true union; that is, through the person who does them with the nullification of his will, above his nature and his habit, turning his heart from

one extreme to the other: whatever his heart is naturally inclined to do, he does not do, and whatever his heart is inclined not to do, he does. Through this he draws down the level of the supernal nullification, the union of Havayah and Elokim.

And this is [the meaning of] "Mitzvos require intention": the mitzvos themselves are the level of a body, and the intention is the level of a soul. The mitzvos themselves 7

are the fulfillment of the King's command, and they are the level of vessels and "limbs of the King"; and the intention is what one wishes to draw down through this mitzvah, the supernal union and the nullification of the yesh (something), so that there be the union of Havayah and Elokim;

and this is the level of the soul that gives life to the limbs, for the main thing is the life-force and the Infinite Light (Or Ein Sof), blessed be He, drawn down through the mitzvah, so that the yesh be nullified to the ayin (nothing).

Only, that this drawing down come from potential into actuality, from concealment into revelation, is through the actual performance of the mitzvos, for they are the very vessels in which the light and life-force from the Infinite Light, blessed be He, are drawn down, as is known.

And of this it is said, "And you shall love Havayah your G-d," for first it is said, "Hear, O Israel, Havayah is our G-d," in a general way.

And afterwards, in particular: that Havayah be "your G-d" (Elokecha) for each and every individual, in the second person, "according to what he conceives in his heart," in a revealed way; and that the love and the will be such that the level of "He was, He is and He will be," in the manner of the nullification of the yesh (something), shall be at the level of "your G-d." 8

And also, it shall be "with all your heart," with both your inclinations, with the good inclination and with the evil inclination; that is to say, because of the evil inclination, which is what hinders and obstructs, the love shall be greater than this, as when there is something that hinders and obstructs the flow of rushing water:

then the water grows stronger in its flow and its rush, with greater force. And all this love and longing is that Havayah be at the level of "your G-d" in revelation, and the nullification of the yesh to the ayin (nothing), "with all your heart," etc.

And this is the purpose of all the Torah and the mitzvos, in general, throughout all the days of a person's life: to draw [this] down through occupation with the Torah and the mitzvos that he performs with the nullification of the will, above the level of his nature and his will in his animal soul, etc.

3. However, a general drawing down is drawn on each Rosh HaShanah for the whole year, so that 9
the drawing down of nullification take place in particulars, in the occupation with Torah and mitzvos of the whole year. That is why it is called Rosh HaShanah [the "head" of the year], for it is

like the head and the brain, from which the outflows and drawings down of life go out to all the limbs of the body; so on Rosh HaShanah life-force is drawn down for all the days of the year.

Now, by way of analogy: when one stands above and one stands below and they wish to unite, the 10
higher one must descend several steps below his level, and the lower one must rise from his level.

So, too, in order to draw down a supernal drawing down from the level of nullification to the yesh (something), so that the yesh be nullified to the ayin (nothing), the lower one too must rise, that is, his animal soul and spirit, as it is written, "If he sets his heart toward Him,"

for "spirit brings spirit and draws down spirit": that is, that his soul yearn with longing and thirst for this union and nullification. And this [comes about] when a person is one of the "masters of reckoning," [reflecting on] how he has descended wondrously from the place of His glory, may He be blessed,

for his soul (neshamah) and his nefesh were included in its Emanator, blessed be He, and it descended wondrously through many and mighty contractions (tzimtzumim) until it became exceedingly physical. And one who reflects will understand how many steps and levels there are between physicality and spirituality,

and also how many levels there are within spirituality, one higher than the other, up to the loftiest heights, and [all of them] bear no comparison to the Infinite One (Ein Sof), blessed be He. If so, how far he is from the light of His countenance, may He be blessed! And through this he will arouse great compassion, and his soul will weep sorely.

Therefore it is stated in the writings of the Arizal, of blessed memory, that whoever does not weep 11
on Rosh HaShanah, his soul is not whole. Seemingly, what does weeping have to do with Rosh HaShanah? But according to the above it will be understood: the weeping is specifically for his soul, which descended from the place of its glory and became physical.

And this is [the meaning of] "The lower waters weep: 'We want to be before the King,'" as it is stated 12
in the Midrash: when the Holy One, blessed be He, separated between the waters and the waters, the lower waters were called by the name "weeping waters," for they weep over their descent to the level of lower waters and cry out, "We want to be before the King."

And this is the matter of the blowing of the shofar, TaShRaT (tekiah, shevarim, teruah, tekiah). The 13
tekiah, a simple sound, is the level of longing, with the desire of the heart (re'usa deliba); and shevarim and teruah, the Gemara says, are a matter of "groaning" and "wailing,"

which is the matter of the weeping mentioned above. And they are called shevarim (breakings) and teruah because through them one weakens and breaks the power of the kelipos and the sitra achra (the other side); and teruah is from the term "You shall break them (teroem) with a rod of iron."

And teruah is also from the term re'usa deliba (the desire of the heart), as it is written, "and the teruah of the King is in him." For because of this weeping and compassion below, one arouses above the supernal will, through the arousal of the supernal great mercies from the source of mercy, which are the Thirteen supernal Attributes of Mercy, of which it is said, "And Havayah passed before him," etc.

That is: "passed" is like a person who passes from place to place; so "Havayah passed" from a very lofty level, to be revealed upon "panav" (His face). "Face" (panim) is the level of garments that cover, hide and contract the Infinite One (Ein Sof), blessed be He, in His very essence and glory,

for the panim are the ten Names that may not be erased; since they are the level of names, the level of letters, they are therefore garments that cover and hide the Infinite One, blessed be He, in His very essence and glory.

But through the arousal of the Thirteen supernal Attributes of Mercy, of which it is said, "And Havayah passed before him (al panav)," and it is written, "May Havayah make His face (panav) shine," the face shines, so that they do not conceal and hide His glory; as it will be in the Time to Come: "And there shall be revealed

the glory of Havayah," and the Holy One, blessed be He, takes the sun out of its sheath, except that in the Time to Come this will be in actual physicality, and [that is] the receiving of reward, which is "tomorrow, to receive their reward";

but "today, to do them," in spirituality. And the order of service fixed in a person's soul, so that this revelation be in spirituality in his soul, in wholehearted service, is through the arousal of compassion, with weeping, "groaning" and "wailing," etc.

And of this it is said, "Blow the shofar at the New Moon": for this arousal of compassion requires specifically the sound of a shofar, and not the sound of a person himself,

for at the creation of man it is said, "Behind and before You have formed me"; "behind," after the work of creation, etc.; and he does not arouse so greatly the supernal levels of the Thirteen Attributes of Mercy

as does the sound of the shofar of an animal, whose root is far above the levels of man, except that it fell far below the level of man, as is known.

And from this is drawn "at the covering, for our festival day." That is: from the level of "covering" (keseh), which is a term for the covering and concealment of the Infinite One, blessed be He, through being enclothed far below, in physical Asiyah (action) and the physical world, it is drawn to become "for our festival day" (chageinu); chageinu is from the term "show it to him with the mechog (pointer),"

which is a matter of revelation, to the point that one points to it with a finger, as our Sages, of blessed memory, said: "In the future the Holy One, blessed be He, will make a dance (machol) for the righteous, and they will point to Him with the finger and say,

'Behold, this is our G-d; we hoped for Him,'" etc.: that there be a revelation of His G-dliness, may He be blessed, in the world, and the world will not conceal, etc.

4. "For it is a statute (chok) for Israel." Chok is from the expression "She gives food (teref) to her household and a portion (chok) to her maidens," and likewise "Feed me (hatrifeini) my allotted bread (lechem chuki)": it is a term for sustenance, that is to say, an influx and drawing down to Israel. That is: in order that there be the level of "Yisrael: li rosh (to Me, a head)," 14

just as the foot is nullified to the head, and whatever the head wants the foot does, without any hindrance or obstruction whatsoever, for it has no other will apart from it. So Israel are called "children of the Omnipresent," "a son is his father's leg," the level of nullification (bittul).

And the meaning of "a judgment for the G-d of Yaakov" is this: Israel is called the level of a son, "My son, My firstborn," and Yaakov is called the level of a servant. The explanation is that the level of a son, "a son is his father's leg," 15

is in a state of actual nullification, like the foot in relation to the head; and servants are those who have another will, like a servant, who is foreign and separate, except that he nevertheless fulfills his master's command,

but he is in a state of battle: there is something that hinders and obstructs him, only he overcomes and subdues himself, in the manner of iskafya (subjugation); whereas Israel are in the manner of actual is'hapcha (transformation). And see what is written about this in the discourse beginning "He has not beheld iniquity in Yaakov."

Now, a person is judged on Rosh HaShanah concerning the drawing down of G-dliness within him, whether he is worthy that there be a revelation of G-dliness in his soul; and this is according to his deeds in the past year. 16

And this is "a judgment for the G-d of Yaakov": in the level of Yaakov, in which there is battle, one must overcome what hinders, and sometimes he is the victor and sometimes he is the vanquished, for "one nation shall be stronger than the other nation."

Therefore in this there is a judgment for the G-dliness within him; whereas in the level of "Yisrael: li rosh," which is the level of a son, "a son is his father's leg," there it is a statute (chok) and sustenance.

But judgment is mercy. Therefore the Ten Days of Teshuvah and Yom Kippur were instituted, to arouse great mercy, and the requests of "Forgive us," so that there be a revelation of the will

of the Most High in his soul, like a person who asks his fellow to pardon and forgive him for what he sinned against him: the essence of this request is to raise his heart and his will toward him, for at the time of the sin his face was turned away from him,

and his heart and his will were not with him, and forgiveness is the return of the will. So too, we ask "Forgive us": the request is not about fear of punishment,

but about the revelation of the will, that there be no concealment and hiding of the face, and that the physicality of the world not conceal, etc.

And this arousal of compassion is also in the manner of "And Havayah passed before him and proclaimed: Havayah, Havayah," which is written twice, with a pause in the cantillation between them, because the first Havayah is the level of the supernal nullification, in the level of the higher Havayah in its source, and the second Havayah

is the drawing down of nullification into the place of the yesh (something), so that the yesh be nullified to the ayin (nothing). And this is "for the G-d (Elokei) of Yaakov": Elokei is a term for drawing down, as in "the G-d of Avraham, the G-d of Yitzchak, and the G-d of Yaakov," and regarding Yaakov it is written with an added vav, ve'Elokei ("and the G-d of"),

for the vav is a drawing down; and it is drawn down so far that on Yom Kippur, "before Havayah you shall be purified," above the level of Havayah; for since it is written, "you shall be purified," it follows that he was not pure at first. And so one must arouse

above the level mentioned above. Although it is written, "The mikveh of Israel is Havayah," that is, that the level of Havayah is also a mikveh to purify, as mentioned above, nevertheless everything depends on the thing that needs purification: there is a light thing

which is purified by the level mentioned above, and there is a thing that is not purified by this level, but one must arouse far above the level of Havayah, which is "before Havayah," and from there "you shall be purified." And this suffices for one who understands.

LIKKUTEI TORAH • ROSH HASHANAH • MAAMAR 3

להבין המשנה [רפ"ד דר"ה] י"ט של ר"ה שחל...

"To understand the Mishnah: When the Yom Tov of Rosh HaShanah fell on Shabbos"

◇

To understand the Mishnah [at the beginning of the fourth chapter of Rosh HaShanah]: "When the Yom Tov of Rosh HaShanah fell on Shabbos, in the Temple they would sound [the shofar], but not in the provinces." And the Gemara explains [that this is] because of Rabbah's decree: "lest one carry it four cubits in the public domain." 1

And [when] the first Yom Tov of the Festival [fell on Shabbos], they would take the lulav even in the provinces in the time of the Holy Temple, because the first Yom Tov is [a mitzvah] from the Torah, etc. And Tosafos already raised the question, at the beginning of the fourth chapter of Rosh HaShanah and at the beginning of the fourth chapter of Sukkah: how is the shofar different from the lulav? See there.

Further, one should raise [the question] and give it thought: what did our Sages, of blessed memory, see [fit] to uproot the positive commandment of shofar and of lulav, even on the first day, in the outlying regions at any rate, [and] even at a time when there is no Holy Temple, merely because of Rabbah's decree? Surely the concern is [only] for the unlearned and those light

of mind; so how could they withhold the mitzvah entirely from many great and good tzaddikim, and especially the mitzvos of shofar and lulav, on which many intentions (kavanos) depend for those who have knowledge, [intentions] that reach the loftiest heights? But to understand all this, we must first preface the root of the matter of the shofar.

This will be [understood] in light of what will also be explained: the matter of the level of Malchiyos (the verses of Kingship) on Rosh HaShanah, which is the matter of the level of the building of Nukva (the feminine), as is known. 2

For the difference between the higher unity (yichuda ila'ah) and the lower unity (yichuda tata'ah) is known: there are two kinds of chain of descent (hishtalshelus). The first is what is called, in the language of the Pardes, the level of cause and effect, in which every effect is encompassed by its cause;

and this is the matter of the circles (iggulim) in Etz Chaim, where the higher circle surrounds the circle within it on every side, that is, the circle within it is included in it and nullified before it.

The matter is, by way of analogy, [like] the teacher who grasps and comprehends the entire comprehension of the student who receives from him, from every side and angle: because of the smallness of the student's intellect and comprehension in the teacher's eyes, it is grasped and encompassed within the intellect of the teacher who imparts [it], and is included in it, for "a hundred is included in two hundred."

It follows that the student's comprehension is not at the level of a yesh (an existent), a thing separate unto itself; rather, it is included and nullified in the teacher's comprehension. And the second [kind] is that the effect comes forth into revelation by itself, which is not

like the inclusion of the effect within the cause, like the letters of the intellect that are included in the intellect, for example; on the contrary, the cause is enclothed, in concealment, within the effect,

like the intellective power in the intellect, or intellect in the emotive attributes (middos), and the like, where the intellect or the emotive attributes are themselves the yesh and are felt, while the intellective power or the intellect flows into them in concealment, at the level of ayin (nothing), etc.

(This is like the matter explained elsewhere concerning the difference between the fish of the sea, which are always absorbed in their source and are not a thing separate from it, so that when they are separated from the sea they die,

and the creatures on land, which are at the level of yesh and a thing separate from the land. See about this in Biurei HaZohar, Parshas Beshalach, in the discourse beginning "One may further explain the above-mentioned teaching in another way." And see Iggeres HaKodesh, section 14, on the explanation of "A land that, etc., … from the beginning of the year."

And according to the above it is well [understood] that the essence of the building of Nukva on Rosh HaShanah is in the aspect of her being "land" (eretz), which is the lower unity: to be [brought into being] from nothing to something. Whereas the aspect of "sea" is the aspect of the higher unity. And this is the meaning of "For the shields of the earth belong to Elokim; He is greatly exalted."

And see there, section 20: "the separate yesh, etc.," [has] neither the whole nor any part of the relation of the effect to the cause. And this is [the meaning of] "The earth and its fullness are Havayah's, etc., for He founded it upon the seas, etc.": that is, that there be at least the nullification of the yesh.)

Now, regarding the first level, our Sages, of blessed memory, said: "The ankles of the Chayos are equal to all of them; the legs of the Chayos are equal to all of them; the horns of the Chayos, etc."

For whatever is higher than its fellow encompasses its fellow, until the lower is nullified before it and is considered as truly nothing in relation to the higher.

Therefore they said that the ankles and legs of the Chayos, which are the level of Netzach, Hod and Yesod, the very last level in the Chayos, include all the levels below them; and the horns of the Chayos, which are at the level of the crown (Keser) on the head, include more, etc.

And this is the level of the higher unity in the Ten Sefiros of Atzilus, where "He and His life-forces are one": that is, the union and nullification of the lower in the higher. For although there are Ten Sefiros, Chochmah, Chesed, etc.,

and Chesed is a branch of Chochmah, drawn from the level of Chochmah so that the level of Chesed too is emanated, this level is not felt to be a yesh and a thing by itself;

rather, Chesed is nevertheless included and encompassed in the level of Chochmah, and Chochmah encompasses it from every side and angle. [As is explained in the discourse beginning "Let them bring royal garments," concerning Avraham: ever mah ("a limb of mah"),

for he, being the level of Chesed, is called a limb and a vessel for the investiture of the level of Chochmah, ko'ach mah ("the power of mah"), and he is nullified relative to Chochmah like the nullification of the effect in its cause.]

But the level of the lower unity, of Malchus of Atzilus in Beriah, Yetzirah and Asiyah, is the revelation of the G-dly light to bring the creation into being from nothing (ayin) to something (yesh), a thing truly by itself; for the creation is a complete yesh, in a limited state, which has no comparison at all to the level of the Creator, who is unlimited.

And had it been drawn down in the manner of cause and effect, it too would have been unlimited. Yet although creation is from nothing to a complete yesh, it is nevertheless in a state of nullification (bittul) to the ayin,

as in "and the host of heaven bows down to You," etc. And this is the essence of the level of Malchus: that there be a yesh, and that the yesh be nullified, etc.

Summary: the matter of the difference between the higher unity and the lower unity: like [the difference] between cause and effect, where the effect is encompassed by its cause and nullified before it, and [that of] something from nothing. And see Iggeres HaKodesh, section 20. 3

2. To understand this with further explanation: it is known that the level of Malchus is the level of exaltation and loftiness. For certainly, at the level of loftiness, the light is set apart and exalted in rank, and the worlds receive only from the level of Kingship, as it is written, "Your Kingship is the kingship over all worlds." 4

That is, the level of Malchus of Atzilus becomes Atik Yomin for Beriah, etc. Therefore the life-force (chayus) of the worlds is in the mode of something from nothing (yesh me'ayin); whereas if they received from the level of Z'eir Anpin, the emotive attributes (middos) of Atzilus themselves,

such as Chesed, which itself descends, etc., it would come in a manner of closeness, in the manner of cause and effect, and this would be like something from something, etc., and not a complete yesh, a thing by itself.

But because they receive through the level of Malchus, which is the level of loftiness and withdrawal, a contraction (tzimtzum) takes place in the life-force drawn into them, until they came into being as a yesh, with limit and end, etc.

Nevertheless, they are in a state of nullification (bittul) to the ayin, which is Malchus, for "and all of them accept upon themselves the yoke of the Kingdom of Heaven"; and because of the awe of the Kingship of Atzilus, the nullification of the yesh comes about.

For the level of Kingship they accept upon themselves willingly, as it is written, "You shall surely set a king over yourself": of your own mind and of your own will, etc.

[For the term "kingship" (meluchah) applies only to those who accept the yoke of his kingship willingly; whereas without [their] will it is called "dominion" (memshalah), for he rules [over them] against their will.

Therefore on Rosh HaShanah, when Adam, the first man, was created, who has free choice and accepted the yoke of His Kingship, may He be blessed, willingly, then His attribute of Kingship, may He be blessed, was revealed; whereas before the creation of Adam, when there were

only domestic and wild animals, which do not have free choice, there was not yet an extension of His attribute of Kingship, may He be blessed. And therefore, too, on every Rosh HaShanah there must be a renewal of His attribute of Kingship, may He be blessed.] And "His Kingship they willingly accepted upon themselves," etc.

Now, through the arousal from below (isarusa dilesata), the nullification of [one's] will to His attribute of Kingship, may He be blessed, to accept His Kingship willingly, there is aroused above the level of the supernal will in the attribute of Kingship, so that the will of the supernal Emanator, blessed be He, is enclothed in His attribute of Kingship, may He be blessed. And this is what is called the coming into being of Keser Malchus (the Crown of Kingship), as is known. 5

(And see what is written in the discourse beginning "Sound the shofar at the New Moon": that throughout the year this drawing down comes through the bittul in the occupation with Torah and mitzvos, which are His will and His wisdom, may He be blessed. And this is why we bless over every mitzvah, "Blessed are You, Havayah, our G-d, King of the world," etc. But this supernal will is the one enclothed in the higher Chochmah (Chochmah Ila'ah).

On Rosh HaShanah, however, the drawing down is from a higher level of the supernal will, that which is not enclothed at all in the higher Chochmah; and this drawing down comes through the supreme will in the soul, and this is the matter of the sound of the shofar, etc. See there.)

The explanation of the matter: by way of analogy, in the soul of a person we see that in all of his emotive attributes, their main extension depends on nothing but the will and the delight enclothed in them.

For example: although it is the nature of the good to do good, nevertheless, if his will does not consent to this doing of good and bestowing of kindness, for his own hidden reason that it should so arise in his will, he will not bestow at all. So too with the attribute of Kingship before Him, may He be blessed,

which is the level of loftiness over others: it depends on the will of the Emanator, blessed be He. And this is [the meaning of] "Say before Me [verses of] Kingship": that the supernal will must be aroused to be at the level of Kingship,

that is, the enclothing of the Infinite Light (Or Ein Sof), blessed be He, in the Ten Sefiros of Malchus. Therefore we say ten verses, to bring a drawing down from Tanach, for "the Torah issues from Chochmah," etc., so that "their beginning is wedged in their end": Keser Elyon is Keser Malchus, etc.

Now, in order to draw down this delight and will, one must necessarily draw from the source of all delights, "the will of all wills" of Atika, "the hidden of all hidden," etc.

That is, that it arose thus in His supernal will, in the hidden source of all delights, that there be delight before Him specifically in [the state of] Kingship;

that is, to draw down will and delight, so that the Emanator has a will for this, that He desire and delight in this: "I will reign," etc.

And the essence of the delight in the supernal Kingship, up to the loftiest heights, is that there be a yesh, and that the yesh be nullified in accepting the yoke of His Kingship willingly, etc. And see what is written about this in the discourse beginning "Go out and gaze," on the explanation of "King Shlomo": the King to whom peace belongs.

Now, at the beginning of the creation of the worlds, the supernal delight and will were drawn down of themselves, from His own side, "for He desires kindness." 6

But afterwards "the matter depends" on the deeds of the lower beings, on raising mayin nukvin (feminine waters) to arouse the supernal will through the nullification of the will below, etc. And this is done on Rosh HaShanah, when we say ten [verses of] Malchiyos, so that there be the building of Malchus from the first source,

that is, to draw down Keser Malchus, through which her building chiefly comes about. [For the reason mentioned above: that the attribute depends chiefly on the drawing down of the will of the Blessed One. And see what is written about this in the discourse beginning "When you kindle," that this is the meaning of "toward the face of the menorah," etc., that is, the Keser within Malchus.

And see what is written in the explanation on the verse "Let them bring royal garments," concerning the level of panai ("My face"): it is Keser Malchus, because Malchus "has nothing of its own" and receives from ten [levels of] Malchus, which is why on Rosh HaShanah we say ten [verses of] Malchiyos; and [her] Keser she receives from the Malchus within Keser, and this is the level of panai. 7

End of quote. And this is [the meaning of] what is written, "Of You my heart said, 'Seek My face'"; and see the Ramaz on Parshas Emor (93b), who explains it so, that is, [as] Keser Malchus. And this comes through "Your face, Havayah, I will seek,"

which are the Ten Sefiros from the ten Malchiyos, through which the building of Nukva comes about. Alternatively, "Your face, Havayah" refers to the lights of Arich and Atik, as the Ramaz writes there;

and that is because from there is drawn [what comes] to be the Keser within Malchus, as mentioned above, and this is what is called panai. And this is the matter of Rosh HaShanah:

the year (shanah) is the level of Malchus, and the head of the year (rosh hashanah) is the Gulgalta (skull) and Keser within Malchus. And see about this in the Ramaz's commentary on Parshas [Ki] Seitzei (277b).

And this is the meaning of "the beginning of Your works": for Malchus is the level of asiyah (action) within Atzilus, and "the beginning of Your works" is the Keser of Nukva, which is the beginning of the above-mentioned level of asiyah.

And "a remembrance of the first day" may be explained as the general Keser, the level of Arich Anpin, which is called "the first day," being above the chain of descent (hishtalshelus), as is written at the end of the discourse beginning "On the day of Shemini Atzeres."

That is, from the Malchus within Keser is drawn [what comes] to be the Keser within Malchus, as mentioned above. And see Etz Chaim, Shaar Arich Anpin, at the end of chapter 2, that the root of Malchus is higher than the nine Sefiros of Arich Anpin themselves; rather, [it is] from the level of Atik, etc. And this is "a remembrance of the first day." 8

And see what is written in the explanation of the words on the verse "I will exalt You, my G-d the King."] For Rosh HaShanah is "this day, the beginning of Your works, a remembrance of the first day"; therefore Rosh HaShanah is called the head of the revelation of the life-force (chayus), in a general and collective way, for the whole year.

And this power was given to Israel, because they accept His Kingship, may He be blessed, willingly. This is not so at the level at which He is called "ruler," "and Your dominion is in every generation": even [over] the generation of the Flood and the generation of the Dispersion, who rebelled against G-d, nevertheless "His kingship rules over all" is written; and the level of dominion is against [their] will. 9

Therefore even Bilam said, "I cannot transgress the word of Havayah," for "the spirit of the ruler" rises over him against his will. (And see Parshas Mikeitz, 195a.)

But to be called by the name "King," accepted willingly, comes about specifically through those who do His will. [And see what is written in the discourse beginning "You are standing," on the explanation of "in order to establish you as a people to Him."]

Summary: Malchus is exaltation, and nevertheless bittul is drawn forth, and "His Kingship they willingly accepted." Through this the will is aroused, so that it be drawn down to become the Keser of Nukva; and this drawing down must come from Arich Anpin and Atik, the supernal will and delight. 10

3. Now, all this drawing down of supernal delight and will into the attribute of Kingship, from the source of all delights, is through the shofar, which is of a ram.

The explanation: the root of the soul of an animal is from the level of "the face of a lion" and "the face of an ox," etc., in the Chariot (Merkavah), whose root is from the level of "the beasts upon a thousand hills," which is from the level of Tohu (chaos).

Now it is known that because the lights of Tohu were in great abundance and intensity, the vessels could not bear the light; therefore the vessels fell and broke, and the place of their fall was in the World of Beriah, and they are themselves the Chariot of "the face of a lion," "the face of an ox," etc.

Therefore the nature of the animal is in a state of greater bittul than man [and see what is written about this in Parshas Emor, in the discourse beginning "And the kohen shall wave them, etc., upon the two lambs," etc.], because man has Daas, from the world of Tikkun (rectification),

whereas the animal is below Daas; and this is because of its root, which is above Daas, from the level of the world of Tohu, etc.

Therefore we sound specifically a shofar of an animal, which has more bittul, to arouse the level of bittul that is above Daas. And this itself is the reason in the matter of the tekiah (the sounding):

it is a simple sound that comes out from the breath of the heart, which has not yet come to be revealed in letters at all, because it is from the level of the inner dimension of the point of the heart, which does not yet come to be revealed in letters at all.

For the root of the letters is in the Chochmah in the brain, while this breath that comes out as a simple sound is at the level of the inner dimension of the point of the heart, which is above the Chochmah in the brain, etc.

The explanation of this: it is known that there are two kinds of sound. The first is what is called the sound of speech, which also comes out from the breath of the heart,

but it is from the level of the outer dimension (chitzoniyus) of the heart, which is the emotive attributes (middos) in the heart, drawn from the intellect (mochin) of Chochmah and Binah down to below Daas, for Daas draws the intellect that is in the brain to the heart.

But the level of the simple sound comes out from the inner breath in the depth of the heart, which is above intellect, since it is the inner dimension of the will, which is not limited by intellect; that is why it is a simple sound, like a sudden cry that comes from the point of the depth of the heart, the stirring being in the very essence of the soul,

as in "Their heart cried out to G-d." And this cry is above the root of the letters, which is in Chochmah [and see what is written about this at length, too, in the discourse beginning "Sound the shofar at the New Moon," mentioned above]. And through sounding with it a tekiah

of a mitzvah, with a simple sound and with the desire of the heart (re'usa deliba), which is at a level above Daas and above the level of letters, there is also aroused above the level of Keser, which is above Chochmah and Daas, and delight is drawn into the level of Kingship, so that He delights in the nullification of the yesh.

Therefore we sound with a shofar whose one end is narrow and the other wide, in the manner of what is said, "From the narrow place I called Yah; Yah answered me with expansiveness." And this suffices for one who understands.

And this is the first tekiah, which is a drawing down from above to below, so that He delights in the nullification of the yesh, as mentioned above. The last tekiah, however, is an elevation from below to above, through the shevarim and the teruah that precede it, 11

which are at the level of "the left hand pushes away" and the arousal of abundant mercy, as is explained elsewhere, and as is written in the Kavanos, that the tekios and the shevarim are to nullify the evil inclination, etc. [And with all this, the verse "For the word is near to you, etc., to do it" will be understood.

The meaning: "the word" is the word of G-d, Malchus of Atzilus; "to do it" is that there be the building of Nukva, which is also called the asiyah (action) within Atzilus, as mentioned above. And see what is written in the discourse beginning "And it shall be, from one New Moon to the next."

For "speech" (dibbur) is an expression of leading and drawing down, etc., to be enclothed even in physical action, etc.; and this is the matter of the six days of action (ma'aseh). Whereas of Shabbos it is written, "from pursuing your affairs and speaking words," etc.

"In your mouth": that is, through the shofar; "and in your heart": the desire of the heart (re'usa deliba). And its saying "For [it] is near to you," etc., means that you are near to each other, 12

for Nukva is called "my sister" to Z'eir Anpin, who is called Yisrael, "for you have striven," etc. And also, her building is from his nine Malchiyos.

Furthermore, the root of the letters of speech, which is from the higher Chochmah, is also from the "antecedence of intellect" (kadmus hasechel), which is above comprehended intellect, as is written in Iggeres HaKodesh on the verse "And David made a name." If so, even though the drawing down

of the will and of the Keser of Malchus must be drawn from Arich Anpin, which is above even Chochmah, at any rate they are near to each other. And see what is written at the end of the discourse beginning "For this commandment," etc., on this matter of "For the word is near to you."

Alternatively, as is written (in Zechariah, chapter 4), "And behold, a menorah of gold," etc., "This is the word of Havayah"; and the menorah is Knesses Yisrael (the Congregation of Israel).

And elsewhere it was explained that in Malchus there are two partzufim (configurations): the inner partzuf is called Knesses Yisrael, and the outer one is speech. And this is "For the word is near to you." And this is also the matter of "Israel arose in thought": thought and speech are near to each other.]

Now, it is explained in Pri Etz Chaim that the mystery of the shofar is in Binah, for the enclothing and the place of revelation of delight is in Binah; and, as is known, the revelation of Atik is in Binah.

(And see what is written about this in Parshas Lech Lecha, concerning the hei of Avraham; see there.) Therefore it is the level of the World to Come; and that is because it is the level of comprehension, and the main revelation of delight is specifically in comprehension. As, by way of analogy, below in man: when some comprehension, a new idea of some depth, occurs to him, he is filled with delight.

However, the main revelation and complete spreading of the delight come specifically afterwards, when he comprehends this depth with the breadth of his intellect and the expanse of his understanding. So too above: the supernal delight is enclothed in Chochmah, which is called Eden, which is the essence of the thing comprehended as it still is in its essence;

but there it is in concealment, and its main revelation is when it is drawn into the level of Binah, which is the level of comprehension, in an expansion of length and breadth, etc.

Therefore the shofar too is in Binah, for the revelation of the delight drawn down through the shofar is in Binah; and from there speech receives, which is the level of Malchus, "By the word of Havayah the heavens were made," so that there be delight in the attribute of Malchus too.

Summary: This drawing down is through the shofar, a simple sound, the inner dimension of the heart, which is above intellect; and it likewise arouses the supernal will, which is above Chochmah. And this is specifically through a shofar of a ram: the animal has bittul from higher levels. 13

And in Pri Etz Chaim: that the shofar is in Binah, because the revelation of Atik is in Binah. 4. Now it will be explained why the sounding of the shofar does not override Shabbos. It is

because the matter of Shabbos is what is written, "for on it He rested," etc., "And the heavens and the earth were completed," etc., "And G-d completed on the seventh day," etc.

As, by way of analogy, with a person who ceases and rests from some labor of work in which his intellect and thought were enclothed, to examine all the details of the work with ingenuity, etc.:

when he ceases, the intellect ascends and returns to its source and divests itself of its enclothing, etc., and then delight comes to him from the completion of the work.

That is why, at the conclusion of a tractate, one makes a feast, because of the delight that comes specifically with the finish and completion of one's study. And so, by way of analogy, it is above: in the six days of Creation there were descents and drawings down of the supernal emotive attributes (middos)

to create through them the heavens and the earth and all their host. On the first day, with the utterance "Let there be light," [it] descended and was drawn down in the attribute of Chesed [and the attribute of Gevurah is included in it, to limit its flow, and within them the level of Chochmah is enclothed,

so that the bestowal be according to the decree of Chochmah]; the second day, "Let there be a firmament," from the attribute of Gevurah, etc. And afterwards, on Shabbos, when "He rested on the seventh day," for He rested from His work, as it were, and His attributes and His wisdom, may He be blessed, ascended into His essence,

then "And G-d completed (vayechal) on the seventh day." Vayechal is from the expression "my soul longs (kalsah)": that is, the supernal delight is drawn down and revealed in all that He wrought and made in the six days of Creation mentioned above; and as it is written,

"and behold, it was very good," etc. And the three times "on the seventh day" correspond to the three levels in which the delight is enclothed: Binah, Hod, Yesod, etc.

And this is what is written in Etz Chaim, that Shabbos is the revelation of the mochin of Abba; and as it is written, "You shall keep the Shabbos, etc., for it is holy (kodesh) to you,"

for the delight that is drawn down is enclothed in Chochmah, which is therefore called Eden in Scripture. And this is like the analogy mentioned above: when some insight occurs to a person, he is filled with delight, etc., as mentioned above.

Therefore it is written, "from pursuing your affairs and speaking words," for speech ascends into 14
Chochmah; for the delight is from the speech of the utterances "Let there be light," "Let there be a firmament," etc.

And if so, since on Shabbos a revelation of supernal delight is drawn down of itself, in that He delights in all that He made, it follows that there is no need for the shofar, which is likewise

only a matter of drawing down delight into the attribute of Kingship. Therefore the positive commandment of the shofar is set aside on Shabbos. [All the more so according to what is written in the Zohar, Beshalach (63b), and in Parshas Yisro (88a), on the matter

that "all six days are blessed from the seventh day," which is Binah, as is written in the Mikdash Melech there. If so, Shabbos too is the level of the revelation of Atik in Binah, which is the level of the shofar.]

But [we must still] understand why, by Torah law, there is a mitzvah and an obligation to sound [the 15
shofar] even on Shabbos, and only our Sages, of blessed memory, forbade it because of Rabbah's decree.

In truth, there are many levels in the matter of delight, without end or limit, more than what is written in Etz Chaim about the order of the chain of descent (hishtalshelus); as Rabbi Chaim Vital himself writes in his introduction, that he mentions only as a drop from the sea, etc.

For even in physical matters we see that delight in the soul has greater eminence and a greater multitude of levels than the other powers of the soul; as is plainly visible, there are many delights, without end or limit.

For there are many kinds of delight in the sense of taste, as "the palate tastes" food or drink, in many kinds upon kinds of different species, each one distinct and different from the other in its taste; and likewise in the sense of smell;

and so too in speech, where one delights in fluent language and eloquence, in logic or grammar, or even in a witty remark; and so too in hearing, from a beautiful voice or a pleasant musical instrument and the like; and so too in sight there are many different delights, as is known. And all the more so in spiritual powers, such as the intellect, etc., and the like.

From this the thoughtful person can picture the immense multitude in the G-dly delight, since it is known that the delight in the things of this world as a whole is only the refuse and the extract of the extract of the G-dly delight; as our Sages, of blessed memory, said: "Rabbi Akiva laughed and said: If for those who transgress His will, etc.," 16

and as is written elsewhere. And all the more so the source of the supernal delight, which is certainly great in quantity and quality, without end or limit, and "greater in eminence and greater in power" than all the ten Sefiros above, after the manner of the analogy mentioned above, of the sense of delight in the soul, which is very great and greater in power than all the powers of the soul, as mentioned above.

Therefore the level of the source of delights above is called by the name Arich Anpin (the Long Countenance), because it extends at great length, as mentioned above. And see what is written on the verse "And He came from the myriads of holiness." 17

Whereas the emotive attributes (middos) of Atzilus are called Z'eir Anpin (the Small Countenance), because they are small in quantity and short in their very being; as, by way of analogy, with the emotive attributes in a person's heart, love and awe, which are contracted and short powers in their very being, and are not comparable to the length of being of delight, as mentioned above.

Now, the drawing down of delight, that He delight in the attribute of Kingship, which is drawn through the shofar, is from a level set apart from the level of the delight that shines on Shabbos, in which He delights because "G-d saw all that He had made, 18

and behold, it was very good," as mentioned above. For the delight drawn down on Shabbos is that which is enclothed in the Chochmah of Atzilus, as mentioned above in the explanation of "You shall keep the Shabbos,

for it is holy," etc. And in Chochmah the Chesed of Arich Anpin is enclothed, as is known that Abba and Imma enclothe the arms of Arich Anpin: "Abba is held and hangs on Chesed," and Imma on Gevurah, as it is written, "I am Binah; Gevurah is mine," etc.

But through the shofar [delight] is drawn from the level of Binah of Arich Anpin, which is beyond comparison with the delight of the seven lower [Sefiros] of Arich Anpin; and it is that which is enclothed in the Binah of Atzilus, for the mystery of the shofar is in Binah, as mentioned above. (And see the Mikdash Melech at the beginning of Parshas Shemos.)

(on folio 3a), on the verse "Look from the peak of Amanah": "this is the throat"; what is written there in the name of Otzros Chaim, and what is written in Biurei HaZohar there, on the meaning and matter of Binah of Arich Anpin.

And see the Ramaz's commentary at the beginning of Parshas Korach, on the passage beginning "How lofty are the words of the Torah"; and according to what the Ramaz writes there, what is said in the Mishnah, chapter 3 of Rosh HaShanah, "The shofar, etc., and its mouthpiece is overlaid with gold," will be understood: for gold alludes to Binah of Arich [Anpin], as the Ramaz writes there.

Therefore even on Shabbos there is a mitzvah by Torah law to sound [the shofar], because [through it] a radiance of delight higher than the level of the delight of Shabbos is drawn down, as mentioned above.

(And see what is written in the discourse beginning "On the day of Shemini Atzeres," concerning "Better is one hour of teshuvah": that there are two kinds of delight before the King, one in the performance of the mitzvos, and the second when he sees his son coming from afar, whom he has not seen for a long time; and when the king sees the son, he is filled with joy and delight.

And so in the analogue: although a person has become distant through his sins, nevertheless through teshuvah he is brought near to his source and root, etc.; see there. And along these lines one may explain the difference: the delight revealed on Shabbos, in which He delights in all that He made, is like the first kind;

but the delight that comes through the shofar, which is the level of teshuvah, is like the analogy of one who sees his son coming from afar, which is a more inward delight; and as is written about this in the discourse beginning "I will greatly rejoice.")

The root of the matter is this: it is known that Keser is the intermediary between the Emanator and the emanated, and every intermediary has in it something of this

and of that, which is why it can join them and bring flow down from one to the other. So too Keser has in it the lowest level of the Emanator,

and it is also the root of the emanated. And the first level in it, the lowest of the Emanator, is greater and higher in stature than the second level in it, which is the root of the emanated.

Now, the radiance of delight that Chochmah enclothes is from the second level in it, the root of the emanated, which is the seven lower [Sefiros] of Arich Anpin that are enclothed in Atzilus, as mentioned above, that Abba and Imma enclothe, etc.

But through the shofar [delight] is drawn from the first level in it, which is the lowest level of the Emanator, that is, the level of Chochmah and Binah of Arich Anpin, which is beyond comparison with the seven lower [Sefiros] of Arich Anpin; but the place of their revelation is in the Binah of Atzilus, as mentioned above.

Summary: Therefore the sounding of the shofar is set aside on Shabbos because of Rabbah's de- 19
cree, for on Shabbos a revelation of supernal delight is drawn down of itself.

Nevertheless, by Torah law there is a mitzvah to sound even on Shabbos, because the drawing down of delight through the shofar on Rosh HaShanah is from a level set apart from the level of the delight that illuminates Shabbos.

5. Nevertheless, the Sages saw [fit], because of Rabbah's decree, to set aside this positive com- 20
mandment on Shabbos. The explanation is that this decree was [made] in the time of the Second Temple, as is known from the Gemara that most of the decrees, stringencies and safeguards were specifically in the time of the Second Temple.

And that is because in the Second Temple there was not a complete redemption, for kings who worshipped the stars ruled over them, as is known.

And our Sages, of blessed memory, also said on the verse "and I will be pleased with it and I will be honored (ve'ikavdah)," [written] lacking the hei (in Haggai, chapter 1), that five things were lacking in the Second Temple [that were] in the First: the Ark and the cover, and the prophets, etc.

The reason for all this is that the First Temple was from the level of the upper hei, Binah [as is written in the Zohar, Shemos (folio 9b);

and see there in the Mikdash Melech, who explains that Malchus too was then at the rank of Binah, which is the upper hei; and see what is written about this at the end of the discourse beginning "Six days you shall eat matzos"; and see further about this in the Mikdash Melech, Parshas Terumah,

folio 143a, on the Song of Songs], the "world of freedom" [see the Zohar, Tetzaveh, end of folio 183a; and Parshas Emor, folio 92b; and the beginning of Parshas Korach; and the end of Parshas Lech Lecha, folio 95b]: freedom from subjugation to the idolaters.

And it is the level of "the hidden world" (alma de'iskasya); therefore it had the Ark and the cover, which are also from this level, as is written in Etz Chaim, the Gate of the Illumination of the Mochin of Z'eir Anpin and Nukva, chapter 8.

And likewise the prophets are specifically Netzach and Hod of Imma, as is written in Shaar HaYichudim, chapter 1, in the name of the Tikkunim: "and from Binah, prophets, and they are Netzach and Hod," etc.

But the Second Temple lacked the level of the upper hei, and the five things, which are from the level of the upper hei, were not revealed in it, because it was from the level of the lower hei.

Therefore it did not have freedom, etc.; and therefore the Sages decreed in it many decrees and safeguards, so that the external forces should not draw nourishment. This was not so in the First Temple, at the level of the hidden world:

there the sitra achra has no control or dominion at all. And for this reason they also decreed this decree in the Second Temple, to set aside a positive commandment of the Torah: because it lacked the level of the upper hei of Binah,

there was then no place prepared for the revelation and enclothing of the supernal delight of Chochmah and Binah of Arich Anpin, which is above the seven lower [Sefiros], that is drawn through the shofar, which rests and is enclothed

only in the Binah of Atzilus, as mentioned above, which is the vessel for the revelation of this delight, as was explained above at length. Therefore on Shabbos, when in any case the radiance of delight from the seven lower [Sefiros] is drawn down, [one is] exempt from the shofar,

for the delight higher than this, that is, from Chochmah and Binah of Arich Anpin, drawn through the shofar, was not drawn down so much in the time of the Second Temple.

However, this is in the provinces; but in the Temple itself they would sound [the shofar], for it is written, "and this is the gate of heaven," and this verse was said of the Holy Temple in particular, which is called "the gate of heaven": that is, like a gate,

which is a place open for coming in and going out; and in it itself there could be a revelation of the level of Binah of Atzilus. And in the Midrash Rabbah on the Song of Songs, at the end of [the passage on] "like the Tower of David," [it] explains "the place (machon) of Your dwelling": aligned (mechuvan) opposite Your dwelling, the Holy Temple above.

Therefore they would sound in it even on Shabbos. But to draw the revelation of the level of Binah from this Holy Temple into all the outlying regions was not so possible in the Second Temple

as in the First Temple, whose main foundation and root was in the level of Binah, that is, to draw the level of Binah into all the outlying regions.

But in the Second Temple there was no ability to draw Binah except with respect to itself, for it is the gate of heaven, and not into all the outlying regions.

(And see Sefer Shel Beinonim, chapter 53, on the difference between the First Temple and the Second Temple: that in the First Temple there was drawn down and shone [light] from the level of the light that nests and shines in the World of Beriah, which is from the level of Binah of Atzilus; which was not so in the Second Temple, etc.;

see there. And as is written elsewhere, in the discourse beginning "An explanation of what is written in Sefer Shel Beinonim, chapters 52 [and] 53"; and see what is written at the end of the discourse beginning "You shall keep My Shabbosos," concerning "and revere My Sanctuary."

This will be further understood according to what is written elsewhere on the verse "And now, let the power of Ado-nai be great": "power" (ko'ach) is the milui (spelled-out form) of the Name Havayah, as is written in Pri Etz Chaim concerning the kavanah of "Amen, may His great Name be blessed"; and the matter of the milui is that the drawing down and bestowal from the Name Havayah below comes about through the milui.

Now, the plain meaning of "power" is the power in concealment that is above revelation, and it is the level of the light that encompasses all worlds (sovev kol almin). That is: in order for there to be an extension and drawing down below, it comes through a higher power, like "and he spoke three thousand parables" of Shlomo, as is written in the discourse beginning "Go forth."

Therefore the milui is called by the name "power." And along these lines it will be understood here that the extension and drawing down of the level of Binah from the Holy Temple into all the outlying regions comes specifically through the First Temple, the upper hei, etc.;

whereas in the Second Temple, although in it itself there could be a revelation of the level of Binah, to draw this level from it into all the outlying regions must come through a higher level, above the chain of descent (hishtalshelus). And see Sefer Shel Beinonim there, concerning "and in the Second Temple," etc.,

"in the manner of the chain of descent," etc. And another example of this is from what is written elsewhere concerning the blessing of the zimun: that for the drawing down to be divided among many, one must first make a "pool" (berechah), etc., for in order to bestow upon many, the light must come in a great radiance, etc.; see there.

And along these lines the difference between the First Temple and the Second Temple with regard to the outlying regions will be understood here, etc.; and this suffices for one who understands.) All this is with the shofar.

But the lulav, in the time of the Holy Temple, they would take even in the outlying regions on the first day of the Festival that fell on Shabbos. The explanation is

that lulav has the letters of lo lev ("a heart to him"), which is the matter of a drawing down from the six extremities (vav ketzavos) of Z'eir Anpin to the heart, which is the Keser of Nukva, which begins from the chest of Z'eir Anpin.

As, by way of analogy, physically, the source from which speech comes into being is the chest, from which the breath of the heart comes out through the windpipe and becomes a voice, and afterwards is divided in its articulation by the five places of articulation of the mouth, to become twenty-two letters: alef, ches, hei, ayin from the throat, etc.

And so it is above: the level of supernal speech, called the level of Nukva, begins coming into being from the chest of Z'eir Anpin, which is the revelation of the supernal emotive attributes (middos) of Atzilus, in which is the source of speech; and it is called by the name Keser of Nukva. And this suffices for one who understands.

Now, this drawing down is much lower in rank than the drawing down through the shofar mentioned above; for even Shabbos itself is higher in rank than this drawing down, 21

for Shabbos is the revelation of the mochin of Abba, as it is written, "for it is holy to you," and the lulav is a drawing down from Z'eir Anpin to Nukva.

Nevertheless, this drawing down is needed even on Shabbos, since this revelation and drawing down through the lulav is from the inner level, which is the drawing down of Daas

(and see Pri Etz Chaim, the Gate of the Lulav, chapter 3, in the discourse of Rabbi Yosef Maaravi; and see what is written about Daas being the inner level in the explanation on the verse "Many waters," in Parshas Toldos, and in the discourse beginning "He has not beheld iniquity in Yaakov," in Parshas Balak), as is explained elsewhere.

But at any rate, since this drawing down is lower in rank, it was possible even in the Second Temple to draw this level down even [into] the outlying regions, etc.

(For this drawing down is from Z'eir Anpin to Nukva, which is the level of the lower hei; whereas the shofar is essentially the upper hei, as mentioned above, except that speech receives from it, etc.)

Summary: Nevertheless, in the Second Temple, [the level of] the lower hei, it was not possible to draw into the outlying regions from that delight which comes through the shofar, which is above the level of Shabbos, for this drawing down is specifically in the upper hei, the First Temple; which is not so with the lulav. 22

As for what Tosafos further asked, that regarding the shofar Rabban Yochanan ben Zakkai ordained that it be sounded in every place where there is a court, while the lulav was not permitted at all, it can be said

that the matter of the root of the ordained courts and the drawing down through the shofar have a great connection to each other.

For the root of the drawing down through the shofar, to sweeten the judgments, is from the Gevurah of Atik that is in the Mocha Stima'ah (the hidden brain), and this itself is the root and source of the ordained court, as the Ramaz writes at the beginning of Parshas [Ki] Sisa concerning [the month] being sanctified by the court; see there.

But the lulav does not have so much connection to the court, for it is the drawing down of the chasadim (kindnesses); and as is known, Rosh HaShanah is the matter of "His left hand under my head," and it is the Day of Judgment, whereas Sukkos is the level of "and His right hand embraces me."

LIKKUTEI TORAH • ROSH HASHANAH • MAAMAR 4

והיה ביום ההוא יתקע בשופר גדול ובאו האובדים...

"And it shall come to pass on that day that a great shofar shall be sounded"

"And it shall come to pass on that day that a great shofar shall be sounded, and those who were lost in the land of Assyria and those who were cast away in the land of Egypt shall come, and they shall bow down to Havayah on the holy mountain in Jerusalem." 1

We need to understand what is said, "a great shofar": what is the superiority of a great shofar over a shofar that is not great, such as the shofar of Rosh HaShanah at the present time,

as it is said, "And Ado-nai Havayah will sound the shofar," and "a great shofar" is not mentioned? (This question is explained in the Zohar, Parshas Va'eschanan (266b); see there.

This verse is also mentioned in the Gemara (Berachos, chapter 9, 56b; Rosh HaShanah, chapter 1, 11b; Sanhedrin 110b; Makkos, end of 24a); [in Midrash] Rabbah, Lech Lecha, section 42, on the matter of "And it shall come to pass";

Vayetze, section 70; Naso, section 13; Midrash Ruth, at the end of the section "And the name of the man was Elimelech"; and in Midrash Esther, on the verse "And it came to pass in the days of." On the matter of bowing down: Parshas Vayera, section 56.

On "in Jerusalem": in Koheles Rabbah, at the end of the section "All the rivers." And this verse, "And it shall come to pass on that day," etc., is also mentioned in the Zohar, Part I, Parshas Vayigash (210a); Vayechi (250a);

Beshalach (46b); Vayikra, 6b.) Now, on Rosh HaShanah we say, "This day is the beginning of Your works, a remembrance of the first day." Seemingly there is a contradiction here, its beginning not [agreeing with] its end:

for "This day is the beginning of Your works" implies an actual beginning, that is, that on it He renews the world each year; and afterwards it says, "a remembrance of the first day," which implies that it is nothing

but a remembrance, to remember the first day, on which the world was created during the six days of creation. But in truth both are true, for

the matter of Rosh HaShanah, which is called "head" (rosh), is, by way of analogy, like the head of a person. It is the source of life-force (chayus) for all the limbs; in it is the first revelation of the life-force as a whole, and from it are drawn to all the limbs, in particular, their life-force and existence, which at first were included in the head and brain in concealment.

For the seat of the intellectual soul is in the brain, and from it the powers of the soul spread out to all the limbs, from concealment into revelation: to the eye, to see, and to the foot, to walk, etc.

So too, Rosh HaShanah is the first revelation of the life-force of the whole year as a whole. For it is written, "And You give life to them all," and every single day, "they are new every morning": the life-force is renewed, so that the life-force of this day is not like that of yesterday.

And so too, in particular, the festivals throughout the year, on which abundant life-force is drawn down, with an added elevation beyond the weekdays, as is known: all these levels of life-force come and are drawn from the level of Rosh HaShanah, and it includes them all together.

(For Pesach, Shavuos and Sukkos correspond to the three Patriarchs. Avraham is the level of Pesach, "Knead and make cakes," and he is Chesed (kindness), the right arm. Shavuos: the Giving of the Torah with the sound of the shofar, the ram of Yitzchak. And Sukkos is the level of "And Yaakov journeyed to Sukkos." And these are the two arms and the body.

And Chanukah and Purim are the "two thighs of truth." All this is the level of the body; but Rosh HaShanah is the level of the head, in which the life-force of the whole body is included, and it corresponds to Adam, the first man. And Yom Kippur is also called "Rosh HaShanah" in Scripture, and it is the level of the soul and the inner dimension.

For in the level of the head, too, there is an inner dimension (pnimiyus) and an outer dimension (chitzoniyus); and so it is written in Pri Etz Chaim, that the nesirah (separation) of Yom Kippur is in the mystery of the inner dimension, and that of Rosh HaShanah in the mystery of the outer dimension. And see in the Zohar, Parshas Emor (96b), "the head and the skull," etc., and in the Mikdash Melech there.

And see the Idra Zuta, end of 288a.) For it is on it that the life-force is drawn from the Source of life, who gives life to the living, the Infinite One (Ein Sof), blessed be He, who is above the level of our time. And this life-force is higher, and it includes all the portions of the life-force of the year as one,

except that in it they are still in concealment, as [explained] above in the analogy; and afterwards they are drawn from concealment into revelation, in each and every period, as is fitting.

However, it is first divided into the twelve months of the year: on the first day of the month a general life-force for the month is drawn down, and for this reason it is called Rosh Chodesh (the head of the month),

for it is the general life-force for the month; and from it, it is afterwards divided into days, and down to hours and moments, etc. And this is [the meaning of] what our Sages, of blessed memory, said: "A person is judged every day," although in truth Rosh HaShanah is the day of judgment.

But the explanation is that on Rosh HaShanah there is the judgment and the verdict for each and every one concerning the general life-force: whether to draw down the first revelation of the general life-force. Nevertheless, there is also

a judgment every day: whether he is worthy to have a step-by-step descent (hishtalshelus) from the general life-force to the particular life-force, that is, that it be drawn from concealment into revelation. For although he has already been judged on Rosh HaShanah with the drawing down of a general life-force,

it is still possible that [life-force] will not be drawn from the general life-force into revelation in particular, just as it is possible that life-force will not be drawn from the brain to some limb, and the eye will not be able to see, nor the foot to walk, etc.,

and the life-force that belongs to that limb remains in the brain in concealment, held back in the brain and not drawn and spread out from there to the limbs. So too, it can

be that the particular life-force will remain [within] the general life-force of Rosh HaShanah, and then he will receive that kindness in the higher world. And about this is the judgment every day, etc.

(And see what is written about this in Parshas Korach, on the verse "And it bore ripe almonds," and see what is written in Parshas Re'eh, on the verse "And He will bless you in all that you do.") But on Rosh HaShanah the general life-force for the whole year is drawn down, and this is the drawing down of an actually new life-force.

Therefore every Rosh HaShanah is called "the beginning of Your works," for light and life-force are drawn anew for the coming into being of the world. For on the Rosh HaShanah of last year the life-force was drawn down only for one year, from above time into time.

And so too at the beginning of the creation of the world: the drawing down of the life-force on that Rosh HaShanah was for one year, from above time, as it is written,

"For a thousand years in Your eyes are like yesterday": that is, the six thousand years that the world exists are only six days. (And see the Responsa of the Rashba, Part I, end of section 9 and beginning of section 423.)

Yet this too is the level of time; and above this there is no time at all, and it includes all the time in the span of the six thousand years in a single glance. And from there the life-force is drawn

on Rosh HaShanah for one year. And afterwards, on [the next] Rosh HaShanah, which is called "the festival on which the moon is covered," that is, the first life-force ascends and is covered and included in its source, and through the shofar and the prayers an actually new light and life-force is drawn down for one year.

Therefore it is called "the beginning of Your works," an actual beginning. Even so, it is also only a remembrance of the first day, for on the first Rosh HaShanah all this was from His own side, "for He desires kindness,"

but now the matter depends on the arousal from below (isarusa dilesata) of the past year. As we see, not all years are alike: there is a good and sweet year, and there is, etc.;

and this is because of the change in the manner of the arousal from below of the past year, how and what it is. If so, the level of Rosh HaShanah now is the level of judgment and verdict. And although kindness prevails over judgment, which is why we read the portion of the Binding, "And Avraham bound Yitzchak his son,"

which is the mystery of the prevailing of the kindnesses (chasadim) of Avraham over the severities (gevuros) of Yitzchak, and the sweetening of judgment, nevertheless it does not resemble the actual first day, which was actual kindness,

for the drawing down was from His own side, "for He desires kindness," since there was not yet anyone who could arouse, etc.

And corresponding to this level it is said, "a remembrance of the first day": only a reminder of the first day, in that, even so, the severities are sweetened,

but not like that of the actual first day. (One may also say that the meaning of "a remembrance of the first day" is that we remember and arouse the first day, and strengthen the attribute of kindness, so that the level of Yitzchak will be included in the level of "Avraham, who loves Me," etc. And see in the Zohar, Parshas Vayikra

(page 18a), and in the commentary of the Ramaz there; and see what is written below, in the discourse beginning "On the day of Shemini Atzeres," on the meaning of "a remembrance of the first day" and on the meaning of "This day," etc.)

And this is [the meaning of] what our Sages, of blessed memory, said: "Recite before Me [verses of] Kingship (Malchiyos) on Rosh HaShanah, so that you make Me King over you." "Recite," specifically: you need to arouse this with an arousal from below, until "you make Me King over you," so that the revelation of the life-force, the attribute of His Malchus (sovereignty), may He be blessed, will be drawn down.

2. Now, the meaning of "that you make Me King" is this. It is known that there are two levels: the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin). The light that fills all worlds is the life-force that clothes itself in the worlds according to their level, in each and every one "according to its own measure": souls in one way and angels in another. 2

It is the level of the power of the Maker that is clothed in the made, truly within it, so much so that even in physicality "there is no blade of grass that has no mazal (constellation) that strikes it and tells it, 'Grow!'"

This is the level of the drawing down of life-force in particular to this blade of grass specifically. And "one higher than the high watches over [it], and there are higher ones above them"; and in each and every one of them, according to its rank and level, so is the level of the life-force from the Creator that is drawn

into it, in the order of the levels, as it is written, "For My glory I have created it, I have formed it, I have also made it," which are the three worlds of Beriah, Yetzirah and Asiyah; and in particular, many worlds and creatures, truly without end or limit. And the power of the Creator is actually clothed

in each and every one of them according to its rank, like the analogy of the way the life-force drawn from the power of growth in the earth is divided among the many kinds of plants in the world, which differ from one another. And this level is called the light that fills all worlds.

But the level of the light that encompasses all worlds is the light and life-force that is above the chain of descent (hishtalshelus) and above being clothed in the worlds. And corresponding to this level it is said, "I, Havayah, have not changed," and they said, "You are He before the world was created, and since it was created," etc.,

exactly the same. Seemingly this is not understood: how can this be, since the worlds nevertheless live and exist from Him, that is, the power of the Creator is actually clothed in them? If so, this is a change from how it was before, etc.

Rather, [it is] because the radiance that gives life to all the worlds is only an external radiance from His essence, may He be blessed; it does not touch Him at all and brings about no change in Him at all.

For the life-force of all the worlds is only as it is written, "I will reign": His attribute of Malchus (sovereignty) alone, the fact that He, may He be blessed, is called King and is exalted, as it were, over them, is itself their life-force. And this level does not touch His essence at all, as in the analogy of a king of flesh and blood,

who is an entity by himself; and in his being called king over the provinces there is no spreading forth of his actual essence into the provinces, only that his name is called over them.

And this is the matter of what our Sages, of blessed memory, said: "Before the world was created there was He and His Name alone." But His essence, may He be blessed, is wondrously beyond them and exalted above them, and is called the light that encompasses all worlds. And therefore creation is called "something from nothing" (yesh me'ayin). The meaning is:

in a chain of cause and effect, the cause is affected by the effect that comes from it, and its influence upon it brings about a change in it, because the actual essence of the cause is clothed in the effect, as in the analogy of the progression from intellect to the emotive attributes (middos), and from the emotive attributes to thought, where the actual substance of the intellect is clothed in the emotive attributes, and likewise the emotive attributes in thought, etc.

But with something from nothing it is not so. Rather, the life-force of all the worlds and of what is in them, which is drawn from the Emanator, is not from His substance and essence at all, but from actual nothing,

for His attribute of Malchus alone gives them life, as mentioned above. (And see what is written about this on the verse "Let them bring royal apparel," on "The Only One, Life of the worlds, King," etc.)

And this is what is called the light that fills all worlds, which is the level of the life-force that is clothed in the worlds, the power of the Maker in the made (and see about this in the discourse beginning "When you go out," etc.). And on each Rosh HaShanah it is drawn down anew,

for on each Rosh HaShanah this level of kingship, that there be "I will reign," is drawn down only for one year; and afterwards it returns and ascends and is included in its source, in the level of "the King who alone was exalted from of old,"

as before the world was created, when the level of His Name was included in the level of "He alone is," etc. And as it is written, "For Havayah your G-d is a consuming fire": that is, like the nature of fire, which withdraws upward. And see what is written about this in the discourse beginning "You are standing."

Therefore: "Recite before Me [verses of] Kingship, so that you make Me King over you": that they draw down the will for the attribute of kingship, that there be "I will reign"; and this is the drawing down of a new light from the level of the light that encompasses all worlds into the light that fills all worlds.

And afterwards: "Recite before Me [verses of] Kingship, so that your remembrance may rise before Me for good." The meaning, by way of analogy: remembrance, where one needs to remember something, applies 3

only to a thing that is far from him, in place or in rank; then it is fitting to use the term "remembrance" about it, that he will remember it and not forget it from his heart. But when the thing is with him and near him, the term "remembrance" does not apply at all.

And so the matter of remembrance is to be understood Above. [The reason] we say of Him, may He be blessed, "May our remembrance rise," etc., is that in truth the life-force of all the worlds, both the lower worlds and the higher worlds, is in truth considered before Him, may He be blessed, as actually nothing, like a drop in the ocean. 4

For the whole of their life-force derives from a single thought that arose in thought before Him, that there be the coming into being and the emanation of the worlds; and it is called the Primordial Thought. And it is like the analogy of the nullity (bittul) of a single thought relative to the soul as a whole, etc.

Now, on Rosh HaShanah, when everything returns to as it was, we therefore ask that He remember that Primordial Thought which arose then, at the beginning of the emanation of the worlds, as mentioned above.

For since in truth it is considered as actually nothing and bears no comparison to Him, we therefore ask, "Remember us": that He remember this and again clothe Himself in the level of the thought mentioned above.

And this is [the meaning of] what is written, "You remember the work of the world and recall all the creatures of old," and the closing blessing, "who remembers the covenant." (And see in Pardes, Erchei HaKinuyim, the entry "Remembrance" (zechirah); and see the Raaya Mehemna, Parshas Pinchas (page 239a),

and in Parshas Ekev (271a), on the verse "I will cause My Name to be remembered," and in the commentary of the Ramaz there; and see what is written in the discourse beginning "Binding to the vine," on the meaning of "those who sanctify Your Name," etc.

And see in the Zohar, Parshas Vayakhel (page 200a): "A book of remembrance: two levels that are one, and the mystery of this is Name [and] Havayah: the Name is one, Havayah is one." And in the Zohar, Parshas Yisro

(page 70a). And see what is written above in Parshas Shelach, on the verse "And you shall remember all the commandments," etc., "so that you remember," etc.,

and at the end of the discourse beginning "Remember the Shabbos day," on the matter of "Remember" and "Keep," etc. And see further in the Zohar, Part I, Parshas Vayera (end of 120b), on the verse "And Elokim remembered," etc.,

and in Parshas Vayetze (159b), and in Parshas Beshalach (47a), on the verse "And he remembered the days of old," etc., and in the Mikdash Melech there. And see on the matter of "the days of old" in the Zohar, Part III, at the end of Parshas Naso (145b).)

Therefore we hold [as law] that on Rosh HaShanah we sound [the shofar] of males (zecharim), that is, the shofar of a ram. And see in the Zohar, Part I, in Parshas Vayechi (246a), that "the higher world is a male world," etc.

3. "And with what? With the shofar." Now, the matter of the shofar is that it is a simple sound, 5
drawn from the breath of the heart; and it is not like the level of speech, which is the level of letters drawn from the brain.

For the letters of speech are drawn from the letters of thought, and the letters of thought are drawn from the intellect, etc.; whereas the simple sound is drawn from the breath of the heart, and it is above the intellect. For in the heart there is an outer dimension (chitzoniyus) and an inner dimension (pnimiyus).

Now, the outer dimension of the heart is below the intellect and receives from it, as it is written, "A man is praised according to his intelligence": the arousal of the emotive attributes (middos) in the heart accords with the intellect, as is known.

But this arousal in these emotive attributes is only the level of the outer dimension of the heart, and it is called the lower will, which is the level of re'usa deliba (the desire of the heart), born and drawn from the level of the intellect's contemplation.

But the inner dimension of the heart, which is what is called the Supernal Will, does not receive from the intellect or derive from it at all; rather, it is even above the intellect. And this is [the meaning of] what is said, levavi ("my heart"), which implies two hearts, namely the level of the outer dimension of the heart and the level of the inner dimension of the heart, etc.

(As is explained elsewhere on the meaning of what is written, "You are beautiful, my beloved (ra'ayasi), as Tirtzah": ra'ayasi is from the term re'usa deliba, which is the lower will; it is to become "as Tirtzah," the Supernal Will that is above the intellect.

And this is through "Unite my heart"; see what is written on the verse "And Moshe assembled," and on the verse "Who has counted the dust of Yaakov." And see what is written further on the matter of the outer dimension of the heart and the inner dimension of the heart in the discourse beginning "You are standing," and in the explanation on the verse "You have captured my heart.")

And what is said, "The brain rules over the heart," refers to the outer dimension of the heart, which is born of the intellect, as mentioned above, and the brain rules over it. But the inner dimension of the heart is higher than the level of the brain.

Therefore the brain receives from the heart, as is known: the main nourishment is in the heart, for the blood comes there from the liver, which receives from the stomach the choicest part of the food, which is transformed into blood in the liver; and from it the blood enters the heart, and the brain receives life-force from the heart, etc.

(Therefore the Holy One, blessed be He, is called "the Rock of my heart," while "the Torah comes forth from Chochmah," which is the level of the brain, as [will be explained] below.) Now, this simple sound of the shofar is from the level of the inner dimension of the heart,

that is, as it is written, "Their heart cried out to Ado-nai": the outcry of the heart is from the level of the inner dimension of the heart. (And see about this in the Zohar, Part II, Parshas Shemos

(end of 19b and page 20a), and in Pardes, Erchei HaKinuyim, the entry "Outcry" (tze'akah); and see in Midrash Rabbah on Shir HaShirim, on the verse "My dove," etc.,

"Let me hear your voice," etc., up to "And when the children of Israel cried out before the Holy One, blessed be He, immediately 'Havayah saved,'" etc.; and in Shemos Rabbah, section 21, on the verse "Why do you cry out to Me?": "I have already heard their outcry," etc.

And see in the Zohar, Part II, in Parshas Beshalach (52b), and in the commentary of the Ramaz there.) And it is drawn forth and born because of the concealment and the opposition in one's descent below, having become very distant from the light of the countenance of the King of life, the Infinite One (Ein Sof), blessed be He;

for because of this the outcry to G-d grows very strong in their souls, and the level of the inner dimension of the heart toward G-d, may He be blessed, that is in each and every one of Israel, above his comprehension, is revealed, as mentioned above. And this is the level of baalei teshuvah (returnees), [who come] "with greater strength."

Therefore our Sages, of blessed memory, said that complete tzaddikim cannot stand in their place, for it is precisely because of the concealment that the outcry grows great, etc.

And this is the purpose of the descent of the souls into bodies: "to bring the tzaddikim to return in teshuvah." For while they were in Gan Eden they were all tzaddikim, who "enjoy the radiance of the Shechinah," which is the work of the tzaddikim, whose service is with the intellect,

as it is written, "Know the G-d of [your father]," etc. And afterwards, in their descent below into a body and an animal soul, they became the level of baalei teshuvah, to return upward,

for there is [something] that hides and conceals, and because of this the outcry grows great, and it is the level of the inner dimension of the heart. And as in the well-known saying of our Sages, of blessed memory, that the essence of teshuvah is in the heart. The meaning is:

teshuvah specifically is the revelation of the inner dimension of the heart, which is above the level of complete tzaddikim, who are from the level of the brain, as mentioned above. And the teshuvah comes from this very thing: as he contemplates the immensity of his distance, that he "has come down astonishingly," etc. And of the lower Gan Eden our Sages, of blessed memory, said, "Better that he be judged," etc.,

for all the sufferings of Gehinnom are worthwhile, etc. And the higher Gan Eden is higher without end; all the more so must one weep over his distance from the essence of the Infinite Light (Or Ein Sof), for "Better is one hour of teshuvah and good deeds in this world," etc.;

from this his heart will cry out, etc. And this is the matter of the tekiah: a simple sound from the inner dimension of the heart. And afterwards the shevarim, "groaning sighs," which is the level of a broken heart; and the teruah, "wailing cries," which is the level of the arousal of compassion through weeping, etc.

And from this is born and drawn forth the second tekiah, which is the level of the revelation of the Supernal Will from above. For the Holy One, blessed be He, is called "the Rock of my heart."

And also, levavi ("my heart") is in the plural, which implies two hearts, namely the level of the outer and the inner dimension in the heart, in the analogy mentioned above. And the outer dimension of the heart is below the intellect, as it is written, "He founded the earth with Chochmah," etc. 6

But the inner dimension of the heart is the level of the Supernal Will, which is above Chochmah (wisdom); and Chochmah is called the level of "making" (asiyah) relative to the level of the Supernal Will,

as it is written, "You have made them all with Chochmah," and as is known. And the level of the tekiah, which is a simple sound, is the level of the revelation of the inner dimension of the heart, which is the level of the Supernal Will that is above Chochmah, mentioned above. And of this it is said (in Zechariah, chapter 9), "And Ado-nai Havayah will sound the shofar":

just as, by way of analogy, the tekiah is a simple sound from the inner dimension of the heart, so, by way of analogy, it is the level of the drawing down and revelation of the Supernal Will, blessed be He; and it is above the level of the letters that are drawn from Chochmah.

For "the Torah comes forth from Chochmah," and its essence is the level of letters, as our Sages, of blessed memory, said, "The entire Torah is names of the Holy One, blessed be He," that is, the level of the letters in the Torah. And for this reason it is called Mikra (Scripture), a term of "calling" (keriah), for one calls Him by His names, and through this He turns Himself, etc.

Therefore touching [between letters] invalidates it, and so too a missing or an extra [letter], for the precision lies in the letters; and this is because it comes forth from Chochmah, from which the letters are drawn. (As is explained elsewhere, in the discourse beginning "To My mare," in Parshas Beshalach.)

But the level of the Supernal Will is the level of the inner dimension of the heart, which is the level of a simple sound that is above the letters, as mentioned above. And this is the matter of "And with what? With the shofar."

4. Now, there is this as well: through this it fills all the blemishes that were made by the sins of the past year. 7

For the blemishes in the 248 positive commandments and the 365 prohibitions are in the level of Chochmah, from which the Torah is drawn, as mentioned above, and the blemishes reach up to there, etc. And through the shofar, by which a radiance is drawn from the level of the Supernal Will that is above Chochmah, as mentioned above,

it therefore fills all the blemishes that were made in Chochmah, and shines a new light "with greater elevation and greater strength," like the analogy of a river that has been laid waste and has dried up: one digs deeper, and it fills the lack,

and also "with greater elevation," etc. For "three bonds are bound to one another: Israel with the Torah, and the Torah with the Holy One, blessed be He"; that is, when one keeps the ways of the Torah and the mitzvos.

But if, G-d forbid, he has blemished some mitzvah, this bond of "Israel bound with the Torah" is weakened; and then there is no remedy except through teshuvah from the depth of the heart, by which one "leaps over a wall" and draws down from the level of "the Holy One, blessed be He,"

which is the level of the light that encompasses all worlds (sovev kol almin), which is called holy and separate, and with which the Torah, which is the level of Chochmah, is bound, etc. And through this, that the Holy One, blessed be He, shines into the Torah and into Israel,

He then fills all the blemishes and deficiencies, as the saying goes, "You are the completion of them all; You are the One who fills all the Names," etc.

And this is [the meaning of] "And Havayah passed before him (al panav) and proclaimed, 'Havayah, Havayah,'" etc., with the cantillation breaking between them. For there are two levels of the Names Havayah: one is in the chain of descent (hishtalshelus): yud, Chochmah; hei, Binah, etc.

And there are the blemishes [incurred] through Torah and mitzvos, as is written in the writings of the Arizal, in the Shema recited at bedtime: "If I have blemished the letter yud by neglecting the recital of Shema," etc.

For the mitzvah of reciting the Shema is to unify [Him] in "Havayah is One": how "there is nothing else besides Him," and everything is considered as actually nothing. And one who neglects this blemishes the letter yud,

which is the level of Chochmah, the level of self-nullification (bittul), koach mah ("the potential of what"), as it is written, "And Chochmah is found from ayin (nothing)": it is drawn and born continually from the level of ayin, etc.

And through neglect of the positive commandment "And you shall love Havayah" one blemishes the letter hei, which is the level of Binah, "the heart," great love (ahavah rabbah), etc. And through neglect of Torah study one blemishes the letter vav, for the vav is the drawing down of a long line from the yud at its head;

for the whole Torah is the level of drawings-down from the higher Chochmah, and one who neglects Torah study cuts short the drawings-down and blemishes the letter vav. And through neglect of the practical mitzvos, [one blemishes] the final hei of the Name,

which is the level of action (asiyah), as is known. But all this is in the level of the lower Name Havayah, which is the level of the coming into being of the chain of descent, as mentioned above.

But the higher Name Havayah, although it too is called Havayah on account of the coming into being that is from Him, may He be blessed, is nevertheless the level of the revelation of a supernal light that is above the chain of descent; and it is the level of the Supernal Will mentioned above, which is far, far above Chochmah.

And therefore the cantillation breaks between them, etc. But the matter of "And He proclaimed, 'Havayah, Havayah'" is that He, may He be blessed, calls and draws down from the level of the first Name Havayah, which is above the chain of descent, as mentioned above, so that it be revealed in the Havayah that is in the level of the chain of descent.

(And see about this in the Idra Rabba (138a), and see in the book Ruach David there, which explains that the first Name is above the chain of descent, etc.

And so the Mikdash Melech explains, at the end of the book הדרת פ"מ. But in the explanation of the Idra in the book Kol BeRamah, it is implied that the second Name is above the chain of descent, and this is from Pri Etz Chaim, Sha'ar HaSelichos, chapter 2. And see in the Zohar, at the end of Parshas Terumah (175b),

and in Parshas Bereishis (20a), and in Pri Etz Chaim, the above-mentioned sha'ar, beginning of chapter 8, and in Etz Chaim, Sha'ar Arich Anpin.) [This is in order] to fill all the blemishes and deficiencies that were made in it through the sins, etc.,

as explained above with the analogy of the river that dried up: by drawing out and digging from the spring, the river is filled, etc. And this is the matter of teshuvah: through teshuvah one calls and draws down from the level of Havayah that is above the order of the chain of descent, as it is written, "From the depths I have called You, Havayah."

Therefore we say the Thirteen Attributes [of Mercy] during the Ten Days of Teshuvah, for then the level of the revelation of the Havayah that is above the chain of descent is drawn down, which is the level of the Supernal Will that is above Chochmah, through the shofar, a simple sound, which is the revelation of the inner dimension of the heart, as mentioned above.

Therefore the shofar must be specifically of a ram or of an ibex, but that of a cow is invalid, for it is written, "the face of an ox on the left,"

which is the level of severities (gevuros), and it is impossible to draw down through it the level of the abundant compassion mentioned above, which is the level of the inner dimension of the heart, the Supernal Will.

For, on the contrary, "the left pushes away," etc. Rather, [it is] through a ram's shofar, for "And Yaakov separated the lambs": they have in them the level of compassion,

which is the attribute of Yaakov; and as is seen tangibly, they have a voice of pity that arouses compassion. (And see what is written about this in the discourse beginning "And the kohen shall wave them," etc., "with the two lambs," in Parshas Emor.)

Therefore through this we draw down the revelation of the Supernal Will and the abundant compassion that is above the chain of descent. (And see what is written on the verse "As an eagle arouses," etc., and on the verse "On the third day He will raise us up," etc.)

Now, although the main drawing down is through the inner dimension of the heart, "their heart cried out," nevertheless it is through the sounding of the shofar specifically, for the reason that action [reaches] Above; and see what is written about this in the discourse beginning "Let them bring royal apparel," etc.

And further, because the revelation of the inner dimension of the Supernal Will from above must be drawn below, to be clothed in physicality, as in the saying, "Inscribe us in the book of good life," "Inscribe us in the book of livelihood," etc.,

so that there be physical sustenance for man; and this is through the abundant compassion mentioned above, which is drawn down and clothed so very far below, in physicality, until its compassion is revealed in physical bestowal.

And so too the compassion as a whole that is drawn down on Rosh HaShanah to sweeten the judgments is also drawn down below, in the manner mentioned above. For the main judgment on Rosh HaShanah is on the bodies: whether he will live or whether he will die,

that is, whether the soul will endure and remain in the body or depart from it; whereas the judgment of the souls is after death, etc.

As is written in the Hagahos Maimoniyos, chapter 3 of the Laws of Teshuvah, in the name of the Ramban, that a person is judged on Rosh HaShanah only for the matters of this world, etc.;

see there. If so, the compassion that sweetens the judgments too means that the compassion is drawn so far below that it is clothed in physicality.

Therefore one must sound the simple sound mentioned above specifically with a physical shofar, of a sheep or a ram and the like, in which there is compassion; and through this the same is aroused from above, that the abundant compassion mentioned above be drawn down and become physical, until its bestowals are in physicality, which is the matter of physical compassion.

For the bestowal of physical life is the level of animality (behemiyus), and it too is brought about through the sounding and the arousal of compassion with the horn of the sheep, which is animality, etc.

(And this is as it is written, "The spirit of man that ascends upward, and the spirit of the beast that descends downward to the earth." The meaning: "the spirit of man that ascends" is like the matter of "And the spirit returns to G-d,"

that is, in the level of teshuvah (return), as is explained below in the discourse beginning "Listen, O heavens"; and this ascent is very, very high, to arouse the revelation of the Supernal Will, etc. And see in the Zohar, at the beginning of Parshas Tzav, that the level of the sound of the shofar is called ruach (spirit).

But in order that the drawing down be drawn from there into physical bestowals, which is the level of animality, this is through the level of "and the spirit of the beast that descends downward to the earth," which is the level of the higher earth, and "the earth is My footstool," as is explained in the discourse beginning "When you go out."

Therefore the angels too are called by the name "beast": "the face of a lion, the face of an ox," etc., because the angels are the messengers of the flow [of bounty], so that the bestowal be drawn into this physical world (and see what is written about this in the discourse beginning "How beautiful are your steps in sandals"); and they receive from the level of behemah rabbah (the great beast),

which is the bounty as a whole that is clothed in Beriah, Yetzirah and Asiyah. And this is [the meaning of] "Man and beast You save, Havayah": that is, through the two levels mentioned above, of "man" and "beast," etc. And so too His attribute of Malchus, may He be blessed, is called by these two names, "man" and "beast," as is explained elsewhere.)

And this is [the meaning of] "And Havayah passed before him (al panav) and proclaimed," etc. The meaning: this revelation is that He passed over His face (panav), that is, not as befits [what comes] from the level of His face.

For the level of His face, which is the inner dimension, cannot be clothed so far below. And see what is written elsewhere, that His face is the level of the Ten Sefiros.

But from higher up He can lower Himself even below. (And see what is written in the discourse beginning "Let them bring royal apparel," mentioned above; and see what is written below, at the end of the discourse beginning "To understand the meaning of the verse 'Who is a G-d like You,'" etc.) And this is "And Havayah passed": that He passed across His face, from higher up, etc. And this suffices for one who understands.

5. Now, all this is the level of the shofar of Rosh HaShanah, of which it is said, "And Ado-nai Havayah will sound the shofar," etc. 8

(And see what is written on the verse "For as the earth brings forth its growth," etc., "so will Ado-nai Havayah cause to sprout," etc., that this is the revelation of Rosh HaShanah, etc.; see there.) But of the Time to Come it is written, "And it shall come to pass on that day that a great shofar shall be sounded."

The explanation: the matter of the shofar of Rosh HaShanah has already been explained, that it is to draw down so that there be the level of the light that fills all worlds (memalei kol almin), which is the matter of the coming into being of His attribute of Malchus, may He be blessed, as they, of blessed memory, said, "Recite before Me [verses of] Kingship," etc.,

and also to fill all the blemishes that were made in the Name Havayah that is in the level of the chain of descent (hishtalshelus), which is also the level of the light that fills [all worlds], as mentioned above: yud in Chochmah, etc.

And the drawing down is from the level of the light that encompasses all worlds (sovev kol almin), which is the Supernal Will, and through this He "fills all the Names," etc. And this is the matter of the shofar. (And see what is written about this in the discourse beginning "Blow the shofar at the New Moon," and in the discourse beginning "I will greatly rejoice.")

However, even so, it is called plain "shofar" and not "great shofar." The explanation: even the level of the light that encompasses all worlds, although it is the level that is not clothed and grasped within the worlds,

and it is the level of "I have not changed," etc., as explained above, nevertheless, since it is the level that encompasses and surrounds the worlds, it is therefore within the category of the level of worlds.

It is as, by way of analogy, with the heavens and the earth: the heavens surround the earth and all that is on it, and revolve around the earth constantly; and although the heavens are very high above the earth, to the point that the earth is

only like a mustard seed relative to the heavens, nevertheless they bear a relation to each other, so much so that the heavens too must have an end and a limit, since they are what surrounds the earth, etc.,

only that, even so, "the heavens are higher than the earth," etc. And in the same way the analogue is also to be understood, regarding the light that encompasses all worlds and the light that fills all worlds: although the level of the light that encompasses all worlds is in the level of infinity relative to the radiance that is clothed in the worlds to be the light that fills all worlds, and is not

as in physicality, where the heavens are actually bounded, nevertheless, since it is the level that encompasses the worlds and gives them life in the manner of a surrounding [light], at any rate it bears a relation to, and is within the category of, the level of worlds.

But His essence, may He be blessed, is utterly separate from the category of the level of worlds, even from shining in the level of encompassing and surrounding, etc.; and it will be revealed in the Time to Come. For

it is written, "Praise Him according to His abundant greatness": that is, there are many kinds of His greatness, one above the other, without end or limit.

Therefore it says "according to His abundant greatness," and it does not say "according to the greatness of His greatness." And what is now the level of encompassing and surrounding will be revealed in the Future in the level of the inner [light].

And this is the matter of "And it shall come to pass on that day." It is along the lines of what is written, "And it shall be said on that day, 'Behold, this (zeh) is our G-d'": that the level of hu ("He"), the level of the hidden,

that is, the level of the light that encompasses all worlds, as is written in the Sifra deTzniusa, at the end of Parshas Terumah (177b), on the verse "He (hu) made us": "Hu is said of one who is hidden and not found," etc.,

will be, in the Time to Come, in the level of zeh ("this"), which is the level of revelation face to face. And see in the Zohar, Parshas Shelach (171a), on the matter of "on that day," and in Pardes, Sha'ar 14, chapter 3.

Now, then, when the level of the light that encompasses all worlds is drawn down to be in the level of actual revelation, the level of encompassing will then be drawn from a higher level

(that is, from a level that is not within the category of worlds at all; and see what is written about this in the explanation on the verse "Those who come, Yaakov will cause to take root," etc., that this is the matter of "the new heavens," etc.; see there. And this is the level of "which I make": "I" specifically, the supernal Emanator, blessed be He, etc.; whereas of the present heavens it is written, "And all these My hand has made," etc.

And this difference between the level of "My hand has made" and the level of "which I Myself make" will be understood according to what is written in the discourse beginning "And the king extended to Esther," on the difference between the level of "the golden scepter that was in his hand" and what is written afterwards, "And the king extended," etc.; see there, also on this matter.)

And then "a great shofar shall be sounded." The meaning: just as with the shofar of Rosh HaShanah now there is the level of the drawing down from the light that encompasses all worlds into the light that fills all worlds, so too in the Time to Come, when [the light] will be drawn from a much higher level to be in the level of encompassing, the shofar too will then be a drawing down from that tremendously high level and rank.

Therefore it is called a "great shofar," for it is a drawing down from the level that is not within the category of worlds, as mentioned above, and "His greatness is unsearchable," far, far above the level of the drawing down that comes from the level of the plain shofar. For

the mitzvos will not be abolished in the Time to Come (this needs examination, in the Gemara in Niddah (61b); however, the Sidrei Taharah, in his novellae there, in the name of the Rashba and the Ran, concluded as I have written), only that it will not be in the manner it is now, when we sound for Malchiyos (Kingship) and Zichronos (Remembrances) and afterwards Shofaros (Shofar verses);

but in the Time to Come there will be Shofaros alone, and for this reason, too, it is called a "great shofar." And the reason is understood according to what was said above: now the drawing down must be in the level of the light that fills [all worlds], and therefore there must be Malchiyos, "so that you make Me King," etc.,

and the drawing down is to fill all the blemishes, as mentioned above; whereas in the Time to Come, when what is now the level of the light that encompasses all worlds will be drawn down in revelation in the level of the light that fills all worlds itself, there is no need for Malchiyos and Zichronos (and see in the Likkutei Torah of the Arizal, on Zechariah, on the verse "On that day there shall be"), only Shofaros alone, for the shofar is the revelation of the inner dimension, as mentioned above.

But it is called a "great shofar" although in truth every shofar is the revelation of the inner dimension, as it is written regarding the shofar, "Fortunate is the people who know

the teruah; Havayah, in the light of Your face they will walk." And it is written, "And the light of Your face, for You favored (retzisam) them" (Psalms 44), which is the level of the revelation of the Supernal Will, which is called "Your face,"

that is, it is the level of the inner dimension of His G-dliness, may He be blessed, that is, the level of the encompassing [light]. (And see on the matter of "Fortunate is the people who know the teruah" the Zohar, Part III, in Parshas Vayikra

(18b; 99b; end of 148b); and on the matter of "in the light of Your face they will walk," there (149a), on "then, in the light of the face of," etc.,

and in the commentary of the Ramaz there; (and 231b), on "in the light of the face of," etc.; and at the beginning of Parshas Bo (32b), and in the commentary of the Ramaz there. And see further in Parshas Vayikra (15b),

on "The upright will behold His face," and in the commentary of the Ramaz there; and see what is written above in Parshas Re'eh on the verse "to do what is right," etc.

And the matter of "And the light of Your face, for You favored them" is mentioned in the Zohar, Part II, in Parshas Beshalach, 59b.) But this is called a plain shofar.

But the shofar of the Future will be the level of a drawing down from the level of Ra'ava deChol Ra'avin (the Will of all wills), which is the level of the will that is the source of the wills; and it is above the level of this inner dimension that is drawn down now, etc., that is, above the level of the light that encompasses all worlds.

(Therefore it is called a "great shofar," which is above the level of the inner dimension, that is, the Supernal Will plain and simple, which is called a plain shofar; for it is the level of the Will of all wills.

And see what is written on the matter of the Will of all wills in the discourse beginning "For the conductor, on the eighth," and see what is written further on the matter of the light that encompasses all worlds, and what is above the level of the encompassing [light], in the discourse beginning "A psalm, a song for the dedication of the House," etc. And see what is written in Parshas Shelach, in the discourse beginning "I," of the passage of tzitzis, on the meaning and the matter of "His great Name,"

which is the revelation of the Infinite Light (Or Ein Sof) that is above the level of the Name Havayah, [where] the yud is tzimtzum, etc.; see there. And therefore it is called "His great Name." And in the same way one may also explain the meaning of "great shofar." And also according to what the early Kabbalists wrote, that shemo ("His Name") has the numerical value of ratzon ("will").

And see what is written in Parshas Beshalach, in the discourse beginning "And Israel saw," on the matter of the level of will, in which there is also tzimtzum, the level of yud, etc.; however, the level of the Will of all wills is from the level of "His great Name."

And see further what is written in Parshas Chukas, in the explanation on the verse "Come to Cheshbon," on the matter of "every perutah combines into a great account," etc. And this is also what is written of the Time to Come, "And with great compassion I will gather you": that is, they are drawn from the level of the great shofar, which draws down the level of great compassion. And see about this in the Raaya Mehemna, Parshas Teitzei

(277a), and in the commentary of the Ramaz there; and in the Kisei Melech, [where it] explains that "great compassion" is the inner dimension of Atik. And see what is written at the end of the discourse beginning "On that very day Avraham was circumcised," on the meaning and the matter of "Great is circumcision, for thirteen covenants were made over it," etc.)

Now, in the Zohar, Parshas Va'eschanan (266b), it explains what is written, "And it shall come to pass on that day that [a great shofar] shall be sounded": "What is 'on that day'?" etc.,

as it says, "And there shall be one day; it shall be known to Havayah." And see about this in the Idra (134b); and see what is written about this in the explanation on the verse "And the number of the children of Israel shall be," that this is the matter of "For great is the day," etc.;

see there. And according to this it will be understood that it is fitting that in the level of "on that day," that is, the level of "For great is the day," "a great shofar shall be sounded," great specifically. And this is the matter of "according to His abundant greatness," etc., as mentioned above.

And this is also why regarding the plain shofar it is written, "And Ado-nai Havayah will sound the shofar," whereas regarding the great shofar it is written "shall be sounded," and it does not mention who sounds it,

but [this is] because it is a drawing down and revelation from the level of Stima deChol Stimin (the Most Hidden of all hidden), from the level of "His great Name," which is above the Names Ado-nai and Havayah, etc.

One may also explain [it] along the lines of what is written in Parshas Acharei, at the end of the discourse beginning "For on this day He shall atone," that there too it does not say who atones,

and this is because it is from the level of "before Havayah you shall be purified," which is a level that is not grasped in any letter or allusion at all, etc.; see there.

6. And then it is written, "And they shall come," etc., "and they shall bow down to Havayah." For 9
regarding the plain shofar it is written, "Fortunate is the people who know the teruah; in the light of Your face they will walk": although it is the revelation of the inner dimension, there is nevertheless still in it the level of walking.

But with the revelation and drawing down of the great shofar of the Time to Come, which is the level of the revelation of the Will of all wills (Ra'ava deChol Ra'avin), the source of all the inner dimension, then "they shall come," etc.,

"and they shall bow down": bowing down is the level of self-nullification (bittul), etc. (And see what is written at the end of the discourse beginning "And all the people saw," etc., "and the sound of the shofar," etc., regarding "And there was a voice from above the firmament," etc., and at the end of the discourse beginning "The heavens are My throne," etc.)

And then, too, "those who were lost in the land of Assyria and those who were cast away in the land of Egypt shall come, and they shall bow down," etc.: that is, even the souls that descended very far below and were swallowed up within Assyria and Egypt, whom the shofar of the present does not arouse;

but when the great shofar is sounded, they too will be aroused, etc. (So it is explained in the book טו"ב, section 586. And see what is written along these lines in the discourse beginning "I am black but comely," on the meaning of "And Israel saw the great hand that Havayah had wielded in Egypt,"

that is, even in the level of Egypt there is the level of the drawing down and spreading forth of the level of the great hand, which was drawn and spread forth very far down, even into the level of Egypt; that is, the supernal kindness is drawn down so far that even upon the level of a lowly soul, of the lowest levels in Asiyah, clothed in physicality, thoughts of teshuvah fall.

And this is the matter of "the great hand." It follows that because it is the level of the great hand, which is a very high level, it is therefore drawn and spreads so far below, that even in the level of a lowly soul, etc.

And in exactly this way it is here: because there will be a drawing down from the level of the great shofar, the Will of all wills, it will therefore arouse even from the level of Assyria and Egypt, etc. And see on the matter of "the great hand" in the Raaya Mehemna, Parshas Ki Seitzei

(277a), that it too is the level of great compassion; and according to the commentary of the Ramaz there, it is actually one matter with the level of the great shofar; see there.)

Now, in general there are two levels among them. The first: "those who were lost in the land of Ashur (Assyria)," which is the level of delight, from the term ashrei ("fortunate"): "Fortunate are those who dwell," etc.;

"In my happiness (be'ashri), for the daughters will call me happy," etc. And in the supernal holiness, this is the matter of "who (asher) has sanctified us with His commandments," etc. And in the Zohar, Vayechi (247a),

on the verse "From Asher, his bread shall be rich": "And what is it? The World to Come," etc.; see there. And see what is written about this in the discourse beginning "On the day of Shemini Atzeres," on the matter of "which (asher) You swore to our fathers from the days of old."

And "one opposite the other": the level of Ashur is the pleasures of this world, which came into being from the refuse of the supernal delight, from what fell in the breaking of the vessels, etc.

(And see in the Zohar, Bereishis, 49a, on "And it is called Asherah," etc.; and in the book טו"ב, section 649, he elaborates on this; and see in the Zohar, Vayikra, 23a.)

And the meaning of "those who were lost in the land of Assyria": because one chases after the pleasures of this world to fill his evil craving, the spark of G-dliness in his soul is lost and sunk, and from it the kelipos and the sitra achra (the other side) draw nourishment, etc.,

as it is written, "And Yeshurun grew fat and kicked; you grew fat, you grew thick, you became gross." And see what is written about this at the end of the discourse beginning "Israel is holy," etc., in Parshas Pinchas. And these are called "lost" (ovdim), for they knowingly destroy themselves, G-d forbid.

(And see what is written in the discourse beginning "As an eagle arouses," on "Forgive us, for we have transgressed," etc., up to "Seek Havayah while He may be found"; see there.)

And the second are "those who were cast away in the land of Egypt (Mitzrayim)." The meaning: Mitzrayim is from the term meitzar (strait), for because of the siege and the distress they have no heart to know, etc., as it is written about Israel when they were in Egypt, "And they did not listen to Moshe, from shortness of spirit,"

that is, because of the abundance of trouble, as Rashi explains there; and in Targum Onkelos, "And they did not accept from Moshe, from oppression of spirit," etc. And in the same way it is said (in Isaiah, chapter 59), "And drunk, but not from wine."

The meaning: he is confused like a drunkard, and not from drinking wine but from distress and grief, as it says in Targum Yonasan there, "who are drunk from distress," etc.

And these are called "cast away." And in the Time to Come they will all be elevated, so that "they shall come," etc., "and they shall bow down," etc. And this is [the meaning of] what is written (in Hosea, end of chapter 11), "They shall come trembling like a bird from Egypt, and like a dove from the land of Assyria," etc.,

and this is through "for He (hu) will roar." The meaning: hu is the level of "the one who is hidden," etc.; "Hu, this is Atika"; see the Idra Zuta (290a). And the meaning of

"for He will roar" is the matter of "And it shall come to pass on that day that a great shofar shall be sounded," etc. And through this "they shall tremble," etc., which is the level of self-nullification and bowing down, as it is written regarding the shofar, "And all the people trembled," etc.

And it is written, "Shall a shofar be sounded in the city and the people not tremble?" And the meaning of "in the city" is the level of "the city of our G-d," the world of speech, the source of Beriah, Yetzirah and Asiyah, etc.

And the shofar is a voice and a drawing down, for the building of the world of speech, which is the level of "city," etc. But this trembling and self-nullification are in the level of "and the people," as it is written, "in order to establish you as His people," etc.

But in order that this trembling and self-nullification be drawn also into the level of "the lost" and "the cast away," this is through the great shofar, "for He will roar," and through this "they shall come trembling like a bird from Egypt," etc.

For Egypt and Assyria too are nullified and utterly nullified when the revelation of the Infinite Light (Or Ein Sof) itself, blessed be He, is revealed, before which "darkness is like light." And then there will be "the Holy One in your midst,"

"and I will not come into the city." The meaning: there is a level of combinations of letters and drawings-down that are drawn into the opposing side, and they too are called "city," that is, the level of which the generation of the Dispersion said, "Let us make for ourselves a city and a tower," etc.

And see in the Zohar, Parshas Noach (75). But in the Time to Come, when all the souls will be elevated, then there will be "the Holy One in your midst," and the bestowal will not be drawn to the level of "city" mentioned above.

"On the holy mountain": our Sages, of blessed memory, said, "Like Avraham, who called it 'mountain.'" For of Avraham it is written, "going and journeying toward the south"; the level of love is called "mountain," 10

like a mountain that rises up from the flat land; and "the holy mountain" is the love that is in the level of self-nullification (bittul), for "holy" is the level of Chochmah.

(And see what is written in the discourse beginning "When you kindle the lamps," on the matter of "Aharon, by your life, yours is greater than theirs," etc. And perhaps this is the level of Aharon: alef, har ("mountain"), nun. And as is known, the level of Aharon draws down great love (ahavah rabbah), which is above the level of "kindness to Avraham," as is written there. And this is the matter of "the holy mountain," etc. And see what is written in the discourse beginning "The voice of my Beloved," etc., "leaping over the mountains," etc.)

"In Jerusalem" (Yerushalayim): yirah shalem, "complete awe," the completeness of awe. For now it 11
is written, "To make known to the sons of man His mighty deeds (gevurosav), and the glory of the splendor of His kingdom." The meaning of "the splendor of His kingdom" is the splendor in the creatures that come into being from His attribute of Malchus, may He be blessed,

as it is written, "A thousand thousands serve Him," for one troop, and His troops are without number, which is a level of very great splendor. Nevertheless, it is through this, that first [there is] "to make known to the sons of man His mighty deeds": that their coming into being is through the level of gevuros (severities) and contractions (tzimtzumim).

For if His attribute of Malchus, blessed be He, were revealed upon them as it is, they would not be able to receive [it] at all and would be actually nullified out of existence, as our Sages, of blessed memory, said: "He stretched out His little finger among them,"

which is the level of Malchus, the tenth level of the Ten Sefiros, "and He burned them," so that they were utterly nullified; for a finite being cannot receive the level of the Infinite (Ein Sof).

Rather, "these are His mighty deeds": that He contracts Himself, so that His attribute of Malchus is not so revealed; and then the fear and the awe will be limited, as much as the creatures can bear.

And this is not called "complete awe," for the awe is not in completeness. But in the Future, through "And I will remove the spirit of impurity," etc., there will be the level of complete awe.

(And this is the level of "the holy mountain," which is a very lofty love, and is also included with the level of the completeness of awe. And see what is written in the discourse beginning "And you shall know this day," on the matter of the inter-inclusion of love and awe, regarding "And all hearts will fear You, and all innermost parts and kidneys will sing," etc.,

and below, in the discourse beginning "On the day of Shemini Atzeres." And see what is written in the discourse beginning "The voice of my Beloved," mentioned above, regarding "leaping," etc., "and skipping," etc. And see in the Zohar, Vayeshev

(end of 183b), on the matter of "Jerusalem that is built like a city that is joined together"; see there.) And it may be said that this level will be through the great shofar.

Now, when the Holy Temple stood, the mitzvah of the Jubilee years was in force; and the main [mention of the] shofar in the Torah is said regarding the Jubilee: "And you shall sound the shofar of teruah," etc.,

"on Yom Kippur you shall sound the shofar," etc., that is, on the Yom Kippur of the Jubilee year; and through this, "And you shall proclaim freedom in the land," etc., and slaves were released to their homes, etc.

And the explanation is that it is from the level of the great shofar. For the going out of the slaves to freedom is through a revelation from the level of alma decheiru (the world of freedom), as is written in the Zohar, Parshas Tetzaveh (183a), and in Parshas Emor (92b).

And this revelation and drawing down is the level of the great shofar, as is written in the Zohar, Beshalach (46b), Vayikra (6b), Va'eschanan (266b); and it is a foretaste of the revelation that will be in the Time to Come.

Therefore it is said, "It is a Jubilee; it shall be holy to you," and this is like the matter of the level of "the holy mountain," etc., mentioned above. And see on the matter of the Jubilee in the Zohar, Part III (end of 108b, and 109a), and in the Idra Zuta (end of 290b);

Part II (83b, 85b, 211a, 46b). And see in Pardes, Erchei HaKinuyim, the entry "Jubilee" (yovel), and in Sha'ar 13, end of chapter 3, chapter 4, and end of chapter 7.

Therefore the main mitzvah of the Jubilee was only in the First Temple [era] and not in the Second Temple, except that they nevertheless counted it, in order to sanctify the Sabbatical years.

And even in the First Temple [era], only at a time when "all its inhabitants are upon it," for then it is the level of "like a city that is joined together," etc.,

as mentioned above; and this is the level of the drawing down of the higher hei into the lower hei, as is written in Etz Chaim, and in the Zohar, Parshas Shemos (9b);

see there, in the Mikdash Melech. And this revelation of the level of the world of freedom is essentially the level of the higher hei. And see what is written elsewhere about the difference in the sounding of the shofar

of Rosh HaShanah, too, between the time of the First Temple and the time of the Second Temple; and it is in the discourse beginning "When the festival of Rosh HaShanah fell on Shabbos, in the Temple they would sound [the shofar], but not in the country."

And now that, because of our sins, the Holy Temple is destroyed, we nevertheless have Yom Kippur, on which the level of the world of freedom, the level of the Jubilee, shines, as is written in the Idra Zuta (end of 290b), and in Parshas Bo (39b), and in Parshas Acharei (69b), and in Parshas Emor (102b).

Therefore on Yom Kippur, after Ne'ilah, we sound a single tekiah, and it is from the level of the great shofar. For the soundings of Rosh HaShanah are the level of the plain shofar, of which it is said, "And Ado-nai Havayah will sound the shofar," as mentioned above;

but Yom Kippur, on which the level of the Jubilee, the world of freedom, shines, is the level of this revelation of the great shofar; and this is the level of Ne'ilah, for then is the great ascent,

and it is the level of this revelation of the great shofar. Therefore it is the final sealing, and there is a level of self-nullification in the creatures, along the lines of what is said of the great shofar, "and they shall bow down to Havayah," etc. And see what is written on the matter of the Jubilee, that it is the level of "a Shabbos of Shabbos-rest" (Shabbos Shabbason), in the discourse beginning "Gathering wood," in Parshas Shelach.

But in truth all this is only a radiance from the level of the great shofar, and the main revelation of His essence will be in the Time to Come, speedily in our days, amen; for then "a great shofar shall be sounded" in actuality.

7. Now, in [Midrash] Rabbah, Parshas Vayetze, section 70: "You said, 'And Havayah shall be Elokim to me'; by your life, all the good things," etc., "'And it shall come to pass on that day that a great shofar shall be sounded,'" etc. 12

For it is explained above that the matter of the shofar of Rosh HaShanah is to draw down so that there be the level of the light that fills all worlds (memalei kol almin), and this is the matter of the Name Ado-nai,

which is the level of Malchus, as is written at the end of the discourse beginning "For as the earth brings forth its growth," on the matter of "so will Ado-nai Havayah cause righteousness to sprout," etc., and in the discourse beginning "Ado-nai, open my lips."

And this drawing down is from the Name Havayah, which is the light that encompasses all worlds (sovev kol almin), so that it be drawn and shine in the Name Ado-nai. And this is [the meaning of] "And Ado-nai Havayah will sound the shofar." 13

For through the shofar the Name Ado-nai, which is the Throne of Judgment, since Ado-nai has the letters of dina ("judgment"), is united with the Name Havayah, which is the attribute of mercy. As is written in [Midrash] Rabbah, Emor, end of section 29: "And He rises from the Throne of Judgment to the Throne of Mercy," etc.

And the explanation of the matter will be understood according to what is explained above (in the discourse beginning "Blow the shofar at the New Moon": the meaning of bachodesh is the time of the renewal of the moon),

on the matter of "At first it arose in [His] thought to create the world with the attribute of judgment, as it is written, 'In the beginning Elokim created'; He saw that the world would not endure, [and] He joined the attribute of mercy with it,"

and this is the matter of the unification of the Name Havayah with the Names Elokim and Ado-nai, through which self-nullification (bittul) is drawn down, so that the yesh (something) be nullified to the ayin (nothing). And this unification and this drawing down as a whole is on Rosh HaShanah, through the shofar, etc.; see there.

And this is [the meaning of] "And Havayah will appear over them, and His arrow will go forth like lightning" (see Tikkunei Zohar, Tikkun 30 (77b), and [Midrash] Rabbah, Bo, section 15); and this is through "And Ado-nai Havayah will sound the shofar," as mentioned above.

And all this is now. But in the Time to Come, of which it is said, "And Havayah shall be Elokim to me," the level of the Name Havayah, that is, what is now the level of the light that encompasses all worlds, will in the Future be in the level of the light that fills all worlds (memalei kol almin), like the level and rank of the Name Elokim.

14 And there will be a revelation of G-dliness, as it is written, "And the glory of Havayah shall be revealed," etc. And then the drawing down through the shofar will need to be from the level of the actual Infinite Light (Or Ein Sof), which is above the Name Havayah, to draw the light into the Name Havayah,

in the way that with the shofar of Rosh HaShanah we draw down from the Name Havayah into the Names Ado-nai and Elokim, as mentioned above. And since this is so: "And it shall come to pass on that day that a great shofar shall be sounded."

The explanation: our Sages, of blessed memory, said in chapter 3 of Niddah (26a), "Five [things] have the measure of a handbreadth (tefach): the shofar, the wall of a sukkah, the lulav," etc.

And all of these are to draw the light into the level of Malchus: first on Rosh HaShanah and Yom Kippur, in the level of "His left hand is under my head,"

and afterwards on Sukkos, in the level of "and His right hand embraces me," as is written about this in the discourse beginning "And you shall draw water with joy," and in the discourse beginning "On the day of Shemini Atzeres," and in the discourse beginning "I will greatly rejoice," regarding "at the covering [of the moon], for our festival day."

15 And these drawings-down are through the shofar, the sukkah and the lulav; therefore their measure is a handbreadth (tefach), on account of "My hand, too, founded the earth, and My right hand spread out (tipchah) the heavens."

For tipchah is from the term tefach, which is the palm of the hand, with which handbreadths are measured. And they are the level of the Ten Sefiros, in the number of the ten fingers, five opposite five, etc.

Also, these two hands, right and left, are the light that encompasses all worlds and the light that fills all worlds. And something close to this is explained in the Likkutei Torah of the Arizal, on the verse

"Behold, You have made my days handbreadths" (in Psalms, chapter 39); see there. And see on the matter of "My hand," etc., "and My right hand spread out": Chagigah, chapter 2 (12b);

Kesubos, chapter 1 (end of page 5a); and what is written about this in the explanation on the verse "Take a census of the sons of Gershon," on the matter of "the Sanctuary, Ado-nai, that Your hands established";

[Midrash] Rabbah, Bereishis (end of section 1); Zohar, Part I (30a); Part II, Shemos (20a), Bo (37b), Yisro (83b); Part III, Pinchas (247a).

And this is [the meaning of] what our Sages, of blessed memory, said about the cup of blessing, "and he lifts it a handbreadth from the ground" (end of chapter 7 of Berachos, end of 51a); and the Maharsha explains [it] on account of "I will lift up the cup of salvations."

That is, kos ("cup") has the numerical value of Elokim, which is the level of "My hand, too, founded the earth"; and "I will lift up" is to join it to the Name Havayah, on account of what is written, "I will exalt You, my G-d (Elokai), the King."

Therefore he lifts it a handbreadth from the ground, to join it to the level of "and My right hand spread out the heavens." This handbreadth also alludes to the level of

"for all that is in heaven and on earth," "which holds onto heaven and earth," etc. And in the Zohar, Part III, Shoftim (end of 273b), it explains "and he raises it a handbreadth from the ground" in the mystery of the yud, etc.

And this will be understood according to what is written at the end of the discourse beginning "Who is enthroned on high": that He raises the hei through the yud within the hei, which is in it and through which a hei is made from a dalet; and through this is the ascent of Malchus into the light that encompasses all worlds.

And this is "and he lifts it a handbreadth," etc. And in the same way is the mitzvah of mezuzah, to affix it in the handbreadth nearest the public domain (chapter 3 of Menachos, 33b), and likewise with the Chanukah lamp, in the handbreadth nearest the doorway (Shabbos 22a).

And see what is written on the matter of the mezuzah and the Chanukah lamp in the discourse beginning "The Chanukah lamp," etc., [on] "so that the mezuzah be on the right and the Chanukah lamp on the left"; and what is written on the matter of the doorway in the discourse beginning "The voice of my Beloved, behold, he comes," on Shir HaShirim.

And this is why the shofar of Rosh HaShanah has the measure of a handbreadth: so that there be the drawing down from the light that encompasses all worlds into the light that fills all worlds, from the level of "and My right hand spread out the heavens." And this is what is written, that the handbreadth is the level of yud;

that is, the drawing down is from the level of the yud of the Name Havayah, and the yud is the level of tzimtzum (contraction). And see what is written in the discourse beginning "And Havayah your G-d did not want to listen to Bilam." And all this is with the shofar of the present, where the drawing down is from the Name Havayah into the Name Ado-nai, as mentioned above; therefore its measure is a handbreadth, the level of yud, etc.

But in the Time to Come, when the level of Havayah will be in the level of Elokim, and the drawing down will be from the essence of the Infinite Light that is above the Name Havayah, and through this there will be the ascents of Malchus, not in the level of

"Behold, You have made my days handbreadths," but rather along the lines of "length of days You gave him," from the level of Arich Anpin (the Long Countenance), therefore "a great shofar shall be sounded," from the level that is above the Ten Sefiros,

which are in the number of the ten fingers, etc. And see what is written on the verse "Who has counted the dust of Yaakov," on the matter of "And before One, what do you count?"

LIKKUTEI TORAH • ROSH HASHANAH • MAAMAR 5

להבין ענין הפסוק מי אל כמוך וגו' שהוא...

To Understand the Verse "Who Is a G-d Like You"

To understand the meaning of the verse "Who is a G-d (Kel) like You," etc., which is the explanation of the Thirteen Attributes [of Mercy] that are in the Torah. Now, Kel is Chesed (kindness), as it is written, "The kindness of Kel is all the day." 1

And the meaning is: who is a master of kindness like You, for Your kindnesses spread without end, from the Infinite Light (Or Ein Sof), blessed be He, to a very low place; this is why [kindness] is likened to water, which descends from a high place to a very low place.

And the way in which the kindnesses can descend to the level of what is very low, [the prophet] explains, saying: "He bears iniquity and passes over transgression." That is: what is still at the level of iniquity (avon), 2

He raises and bears upward; but what is at the level of transgression (pesha), which is a level of greater coarseness and cannot

rise — and it is written, "Your iniquities have separated," and "[You are] too pure of eyes to see evil," so the kindnesses cannot descend there — therefore He passes over and treads upon transgression, so that they not interrupt, etc.

But all this is only if it is "for the remnant of His inheritance," etc., as is stated in the Gemara, in the first chapter of Rosh Hashanah (17a); and see the Midrash Rabbah at the beginning of Parshas Nitzavim, and in Parshas Beshalach (chapter 26); [and] Megillah (28a).

The explanation of the matter in detail: our Sages, of blessed memory, said, "Great is teshuvah (return), for it reaches the Throne of Glory"; and in the Zohar they said, "Teshuvah is tashuv hei, 'the hei returns'": the upper hei [and] the lower hei.

To understand this, one must understand what teshuvah essentially is. For people err in saying that it is specifically people of little worth and transgressors who are the ones who need teshuvah. But the truth is not so, since the essence of teshuvah is in the lower hei and the upper [hei], and "a boorish man does not know."

In truth, however, they said this about people who sit in the tent and study Torah: for the Written Torah is the upper hei and the Oral Torah is the lower hei, and when one breaks off from them and occupies himself with the vanities of the world, he must go back and return these letters hei to their source. This is [the explanation] in general terms.

And in particular terms: contemplation of the greatness of G-d, and concentration in prayer (iyun tefillah) and its intent in thought, is the level of the upper hei; and when one brings them out with the mouth, in the study of Torah and in prayer, that is the level of the lower hei.

Now, our Sages, of blessed memory, said that seven things preceded the world, and one of them is teshuvah [see Bereshis Rabbah, chapter 1]. The explanation is that the essence of teshuvah is in the heart, which is the level of the upper hei: that is, the soul's expiry (kelos hanefesh) toward Him, may He be blessed. 3

That is, through contemplating that the whole world is subject to time, "six thousand years," etc., and even the days of Mashiach and the Resurrection of the Dead are within time; and time is created, to give life to the upper and lower worlds: for through the twelve permutations of [the Name] Havayah, which are renewed each day, 4

that is, in each hour one permutation brings into being and gives life to the upper and lower worlds [and in each night, the twelve permutations of

Ado-nai], and the life-force (chayus) is "running and returning" (ratzo vashov): that is, the life-force that came through the first permutation rises to its source, and afterwards the life-force descends through the second permutation; for otherwise one permutation would have sufficed.

Therefore from this comes the dimension of past and future: the first life-force withdraws and is absorbed into its source, from below upward, and another life-force descends and is drawn down from above to below, and so the dimension of time comes into being [it is like the example of the hour-indicator, which in Yiddish is called a zeiger].

This is why it is called sha'ah (hour), meaning "turning," for the life-force turns from above to below in the manner of running and returning. Likewise the heart, in which the main life-force of man resides — man being a miniature world — beats constantly, because the life-force is in running and returning [and see what is written about this at the end of the discourse beginning 5

"For as the new heavens"]. Now, "From my flesh I behold G-d": by way of analogy, a person who has some matter to speak about —

the words are engraved on his heart all together as one, everything he could speak and spell out with his lips in an hour or two.

So too, as it were, above: the source of the life-force and of the permutations, which is the Life of all life, the Infinite Light (Or Ein Sof), blessed be He — there, there is no division of time whatever, past, present and future,

for there they are all included as one; and indeed it has the power to bring into being and give life for many more times "six thousand years," etc.,

and many Sabbatical cycles and Jubilees, without end or limit. Only when the life-force is drawn down from above to below to give life to the worlds does the dimension of time come into being.

So too, before the world was created there was no dimension of time at all [and see what is written in the explanation on the verse "My dove," regarding "For My thoughts are not your thoughts"]. Now, it is written, "I, Havayah, have not changed," and "You are He before the world was created," etc.

That is: just as He was single and unique before [the world] was created, so now He is truly single and unique after it was created, as it is written, "You are He, Havayah, alone." And though the world was created, to this it says, "You made," etc.,

"and You give life," etc. For with the yud the World to Come was created, and with the hei this world was created; and these are the whole order of times, even the days of Mashiach and the Resurrection of the Dead, which are no more than the level of yud and hei. 6

This is by way of analogy like a person: one letter, compared to all the words he can speak all the days of his life, counts as nothing at all. So too all the worlds, upper and lower: "all before Him is considered as nothing."

And this is [the meaning of] what is written, "For a brief moment I forsook you": that it is no more than a brief moment. And what is written, "For a thousand years are like a day," etc., refers to the time of exile, as it is written, "and a watch in the night." 7

Whereas in the Time to Come, when His G-dliness will be revealed in the world, then "they will see eye to eye," and "all flesh will see" that everything counts as a moment. Therefore, "For a brief moment I forsook you, and with great compassion I will gather you in": that is, when I gather you in with great compassion,

that is, when His G-dliness is revealed, then you will see that "for a brief moment I forsook you." And this is [the meaning of] "May our remembrance rise and come," etc.: that it is merely a remembrance.

And when a person takes these matters to heart — that the whole world is subject to time, and time counts as a moment before Him, may He be blessed, 8

who is above time, and before Him there is no division of time whatever — then it will be in his heart like a blaze of burning fire, and his soul will expire [with longing] to cleave to Him, may He be blessed. And this is [the meaning of] "teshuvah preceded the world."

For the meaning is not that it existed before the creation of the world: if there is no world, there is no iniquity that one has committed, and there is no teshuvah.

Rather, the point is that teshuvah with the soul's expiry (kelos hanefesh) is above time and the world, for it is to cleave to Him, may He be blessed, to the Infinite Light (Or Ein Sof), blessed be He, before whom there is no division of time at all.

For as a result of this contemplation he comes to teshuvah with the soul's expiry. And see what is written in the discourse beginning "The Song of Songs": as it is written, "I, Havayah, have not changed, and you, children of Yaakov, have not expired" — that is, you do not have the soul's expiry. Thus the soul's expiry comes about because of "I have not changed."

And through this he will draw His G-dliness down into the world, so that He will have a dwelling place among the lower realms [and he adds light in the World of Atzilus (Emanation)], as it is written, "And you shall keep all My commandments and do them (osam)": it is written atem, without a vav, and our Sages, of blessed memory, said, "Do not read osam ('them') but atem ('you'): Scripture accounts it to them as though they had made Me." 9

And it is written (Psalms 16), "I have set (shivisi) Havayah," etc., which means "I have made," as in "Majesty and splendor You set (teshaveh) upon him" (in Psalms 21).

And this is as it is written, "And David made a name": for the whole main intent of his Torah and his prayer was to make a name [and see on this in the Zohar, Parshas Bechukosai, 113a-b].

2. To understand this, one must understand the meaning of "For the sake of the unification of the Holy One, blessed be He," which was instituted before prayer, "to unite the Name yud-hei with vav-hei in perfect unity"; and also understand the meaning of the letters of the Name Havayah, blessed be He. Now, the yud indicates the tzimtzum (contraction), 10

for the main purpose of the Torah and the mitzvos is that He should have a dwelling place among the lower realms, and all the worlds, upper and lower, are within time, which is as a moment before Him, may He be blessed, etc. For this, many levels and contractions and the chain of descending worlds (hishtalshelus) are needed, so that there will be the dimension of time.

The level of the contractions means that He withdraws the level of His essence altogether, which is the level of the Infinite One (Ein Sof), and rests in time and limitation; and see what is written on this in the discourse beginning "And He would not," in Parshas 11

Ki Seitzei. Afterwards [comes] the level of the hei, which is expansion in length and breadth; and afterwards the vav, which is a drawing down "in the heavens above

and on the earth below," and to the four directions, the level of the six extremities (vav ketzavos) [and also the spiritual heavens, which are the levels of love and awe, etc., fire and water, etc.].

This is the level of the vav, which is the drawing down of His G-dliness from above to below; and afterwards the level of the lower hei. And so too in the whole chain of descending worlds (hishtalshelus), from world to world, there is contraction and expansion, drawing down and expansion.

This is why it is called olam (world), from the word he'elem (concealment), for He concealed and hid His essence, may He be blessed. And this is [the meaning of] "teshuvah preceded the world" [and see what is written on the subject of teshuvah in the discourse beginning "For this commandment which I command you," etc.;

see there. And in the Midrash Bereshis Rabbah there, it says: "as it is said, 'Before the mountains were born'; from that very hour, 'You return man,'" etc. And this is as is written in the discourse beginning "For the mountains may depart," etc.,

"but My kindness shall not depart from you," etc., "says Havayah, who has compassion on you": this verse speaks of the revelation of great compassion in the Time to Come through teshuvah, and then "the mountains may depart," etc.; see there. And this is because

teshuvah is from the level and rank of "before the mountains were born," which preceded the world: it is a revelation from the level of "I am who I am" (Anochi mi she'Anochi), etc., which is above the level of the contractions of the Name Havayah, so that there be a world (olam) and concealment (he'elem),

that is, above even the World of Atzilus (Emanation), which receives from the level of the yud of the Name Havayah]. And this is the meaning of the unification: that He be single and unique after the contraction and the expansion just as prior

to it, without any change. But in this world the unification is not complete until the days of Mashiach, for then "they will see eye to eye," etc., and "all flesh will see," etc.

But in the upper worlds one can effect the unification even now, so that His unity will be revealed. And this is [the meaning of] "And appear in the splendor of the majesty of Your might."

That is, that the yuds and vavs should shine — they being the levels of the contractions and of hishtalshelus, the drawings-down and the radiance of the supernal light [see Shaar HaYichudim,

chapter 7, and Mishnas Chassidim, Tractate HaYichudim, chapter 4], the Infinite Light (Or Ein Sof), blessed be He — that they should shine even far below, even in this world, until "every creature will know," etc., which refers to all created beings.

And the end of the passage proves that all will know and apprehend His G-dliness, may He be blessed, that there is nothing besides Him. This will be in the Time to Come, when the Infinite Light (Or Ein Sof), blessed be He, will shine and be revealed so greatly that it will be grasped also by the human intellect and apprehended with physical apprehension. 12

Whereas at a time when the Infinite Light is revealed only in the G-dly soul of those who serve G-d; and even this is not in the manner of apprehension, but in the manner of faith, which is an inheritance from the forefathers.

This is why it is written of the Time to Come, when the Infinite Light, blessed be He, will be revealed: "And they will go into the caves of the rocks and into the holes of the earth, from before the terror of Havayah and from the splendor of His majesty"; that is, because of the revelation of the level of "the splendor of the majesty of Your might," which are the yuds and vavs mentioned above

(the phrase "the splendor of His majesty" will be understood along the lines of what is written elsewhere on the meaning of "For He is exalted, exalted," etc.; and from there comes the drawing down of the yuds and vavs mentioned above, so that the revelation after the contractions is as it was before the contractions; and this is [the meaning of] "From the depths I have called You, Havayah," as is written in the discourse beginning "Return, O Israel, unto") — and then

terror and dread will fall in a truly physical way, from this great sight that all flesh will see, and they will apprehend the work of G-d in the midst of this physical earth with the physical human intellect, so that the physicality of the world and of man will not conceal and hide the light of G-d.

3. Now, the revelation of this unification — that the Infinite Light (Or Ein Sof), blessed be He, which is before the chain of descending worlds (hishtalshelus) and above time, be revealed below in the order of hishtalshelus — its beginning in time is revealed 13

in the penitent (baal teshuvah) who returns to G-d with all his soul and all his might, with the soul's expiry (kelos hanefesh), from the depth of the heart. For through this teshuvah a radiance is drawn down to him from above, from the Infinite Light that is before hishtalshelus and above time

(which is the level of "He who is exalted above the days of the world," meaning that He is exalted far, far above the level and rank of "the days of the world" (yemei olam, yemos olam), as is written about this in the discourse beginning "You are standing"; that is, the level of "the days of the world" is the source and root of time.

And it is called "A thousand years in Your eyes are like a day," etc.: for although this "day" is not actually in the dimension of time, since it includes a thousand years as one, nevertheless it is the source and root of the dimension of time,

and therefore it is called "the days of the world." But He Himself, may He be blessed, is exalted and lifted infinitely above the level of these "days," for He is altogether above time).

Therefore, through the drawing down of this radiance, the person too will despise the life of time, so as to cleave to the very Infinite Light, blessed be He, itself, as mentioned above.

And even one whose mind is not so refined as to cleave to Him because of the greatness and exaltedness of the Infinite One (Ein Sof), blessed be He, Himself, but is only pained by

his place and his time — that he has been drawn after the vanities of time, and "his name is covered in darkness" — and he recognizes his worth and his lowliness, and becomes "despicable in his own eyes, repulsive," because he is called bad and repulsive, etc. —

nevertheless, since he despises his life, the life of time, G-d's kindness is drawn upon him of itself, as a matter of course, so that there is in him a revelation of the Infinite Light, blessed be He, that is before hishtalshelus and above time.

For great is the power of the supernal kindness, which spreads without end or limit, like water that descends from its high place to a very low place.

On the contrary: in a place that is very low, there they gather the more. So too the supernal kindness is drawn down and spreads specifically in a low place, 14

that is, in one who is lowly and "despicable in his own eyes, repulsive." And also, since the level of kindness and compassion applies only to one who needs kindness and compassion — as in the example of one

who is held in prison and cannot go begging from door to door: kindness and compassion toward him are aroused in people's hearts, until they bring him bread and food in the prison. And so it is

above, with the supernal kindness, which is drawn of itself, as a matter of course, upon a person who is in great distress at being held in the prison of the body and the animal soul, so that he wishes and yearns greatly to strip off the filthy garments, etc.,

and his life is no life in his eyes. Therefore he arouses great compassion from above, until life and kindness are drawn upon him from above, from the source of life and the Life of all life, the Infinite One, blessed be He, Himself.

And this is [the meaning of] "Who is a G-d (Kel) like You": for the level of Kel is the level of Chesed (kindness), and there is no kindness like the supernal kindness, which spreads

without end or limit, from the highest of heights, from the Infinite Light, blessed be He, itself, down to the lowest levels of the physical World of Asiyah (Action), "to revive the spirit of the lowly" who are bound in the prison of the physical body.

(And in the Idra) (132a): "And the secret of what is written, 'Who is a G-d (Kel) like You,' was said of Atik Yomin." The meaning of Atik Yomin is the level of "He who is exalted above the days of the world,"

for atik is from the expression "who removes (ha'ma'atik) mountains"; that is, He is removed and exalted from the level of "the days of the world." And see there (134b).

And this is [the meaning of] "the most high Kel, who bestows good kindnesses": for He is called Kel on account of the enclothing of the Infinite Light, blessed be He, in the attribute of Chesed, as it is written, "The kindness of Kel is all the day." And there is chesed and there is chesed:

that is, outer chesed (chesed de'lebar), which is called "kindness of the world" (chesed olam); and in the enclothing of the Infinite Light so that there be a world — "the world is built by kindness" — He is called "Kel of the world" (Kel olam).

But inner chesed (chesed de'legav), of which it is said, "and through the supernal kindness (chesed elyon) he will not falter" — "supernal" (elyon) specifically, for it is from the level of the light that encompasses all worlds (sovev kol almin) — this is the meaning of "the most high Kel" (Kel elyon),

which is far, far above the level and rank of chesed olam; and of this it is said, "Who is a G-d (Kel) like You." And see what is written in the discourse beginning "To a mare," in Shir HaShirim, on the subject of adam (man), "I will be likened (adameh) to the Most High," etc.; see there.

Now, from the level of supernal kindness [it] is drawn down to be "who bestows good kindnesses," 15
which is the drawing down of kindness far below. And see what is written at the end of the discourse beginning "And now, may the power of Ado-nai be great," etc.;

and see what is written on the verse "and it bore ripe (vayigmol) almonds," in Parshas Korach; and elsewhere, on the verse "The kindnesses of Havayah, for we are not consumed," etc., and on the verse "Havayah — His adversaries will be shattered"; and see what is written in the explanation on the verse "Moshe would speak"; and see in the Siddur of the Arizal, of blessed memory, on the intention of "I will hope to Kel," etc.

And see in the commentary of the Ramaz (Rabbi Moshe Zacuto) at the beginning of Parshas Shemini, on Yisrael as yashar Kel ("upright toward Kel"); and this is [the meaning of] "Fortunate are you, Israel; who is like you?" etc.

And along these lines is what our Sages, of blessed memory, said regarding Betzalel: "You were in the shadow of Kel (betzel Kel), and you knew," as is written in the book Emek HaMelech, Sha'ar 13, chapter 40.

4. But how can the supernal kindness, from the Infinite Light (Or Ein Sof), blessed be He, itself, be drawn down and revealed in a penitent who was utterly far from the Infinite Light? 16

To this the prophet said, "He bears iniquity and passes over transgression." The explanation of the matter: in the Gemara there is a dispute; one Sage says "He bears (nosei) iniquity," and one Sage says "He suppresses (kovesh) iniquity."

And both are true. For the act of transgression that a person commits, sinning against any one of the prohibitions, or the neglect of a positive commandment, is complete evil. 17

But the faculty that desires forbidden things, or that draws his heart to neglect a positive commandment — that faculty, although it is enclothed in complete evil, nevertheless has no sin in itself,

for the faculty of desire is the same whether toward the forbidden or the permitted, and so too the faculty that draws his heart; only that he inclined the faculty of desire so far that it became enclothed in the act of transgression, or he inclined the faculty that draws the heart until it was drawn to turn away from a positive commandment.

But as regards the faculty of desire in itself, this faculty has the power to turn his heart from one extreme to the other, from an evil love to the love of G-d, as it is written, "And you shall love with all your heart (levavecha)": with both your inclinations, so that the evil inclination too will turn to the love of G-d.

The reason is that in truth the faculty of desire, in itself, has its root and "its foundation in the holy mountains," in supernal holiness; only that through the descent of the levels and their fall in the shattering of the vessels (sheviras hakeilim), it came about that the faculty of desire is also [drawn] to a matter of transgression. 18

Therefore, when he returns to G-d, he can turn his heart from one extreme to the other, so that even the faculty of desire, which was enclothed in an evil desire, will turn to the love of G-d

(and see what is written about this on the verse "This is the statute of the Torah," on the subject of the ashes of the [red] heifer; and see what is written at the end of the discourse beginning "And a man wrestled," on the subject of their raising dust up to the Throne of Glory).

But the evil deed that a person commits in sinning by them, since it is truly complete evil in itself, cannot be included in holiness, for a transgression does not become a mitzvah, and it has no remedy

except its nullification and removal from the world, as it is written of the Time to Come, "And I will remove the spirit of impurity," etc. And this is [the meaning of] "bears iniquity" and "suppresses iniquity." "Bears iniquity" refers to the faculty that desires an evil desire,

and likewise the thought enclothed in this desire: this is "bears iniquity," for He lifts it to rise to its root, to be included in supernal holiness, to turn his heart and his thoughts from one extreme to the other, so that the faculty of desire too will turn to the love of G-d.

And "suppresses iniquity" refers to the deed in actual fact, which has no ascent or inclusion in holiness, only nullification and removal in the Time to Come; nevertheless, even now He suppresses it and casts it down to the level of "the depths of the sea" (see the Zohar, Part III, Parshas Acharei, end of 63b, and Parshas Emor, 101b, and in the Mikdash Melech and the Ramaz there),

the place of the kelipos (husks), so that it will not roam in the air of this world to cause man to sin, and will not "return to folly," until the time of the end, when "death will be swallowed up forever," and "I will remove the spirit of impurity," etc.

And this is [the meaning of] "He bears iniquity and passes over transgression": for transgression (pesha) is the level of the deed in actual fact; He passes over and treads upon it, and suppresses it in the depths of the sea.

Whereas the level of iniquity (avon) He bears: that is, the level of the faculty of desire, and a person's thoughts and schemes (and see further on the subject of "bears iniquity" in the Zohar, Part III, 132b, 133a, 140b, 141a;

and in Parshas Vayigash, 206b, on the verse "They passed over together," and in the Ramaz's commentary there, somewhat differently). Now, through His bearing iniquity and passing over transgression, He removes the separating screens.

And then the supernal kindness is drawn down as a matter of course, of itself, so that there is a revelation of the Infinite Light (Or Ein Sof), blessed be He, itself — which is before the chain of descending worlds (hishtalshelus) and above time — upon the person's soul. For it is written, "I, Havayah, have not changed," and "You are He before [the world] was created," etc., without any change;

but the reason this is not revealed in a person's soul is that "your iniquities separate," and they are what prevent and hold back this revelation.

But when the obstacle is removed, then as a matter of course nothing at all intervenes, and "the glory of Havayah is revealed," the Infinite One, blessed be He, Himself, upon his soul.

5. However, it is written, "for the remnant (she'eris) of His inheritance," and our Sages, of blessed memory, said: "For whom does He bear iniquity and pass over transgression? For one who makes himself like leftovers (shirayim)."

The explanation is this. It is written, "I, Havayah, have not changed, and you, children of Yaakov, have not expired." That is, the prophet complains about the children of Yaakov: 19

for surely "I, Havayah, have not changed" — "You are He" after the world was created just as before it was created, for He is above the bounds of time and space, and time and space are of no account at all before Him.

Therefore He alone is single and unique after the world was created just as before, and "there is nothing else besides Him," and there is nothing apart from Him. So why have you, children of Yaakov, not expired?

That is, you do not have the soul's expiry (kelos hanefesh), to go out of the prison of the body and its sheath — not to be drawn after the needs of one's body, but only to cleave to Him, may He be blessed, to the Infinite One (Ein Sof), blessed be He, and to His attributes, all day long.

For even if his heart understands that this is the truth, that "all before Him is considered as nothing," nevertheless he will not be moved in his soul so that it touches the very essence of the soul, "the inner part of a man and a deep heart," that the soul should expire toward Him, may He be blessed, in longing and thirst, etc.

[And see what is written about this in the discourse beginning "In the third month after the going out."] The reason for this the prophet explained in saying "children of Yaakov": for Yaakov is yud-akev (yud-heel), the level of Chochmah (wisdom) that descended into the heels and the final act, in the levels

that are lowest, of the physical World of Asiyah (Action). And the children of Yaakov are those who receive from the level of the heels, for the soul was taken from there. Therefore the soul is not moved by subtle and spiritual matters, and is not so nullified before the Infinite Light (Or Ein Sof), blessed be He, which is above the chain of descending worlds (hishtalshelus), for it does not shine to it

except from a distance, and "as one peering through the lattices," in the manner of an encompassing [light] (makif); and it does not enter the inner heart, so that "its inside is inlaid with love," with the soul's actual expiry.

And although, as regards the essence of the soul, even if it is from a very low level, it is nevertheless a G-dly soul and would be nullified before the Infinite Light (Or Ein Sof), blessed be He, itself, like a candle before a torch, 20

nevertheless, as regards its being enclothed in the animal soul, the soul that is from the lowest level is deeply enclothed and rooted in the nature of the animal soul, and drawn after the needs of his body, and it is hard for it to separate from it

(and see what is written about this at the end of the discourse beginning "For You are my lamp"), because it is in a state of selfhood (yeshus) and coarseness of spirit; that is, its spirituality is in a state of coarseness and density.

Therefore it is drawn after coarse and dense things and is not moved by subtle and spiritual things, for the coarseness and materiality of the body are what clothe the soul from its head to its foot. And especially

in a penitent (baal teshuvah), who at first was drawn after the needs of his body, and it is hard for him to separate from it, because he is enclothed and rooted in the nature of the coarseness and materiality of the body and the animal soul, which clothe him.

This enclothing is called in the Raaya Mehemna "adhesions of the lung" (sirchos hare'ah) (and see on this also in the Raaya Mehemna, Parshas Pinchas, end of 227b and 228a),

for the lung becomes adhered, stuck and rooted, until it cannot fan the heart (see the Raaya Mehemna there, end of 231a, and 234a, and 235).

For it has no strength to raise its wings "to fly and to rise before the King," and so it is stuck and rooted in the needs of his body.

And he feels only himself and his own will. Therefore, even if his heart understands the truth — that the world, which is subject to time and space, is as naught and nothing, and nullified within the Infinite Light, blessed be He, which is above the chain of descending worlds (hishtalshelus) and not within the bounds of time and space at all —

nevertheless it is hard for him to go out of the prison of the body, and he says, "What can I do? This is how I was created." And the counsel given for this in the Zohar, Parshas Shelach (168a), [is:]

"A log in which the light does not rise is struck; a body in which the light of the soul does not rise is struck."

That is, to humble himself on account of this very thing — that it be bad in his eyes that his parting from the body is hard for him — and to take to heart that even the transgressors of Israel who throw off the yoke — one who commits many transgressions only to satisfy his desire —

although he knows that there is nothing real in them, nevertheless does not save his soul from going in such ways, because he does not want to endure lowliness and hardship; and therefore "he blesses himself in his heart, saying, 'I will have peace, 21

for I will go in the stubbornness of my heart'" — for my nature caused it. But in truth this is no argument, for he must change his nature, break his desire, and endure a life of pain corresponding to his having denied G-d.

And so a person should set his heart on breaking the desire of the body and its materiality, so that it will not prevent and hold back the revelation of the Infinite Light (Or Ein Sof), blessed be He, and His holiness, [so as] to be nullified and included, etc.

And if he does not break his desire, and wants [to remain] in his nature as he was born, since it is hard for him to part from his nature, then his argument is exactly the argument of the transgressors of Israel.

Now, when he contemplates these things deeply and sees how far the evil of his selfhood and coarseness reaches, he will strike himself and humble his soul like dust. And although this striking and humbling does not come from the essence of the soul by its nature, 22

but through toil in deepening contemplation — of this King David, peace be upon him, said, "A broken and crushed (nidkeh) heart, O G-d, You will not despise."

For at first glance this is not understood: would one have thought that a broken and crushed heart would be considered contemptible, that King David, peace be upon him, had to say, "You will not despise"?

On the contrary, surely it is praiseworthy for the heart to be broken and crushed, as it is written, "The sacrifices of G-d are a broken spirit," and it is written, "I dwell on high and in holiness, and with the crushed (daka)," etc. 23

But the matter will be understood by explaining the word venidkeh, which is a passive (nif'al) form, whereas the word daka is a noun. For one who is truly daka, crushed, it is certainly praise for him: "I dwell, and with the crushed"

(and see the Zohar, Parshas Emor, end of 90b, and the Mikdash Melech there; and see what is written in Parshas Eikev, at the end of the discourse beginning "A land of mountains and valleys"; and see the Zohar, Part II, Pekudei, 233a. The subject of "and with the crushed" is mentioned further in the Zohar, Part I, 181a; Part II, 86b; Part III, 9a).

But nidkeh means that through toil in deepening contemplation he humbles himself and becomes crushed through an action that he performs on his soul, or because the Holy One, blessed be He, sends him sufferings from above to subdue and humble him. And one might have thought that since he is not truly, genuinely daka of himself, this is worth nothing.

For this King David, peace be upon him, prayed on his behalf: that even a heart broken and crushed through action, "You will not despise" — at any rate, that even in the action of being crushed there will be a revelation of the Infinite Light (Or Ein Sof), blessed be He;

that is, that he be nullified before the Infinite Light, blessed be He, that encompasses him from above, even though it does not enter the inner part of his heart, as mentioned above. (And greater than this is stated in the Gemara, in the chapter Yesh BaArachin) (16b),

regarding humility not for its own sake, etc. See further on the subject of "a broken spirit" and "a broken and crushed heart" in the Gemara, the first chapter of Sotah (5b);

the sixth chapter of Sanhedrin (43b); and in the Midrash Rabbah, at the beginning of "Command Aharon," and in Parshas Nasso, chapter 13, on the verse "On the fourth day, the prince of the children of Reuven";

and in the Zohar, Part III, Parshas Pinchas (240a and 247a), in the Raaya Mehemna; and in Parshas Vayikra (5a), and in the commentary of the Ramaz there, who discusses this at length;

and in the Sava of Mishpatim (108a), and in the Raaya Mehemna, Parshas Beha'aloscha (153a). It is mentioned further in the Zohar, Part I (198a); Part II (end of 61a, 86b); Part III (9a, end of 49a, end of 224b); and in the Mikdash Melech there.

6. And this is [the meaning of] "for the remnant (she'eris) of His inheritance": for one who makes himself like leftovers (shirayim). That is, he makes himself — being enclothed in a body, in the chain of descending levels (hishtalshelus), in the dimension of time and space — 24

like the leftovers of what is above hishtalshelus, which is drawn to him in the manner of an encompassing [light] (makif). That is, when he deeply contemplates his lowliness — how he is deeply sunk and enclothed in his natural soul, through which he is very far from the Infinite Light (Or Ein Sof), blessed be He, which is drawn to him

only as a makif, so that through this he becomes nidkeh (crushed), as mentioned above — from this it follows that he is nullified to the makif that is over him.

And this is "for the remnant of His inheritance": the leftovers, which are above hishtalshelus, are the level of "His inheritance" (nachalaso), "the inheritance of Yaakov" — nachal being an expression of drawing forth,

that is, the drawing forth and radiance from the Infinite Light, blessed be He; and "Yaakov is the lot (chevel) of His inheritance." (And along the lines of what is explained here on the meaning of "remnant," it is also explained in the Zohar, at the end of Parshas Vayeitzei)

(146b), on the meaning of "A remnant shall return, the remnant of Yaakov": "These are the other blessings that remained." And it is written, "And the remnant of Yaakov shall be," etc., "like dew," etc.

The meaning of "that remained" is that they do not shine now in a revealed way; and this is along the lines of what is written on the meaning of "remnant" as "leftovers," etc.

But the inheritance and the drawing forth come only as a makif. And this is [the meaning of] "the stream (nachlah) passed over our soul": it does not enter the inner dimension of the heart, so that "its inside is inlaid with love" for G-d, with the soul's actual expiry (kelos hanefesh), from the depth of the heart.

Nevertheless, since through this he becomes nidkeh — it pains him greatly that his body and his animal soul clothe the soul, and he becomes lowly in his own eyes — he is nullified to the makif over him and makes himself like leftovers, and the supernal kindness is drawn upon him, to be "bearing iniquity 25

and passing over transgression," for the supernal kindness spreads the more in a lower place, as mentioned above. Through this he can raise his soul and bind it to the light of G-d, the Infinite One (Ein Sof), blessed be He, and His holiness, and go out of the prison and sheath of the body and the animal soul that clothe his G-dly soul, so that he will not be rooted and stuck in them.

For kindness (chesed) is likened to water, and water loosens the adhesions of the lung when the animal is given to drink. So too the kindness prevails and separates the G-dly soul from its enclothing and its bond in the prison of the body, to be nullified and included in Him, may He be blessed.

LIKKUTEI TORAH • ROSH HASHANAH • MAAMAR 6

שיר המעלות ממעמקים קראתיך ה׳

A Song of Ascents: From the Depths I Have Called You, Havayah

◇

"A Song of Ascents: From the depths I have called You, Havayah." "From the depths" (mima'a-makim) is an expression for one who makes a depth: from there, "I have called You, Havayah." And it was instituted to be said during the Ten Days of Teshuvah. [This verse is mentioned in the Gemara: in the first chapter of Berachos (11a), 1

chapter 3 of Taanis (23b); and in the Rabbos, Seder Vayikra, at the end of section 3; and in Shir HaShirim Rabbah, on the passage "I am the rose of Sharon"; and in Koheles Rabbah, on the verse "Guard your feet when [you go]."

In Zohar, Part II, in Parshas Beshalach (63b), and in the Mikdash Melech there; and at the end of Parshas Vayikra (26a); and in Parshas Acharei (69a and 70b);

and in Parshas Va'eschanan (265b), and in the commentary of the Ramaz (Rabbi Moshe Zacuto) there; and in Parshas Vayechi, folio 221.] For all year long a person follows the stubbornness of his heart, as it is written, "For they have turned their back to Me."

But during the Ten Days of Teshuvah, every single day, each and every one draws closer to G-d, may He be blessed, and rises higher each day, until Yom Kippur; and all the souls of Israel become face to face with G-d, may He be blessed. And this is because of will: the will of every person is to come close to G-d, may He be blessed, in the level of "face" (panim), etc.

[And see what is written about this in Parshas Acharei, in the discourse beginning "For on this day He shall atone"; and close by, in the discourse beginning "Return, O Israel, unto"; and in the discourse beginning "To explain the matter of Yom Kippur."]

Now, we need to understand the matter of the souls of Israel. [It is] not as people think, that the soul is only the life-force and the intellect within a person, with which he grasps G-d, may He be blessed, 2

like other intellects, with which one grasps other subjects. That is certainly not what is called "the souls of Israel," for the soul is "a part of G-d above," which is above intellect. [And see what is written on the matter of the soul in the explanation (biur) on the verse "And you shall not withhold the salt," in Parshas Vayikra.]

But the matter is that the soul is in two levels, Yaakov and Yisrael. Let us first understand the verse "The heavens are My throne, and the earth is My footstool." What is "My footstool"? It is the lowest level, which is a stool. And "the heavens are My throne"

is the higher level. And in truth it is so: the supernal angels stand constantly in dread and awe, without any stray thought at all, because they constantly grasp G-dliness openly. But on the earth it is not so with the revelation of G-dliness.

At first glance this is puzzling, for it is said, "I, Havayah, have not changed." But the answer to this 3
is that there are two levels: the light that encompasses all worlds (sovev kol almin) and the light that fills all worlds (memalei kol almin).

Now, in the level of sovev kol almin there is no change at all between before the creation and after the creation; [it is] in all the worlds, higher and lower, equally, like a circle that curves around and encircles even below. And it is above intellect and time: "was, is and will be" in one instant, which the intellect does not grasp.

The change, however, is in the level of memalei kol almin. For the world was created with Ten Utterances, which descended in a chain: the utterance "Let there be light," and it was so; "Let there be a firmament," and it was so. And the change is from the side of the recipients, for each world grasps according to its intellect.

And this is [the meaning of] "The heavens are My throne": the higher worlds grasp G-dliness more; "and the earth is My footstool": these are the lowest level, which do not grasp as much.

(And see what is written at length on the verse "The heavens are My throne." That is to say: from the level of "the heavens," which is the supernal encompassing light (makif), the sovev kol almin, from there specifically it is drawn down to become the level of "My throne," which is the source of the higher Gan Eden. And see in Etz Chaim, the Gate of the Throne of Glory.

And this level in the soul is the level of yechidah, which is above intellect: "with all your might" (bechol me'odecha), the level of ratzo (running forth); this level is called "the heavens." And see what is written in the discourse beginning "For this commandment," on the explanation of "It is not in heaven," etc. And the level of "earth" is the drawing downward, the level of shov (returning).

It may also be said that these two levels, "My throne" and "My footstool," are the matter of the source of the two levels of the hidden worlds (almin stimin) and the revealed worlds (almin d'isgalyan). And from all this it will be understood how these two levels of heaven and earth mentioned above relate to the two levels of Yisrael and Yaakov, explained shortly below:

for "the heavens," which is the level of yechidah, is the level of Yisrael; and Yaakov is the level of nefesh, ruach and neshamah, which are vested in vessels, and this is the level of "and the earth is [My] footstool," etc. And this is [the meaning of] what is written, "And Yaakov dwelt in the land of his father's sojournings," etc., as is explained elsewhere on this verse, that this is the drawing-down in the level of shov.)

Now, just as in the life-force as a whole there are two levels, sovev kol almin and memalei kol almin, so too in the soul of man there are also these two levels. And of this it is said, "And He created man in His image, in the image of Elokim"; and this is the matter of the two levels, Yaakov and Yisrael.

(And see what is written on this matter, that in the soul there are two levels like sovev kol almin and memalei kol almin, in the discourse beginning "Zion shall be redeemed with justice." And see what is written in the discourse beginning "When you go out," that this is the matter of "in His image, in the image of Elokim." And see in the Zohar, Vayishlach)

(folio 174a), that the level of Yisrael and the level of Yaakov are like the level of Havayah and the level of Elokim. It follows that this is the matter of "in His image, in the image of Elokim," etc.,

which is the level of sovev kol almin and memalei kol almin. The level of Yaakov is yud [and] eikev (heel): [the yud] is Chochmah (wisdom), that is, the intellect, with which he grasps G-dliness; and that which illuminates and animates the body in its 248 limbs is

only the heel of the soul, the level of the feet of the soul. (As is explained on this at the end of the discourse beginning "His left hand is under my head"; and see what is also written on this in the discourse beginning "He has not beheld iniquity in Yaakov.")

And the level of Yisrael is li rosh ("a head for Me"), and it is the level of the soul that is above the body and above the intellect. And this level is one, unique and united with G-d, may He be blessed, without any separation in any way.

(And see what is written on this in the discourse beginning "And to understand," in the additional explanation of the matter of the shofar. And see what is written on the meaning of Yisrael as li rosh at the end of Parshas Shelach, in the discourse beginning "I" (Ani) in the passage of tzitzis. And see what is written in the discourse beginning "My dove." And see what is further written on this in the discourse beginning "And I besought," regarding "And now, O Israel, hearken," etc.:

that the level of Yisrael and the level of Yaakov are like the sun and the moon (shimsha and sihara): just as in the sun there are no changes at all, the level of "I have not changed," so in the level of Yisrael, etc.; see there. And see in the Ramaz (Rabbi Moshe Zacuto), at the beginning of Parshas Shemini.)

And this level is in each and every one of Israel, even the lowest of the low. And as for what is written, "The soul shall be utterly cut off," because the chief grave transgressions are those that carry kareis (excision): this is said of the level of Yaakov, which is cut off from its root;

but the level of Yisrael is not separated from Him, may He be blessed, in any way. [And see what is written in the discourse beginning "I am black," regarding "My mother's sons were incensed against me"; and in the discourse beginning "On the eighth day, an assembly," on the matter of "For my father and my mother have forsaken me," etc.]

4 And as for what is written, "Return, O Israel, unto Havayah your G-d": at first glance this is puzzling. Yisrael, what sin did it commit? Is it not inseparable? And what need does it have for teshuvah?

But this is what the prophet Hoshea said: "For you have stumbled in your iniquity." By way of analogy: a person who stumbles with his foot on a stone, a small blow, and from this his whole body falls and his head reaches the ground with a great blow, because the head is higher.

So it is in the analogue: when a person stumbles in a light sin, even neglect of Torah, when he is able to occupy himself with Torah and does not, or neglect of a positive commandment,

such as charity, when he is able to give and does not give; and all the more so when he transgresses a prohibitive commandment, even though it seems to a person a small transgression; and it is

like one whose foot is pushed from where it stands and slips a little. Here too, when he stumbles in the sin mentioned above, that is, [when] the feet of the Shechinah (Divine Presence), the level of Yaakov, [stumble], because of this the soul, the level of Yisrael, falls to another side and does not shine in his heel. [That is,

like the moon when it moves away from the sun, and its lower half is dark because it does not receive the sun's light. So "the wicked are silenced in darkness," and the soul within the body does not shine at all; that is, nothing shines in it from the level of Yisrael, which is the level of the sun (shimsha), etc.

Along these lines one may explain the meaning of "The iniquity of my heels surrounds me": the 5
meaning is that although the sin is in the level of the heel and the feet of the soul, nevertheless this is what causes the encompassing and surrounding level of the soul, too, not to shine. And this is the matter of "My iniquities have passed over my head."

(And see in the Zohar, Parshas Mikeitz, at the end of 198a and the beginning of 199a.)] And for this, teshuvah is needed. And this is also the meaning of "Hear, O Israel, Havayah is our G-d, Havayah is One."

At first glance, why are three Names said? But the meaning is as follows: "Hear" is a term for understanding. "Israel" is the level of the soul that is called Yisrael. And each one must say to the soul: Hear and understand, you, Yisrael, the level of the soul: "Havayah our G-d, Havayah,"

which means "was, is and will be" in one instant; and therefore it is all alluded to in one word. Havayah, which is above intellect, is "our G-d,"

that is, our strength and our life-force. "Havayah is One" is "all is one" (kula chad). And this level of the soul, which is called Yisrael, is united with Havayah, blessed be He. [That is to say:

the two Names Havayah in the recital of Shema are along the lines of what is said in the Zohar, Parshas Acharei (73a): "The Holy One, blessed be He, is hidden and revealed," that is, the light that encompasses all worlds (sovev kol almin) and the light that fills all worlds (memalei kol almin); and likewise, "Israel is hidden and revealed."

And this means that the level of Yisrael is the encompassing and surrounding level within the soul, and this is what is united with the Name Havayah, blessed be He, the sovev kol almin.] And when one contemplates this, from this the attribute of love for G-d, may He be blessed, is aroused.

And this is [the meaning of] "And you shall love Havayah your G-d": that is, that He is always "your G-d." And not like a son, who is taken from the brain of the father and afterwards becomes separate from him; and even so, he has love for his son,

but it is not the same for every soul: there is a son who can give up his life for the love of his father, and there is a son who has no self-sacrifice (mesirus nefesh);

nor is he obligated [to it] by law, for "your life comes first," and "his own lost object and his father's lost object: his own lost object comes first," etc. And this is because he has become an entity of his own.

But the soul is not so; rather, "all is one," and it is not separated from Him, may He be blessed, at all. [And see in the Zohar, Terumah (end of 136b),

and in the Idra Zuta (291a); and in the same way it will be understood regarding the souls of Israel. And see what is written in the discourse beginning "These are the accounts of the Mishkan," on the matter of "a testimony to Israel"; and see what is written in the discourse beginning "And all your children," on the explanation of Binah as ben Yah ("son of Yah"), etc.]

Therefore it must necessarily have love, even "with all your heart and with all your soul," with actual self-sacrifice. And this love, which is because "Havayah [is] your G-d," is in each and every one of Israel, even in the lowest of the low,

as the saying [goes], "Although he has sinned, he is Israel." But the love is hidden within him (and see what is written on this in the discourse beginning "I am black," etc.), like the light of a candle that is hidden in a dark place. Therefore one must do teshuvah, to remove the darkness and to reveal what is hidden in him. And this is "Return, O Israel."

2. And the way to reveal the hidden recesses of his heart, to remove the darkness, is as follows. 6
There are two kinds of compassion: "the compassionate Father" (Av HaRachaman) and "the Father of compassion" (Av HaRachamim). The meaning of "the compassionate Father" is one who has compassion on a person to the extent that the intellect obliges having compassion on him,

as, for example, a person has this attribute of compassion: he has compassion on his fellow when [the fellow] appeases him after having pained him once or twice, for the intellect obliges him to forgive him, but no more. And this, too, is the level of "the compassionate Father" with G-d, may He be blessed, so to speak.

But the attribute of "the Father of compassion" is great compassion without limit, even when the intellect does not oblige forgiving him and having compassion on him.

That is: after he has sinned very many times, nevertheless, when we ask of Him, "Forgive us, our Father," three times every day, He pardons and forgives him. And this is the meaning of "Gracious One, who forgives abundantly." And we need to arouse great compassion,

that is, the Thirteen Attributes of Mercy: "Who is a G-d like You, who bears iniquity and passes over transgression": He lifts up the iniquity; "and passes over transgression": He makes it pass away. This is "Who is a G-d like You."

And this is [the meaning of] "For my father and my mother have forsaken me": this is the level of "the compassionate Father"; and nevertheless, "Havayah will gather me in": this is the level of "the Father of compassion."

But how does one arouse great compassion? It is according to what is written: "And it shall be, when all these things come upon you… and you shall bring back to your heart," etc.

The meaning of "and you shall bring back" is that he should bring himself back to his heart: first he must know his place and his root, where he was at first and from which he has now turned away, so that he may know [how] to return to his original place. For one who does not know his home and is lost on the road does not know where to return to.

And he must also recognize and understand his place where he is now, in what place he is lost. And when he takes this to heart and finds in himself that his heart turns from the straight path to cravings —

And if a person whispers to you, saying, "Surely G-d did this, that He brought the soul down below; 7
and also the destruction of the Holy Temple: 'Who is it that spoke and it came to be, if G-d did not command it?'", to this the verse replies: "where Havayah your G-d has driven you," meaning that the intention of G-d, may He be blessed, was merely a driving-away. And when he contemplates

that he is in a low place, in the body and the animal soul, by this he arouses great compassion upon himself, for the part of G-d that he has, which is united with G-d, blessed be He, and which has fallen and become so distant, "from a high roof," from the place of its life.

And this is [the meaning of] "And he shall return to Havayah, and he will have compassion on 8
Him": the meaning is that he should have compassion on G-d, may He be blessed, blessed be He. And for this [reason] we say all the confessions, "We have been guilty, we have betrayed," etc.

For at first glance, why this recounting? Surely G-d, may He be blessed, knows the secrets of the heart! But we say all this in order to arouse great compassion.

Therefore, before "We have been guilty," we say "our G-d," which is our strength and our life-force, "and the G-d of our fathers," which is high above the high (and see what is written on this in the discourse beginning "These are the generations of Yitzchak"),

and it is [fallen] "from a high roof," etc. And because of this, great compassion is aroused from Above, and as a matter of course love for the Creator, may He be blessed, is also aroused in the person.

But one should not remain at this, doing nothing [more], as people think, that this is the ultimate perfection, when one has a little love.

Rather, the main thing is to draw His G-dliness, may He be blessed, down below, so that He have a dwelling place among the lower realms, which is precisely the purpose of creation: to remember always and to contemplate that "the whole earth is full of His glory," and to dwell at length on this.

And this is the supernal delight, and "whoever prolongs [the word] Echad (One)," etc. But how is 9
the drawing-down [accomplished]? It is through Torah and mitzvos, which are "the 248 limbs of the King"; and the whole Torah is the Names of the Holy One, blessed be He.

And this each one can do, even a simple person, when he says halachah and aggadah, etc., or when he performs some mitzvah, provided that he intends to draw His G-dliness, may He be blessed, into his life-force and his portion from above,

for "the portion of Havayah is His people": that his portion should become united and cleave to G-d, may He be blessed, and His G-dliness, may He be blessed, be revealed to every eye, as it is said, "For eye to eye they shall see," and "The glory of Havayah shall be revealed." And this is [the meaning of] "For the sake of the unification," etc.,

in its plain sense: that he should desire nothing [else], as it is written, "Whom do I have in heaven," etc. And it is impossible to draw down His G-dliness, may He be blessed, except into vessels, that is, Torah and mitzvos; and all the letters of the Torah are vessels, as it is written, "and vessels differing one from another, and royal wine in abundance,"

that is, the resting of the Shechinah (Divine Presence). When the Holy Temple stood, the main resting of the Shechinah was in the Holy of Holies, and from there it spread out to the whole world. And now that the Holy Temple is destroyed, "the Holy One, blessed be He, has in His world

only the four cubits of halachah": [these are] the main resting of the Shechinah, and from there it spreads out to the entire world, like the soul, whose main resting is in the brain, and from there it spreads out to the whole body to give it life.

[The explanation of the matter is that there are two levels of teshuvah. The first is from below upward, and this is through prayer, which is the level of "a ladder set on the earth," etc.,

until through this the level of the soul that is within the body joins and becomes one with the level of its source and root, the level of its mazal, so that it be "Return, O Israel" specifically: that the service be in the level and rank of Yisrael,

which is the encompassing and surrounding level within the soul. And see on the matter of this level of service at the end of the discourse beginning "For the thing is very near to you," etc. And this is the matter of self-sacrifice (mesirus nefesh) at [the word] Echad in the recital of Shema.

And afterwards there must be teshuvah from above downward: to draw the revelation of the 10
Infinite Light (Or Ein Sof), blessed be He, from above downward into the illumination of the soul that is within the body. And this is through the Torah and mitzvos, as is explained elsewhere on the verse "Arise, my love, my fair one," etc.

And this teshuvah from above downward is explained in the Zohar, Parshas Vayikra (16a). And these two levels of teshuvah are the matter of "He encircled him, He instructed him," as will be explained.]

And this is also the meaning of "He found him in a desert land." "He found him" means: [He finds] the part of G-d in the place of the kelipos (husks), when it is drawn after the cravings of the body, which comes into being and perishes.

"And in the waste, a howling wilderness, He encircled him": the meaning is that great compassion will be aroused, which is Keser (the Crown), which encompasses and surrounds. [And through this the encompassing and surrounding level within the soul is also revealed, so that it be "Return, O Israel" specifically;

and this is the bonding of the hidden level within the soul with the hidden level of the Holy One, blessed be He, so to speak, that is, with the level of the light that encompasses all worlds (sovev kol almin). And this is the matter of "He encircled him." And afterwards it is drawn down to shine in an inward manner, through the Torah and mitzvos;

and this is the matter of "He instructed him" (yevonenehu), as the Targum renders it, "He taught them the words of the Torah"; and also from the term binyan (building), along the lines of what is written, "And Havayah Elokim built," etc.

And see what is written in the discourse beginning "And all your children [shall be] taught," on the matter of "Do not read banayich (your children) but bonayich (your builders)"; and see what is also written on this in the discourse beginning "My dove" and in the discourse beginning "The Torah [Moshe] commanded." And also, "He encircled him" means that He surrounded them with the Clouds of Glory; 11

and this is the matter of the festival of Sukkos, which comes after Yom Kippur and the Ten Days of Teshuvah, through which revelations of supernal encompassing lights (makifim) are drawn down from the level of the light that encompasses all worlds (sovev kol almin); and afterwards they are drawn down and revealed also in an inward manner on Shemini Atzeres, etc.,

as is explained elsewhere.] "He instructed him" (yevonenehu) means yisbonen, he will contemplate that "the whole earth is full of His glory," [so as] to draw down His G-dliness, may He be blessed, so that He have a dwelling place among the lower realms through Torah and mitzvos, etc.

"As an eagle" is compassion, great compassion; "stirs up its nest," etc., and there will be a revelation of His G-dliness; and then "Havayah alone shall lead him," etc. [And see what is written on this in the discourse beginning "As an eagle stirs up," etc.]

And this is the meaning of "From the depths": it speaks of one who goes deep, which brings [him] 12
to the depth of the heart (umka deliba). That is, because he will contemplate that the soul is united with Him, and a part of the soul shines in the body,

and it is very far from its root because of the darkness and the cloud; this brings to the revelation of the depth of the heart: that he will want only the revelation of His G-dliness, may He be blessed, so that "the whole earth [be] full of His glory," through Torah and mitzvos, as mentioned above. [And also,

because the root of the depth of the heart is drawn from the encompassing level of the soul; for when it shines within the soul that is in the body,

then it is revealed as the level of the depth of the heart and the hidden recesses of the heart, as is explained in the discourse beginning "His left hand is under my head," mentioned above, regarding "and with all your might," and in the discourse beginning

"When you go out," regarding "Of You my heart has said, 'Seek My face,'" etc., that the inwardness of the heart is an illumination and drawing-down from the level of the light that encompasses all worlds (sovev kol almin). And see what is written in the explanation (biur) on the verse "For this commandment."

And therefore the encompassing [level] of the soul is called by the name mazal, because it drips down (mazil) and draws down, etc. And this is why it is also called "from the depths" (mima'amakim): for it brings and draws down the level of the depth of the heart.

And see in the Zohar, Beshalach (63b): "From the depths": the depth of all, which bestows into the level of "the depth of the well," etc. "Rabbi Chizkiyah said: When," etc., "[He] causes all to rest and includes all in this supernal depth."

And this is the revelation of the level of sovev kol almin, "the most hidden of all hidden," etc.; see there. And in the same way it will be understood in the soul: the revelation from the hidden level within the soul, which is from the encompassing and surrounding level, is in the level of the depth of the heart, as mentioned above.]

And this is "I have called You, Havayah": as a person who calls his friend to come to him, so he calls G-d, may He be blessed (and see what is written on this in the discourse beginning "Return, O Israel, unto"),

that His G-dliness be revealed in the lower world, that "the glory of Havayah shall be revealed, and all flesh shall see together," as in the higher world.

"G-d, hearken to my voice (shim'ah bekoli)." Shim'ah is a term for understanding: that He discern in my voice. And it does not say lekoli ("to my voice"), because bekoli means what is within my voice, 13

that is, the hidden love that is in every person, to give up his life for the sanctification of G-d's Name, even in the lowest of the low. (And see what is written on the matter of "hearken to my voice" in the discourse beginning "Blow the shofar on the New Moon"; and see what is written in the discourse beginning "To My mare," on the matter of "For I said, 'The world shall be built with kindness'": saying is in the heart, etc.)

"Let Your ears be attentive to the voice of my supplications." This is a level lower than all of them: one who asks for himself (and not that he arouses compassion for the part of G-d within him, which has descended "from a high roof," etc.; and therefore it says "to the voice (lekol) of my supplications" and not bekoli). 14

And it does not fly upward by itself. For this he said, "Let Your ears" (these are the angels, who are called "the ears of G-d") "be attentive to the voice of my supplications" specifically, that is, my own supplication, in which he asks for himself: that they should raise the prayers on high before G-d, may He be blessed, blessed be He. Amen.

(And for this precise distinction between what is written, shim'ah bekoli, and what is written, lekoli, see something similar in Parshas Re'eh, on the verse "When you hearken to the voice," etc. And see in the Zohar, Parshas Vayishlach (end of 169a).)

LIKKUTEI TORAH • ROSH HASHANAH • MAAMAR 7

יחיינו מיומים ביום השלישי יקימנו וגו' (בהושע סימן...

"He Will Revive Us After Two Days"

"He will revive us after two days; on the third day He will raise us up," etc. (in Hosea, chapter 6). 1
"He will revive us after two days": these are the two days of Rosh HaShanah, for Rosh HaShanah is always two days, even at the time when they used to sanctify [the month] by the sighting [of the new moon].

"On the third day" is Yom Kippur. The explanation is this: the two days of Rosh HaShanah are the ascents of the worlds; on the first day it is the level of the inner dimension (pnimiyus).

And the second day is the level of the outer dimension (chitzoniyus) (as is written in Pri Etz Chaim, Sha'ar Rosh HaShanah, end of chapter 4). To understand this matter: it is written, "You have captured my heart, my sister, [my] bride": the Congregation of Israel (Knesses Yisrael), the source of all the souls, is the level of the point of the inner dimension of the heart of the Holy One, blessed be He.

For although He, may He be blessed, has no likeness of a body, etc., the Torah speaks in the language of human beings, as it is written,

"And upon the likeness of the throne, a likeness like the appearance of a man upon it, from above" (see the Mikdash Melech on Mishpatim, 122a, and see what is written in the explanation on the verse "You have captured my heart").

Now, just as, by way of analogy, a person's heart is the core of his life-force, so "Israel arose in [G-d's] thought," and this is the core of the creation of the higher and lower beings; and this is the level of the middle point, etc.

(And see what is written on this in the discourse beginning "On the eighth day, an assembly," regarding "the fruit of the hadar tree": [the fruit] "that dwells (hadar) on its tree," etc. And on the subject of the middle point, see the Zohar, Parshas Sh'lach) (page 161b): "And the heart dwells in the middle," etc.,

"to the place that is called the Holy of Holies," etc., "and there the heart dwells," etc. And see the Zohar, Vayechi (page 231a): "And it is the middle point," etc., and in Parshas Noach (page 72a).

And see what is written in the discourse beginning "Remember what Amalek did to you," on the subject of "You have captured my heart," etc., up to "And this is [the meaning of] 'to a land,' etc., 'flowing with milk and honey'"; see there.

And see further on the subject of the point in the Zohar, Parshas Vayakhel (page 204a-b), and in Reishis Chochmah, chapter 2 of the Gate of Holiness. And [there is] more on this in the Ramaz's commentary on the Zohar, Parshas Tetzaveh (page 184b),

in another context. And the angels are the level of the outer dimension, and they are referred to as the level of the inward parts and the innards, as it is said, "My innards stir for him," and "All my inward parts [bless] His holy Name," because they are vessels for the flow of G-dly life-force.

(And see what is written on this in the explanation on the verse "And there was a voice from above the firmament.") Now, man is comprised of both of them: he has in his heart the two levels mentioned above, the inner and the outer dimension, as it is written, "And you shall love with all your heart (levavcha),"

and it does not say "with all your heart (libcha)," because there are two hearts. The level of the outer dimension is the natural love that is in each and every one of Israel; and even the wicked are full of regrets,

for it is the nature of every Jew to be drawn to Him, may He be blessed, to cleave to Him. Only, because it is at the level of the outer dimension and of nature alone,

there are therefore hindrances, etc. But the essence of teshuvah (return) is in the heart, which is the level of the higher teshuvah (teshuvah ila'ah), from the depth of the heart; and this is called the level of the inner dimension of the heart. And this is the meaning of what is written, "And your people are all righteous."

See what is written in the explanation on the verse "Would that you were [as a brother to me]": that "The righteous one will flourish like a date palm": just as a date palm has only one heart, etc.

As in the saying, "Just as in your heart there is only One, so in our heart there is only One." And this is the saying of the tribes, who were the chariot of the Shechinah (the Divine Presence) to Yaakov, who was a chariot to the Holy One, blessed be He, etc.

[And see what is written on this on the verse "Remember" concerning Amalek, and what is written in the explanation on the verse "These are the journeys," on the subject of "Jericho, the city of date palms." And on the subject of "The righteous one will flourish like a date palm," see [Midrash] Rabbah on Parshas Lech Lecha, at the beginning of section 41, [and] on Bamidbar, at the beginning of section 3, and in the Zohar, Part I (page 82a; page 220b);

Part III (page 16a; page 292, end of side a).] Accordingly, it may be said that this is the meaning of what is written in Shir HaShirim Rabbah, at the end of the section "I sleep," on the subject of "my perfect one" (tamasi): Rabbi Yannai said, "my twin" (te'omasi), etc.

And see what is written about this at the end of the discourse beginning "There are sixty," etc., "One is she," etc., in the name of the Arizal, of blessed memory, in Zohar HaRakia, at the beginning of Bereishis; and see the Pardes, in Erchei HaKinuyim, the entry "Tamar" (date palm), and Sefer Hadras Melech, section 11.

And this is [the meaning of] what is written, "You have captured my heart with one of your eyes": that is, with one of the two attributes mentioned above, the singular one among them, namely the level of the inner dimension mentioned above.

And this is the theme of all the Ten Days of Teshuvah, at the level of the inner dimension of the point of the heart: to be face to face, etc., "to be one with One," etc.

And this is [the meaning of] "On the third day," which is Yom Kippur, "He will raise us up, and we shall live before Him": "before Him" (lefanav) precisely, at the level of "face" (panim) mentioned above. (And see what is written at the end of the discourse beginning "To explain the matter of Yom Kippur," and in the discourse beginning "Return, O Israel, unto [Havayah your G-d].")

2. To expand the explanation: it is written, "The eyes of all (kol) look hopefully to You." The meaning is: "the eyes of all" is the Community of Israel (Knesses Yisrael), which is called kallah (bride); that is, at the time when they are at the level of "You have captured my heart" mentioned above. 2

But when this level is lacking in them because of a blemish, they are called kol (all), without the hei. (And see what is written on this in the discourse beginning "The eyes of all," in Parshas Matos.)

That is, because of a blemish of the covenant; for so we find with Avraham, that after the circumcision the letter hei was added to his name: "And your name shall be Avraham."

(And this hei is the higher hei, which is the inner dimension of the lower hei, and it is the level of the inner dimension of the heart, as is explained in the discourse beginning "And you shall draw water." Moreover, the higher hei is rooted very high above, as is explained in the discourse beginning "The matter of Lech Lecha,"

that is, from the level of the Supernal Will, which is above Chochmah (wisdom); and this is the meaning of the inner dimension of the heart. And see what is written on the subject of the inner dimension of the heart in the discourse beginning "And it shall be on that day, [a great shofar] will be sounded.")

Therefore, when he blemishes it, the letter hei departs, which is the level of the inner dimension of the heart mentioned above, and his heart becomes like stone and stopped up, so that he cannot open his heart in any way in the service of G-d.

And therefore milah (circumcision) is alluded to in the initial letters of "Who will go up for us to heaven" (Mi Yaaleh Lanu Hashamaymah). For what it says, "It is not in heaven," means that the level of the drawing down of G-dliness is near to man. (And see what is written on this at the end of the discourse beginning "For this commandment.")

That is, when there is no blemish of the covenant in him; but when he blemishes it, [the G-dliness] withdraws above, and then truly, "Who will go up for us to heaven?" And milah is alluded to in the initial letters, and Havayah in the final letters.

That is to say, through guarding the sign of the covenant one draws the level of Havayah down to the end of all levels. (And see what is written further on this in the discourse beginning "On that very day Avraham was circumcised"; and see what is written on the Zohar, Part I, at the beginning of Parshas Noach, page 59b: "Whoever guards this covenant," etc.)

So too, regarding the covenant of the heart it is said, "And you shall circumcise the foreskin of your heart"; and so too regarding the covenant of the tongue: "the band of liars," etc., "the breath of falsehood," etc.

And so too one who speaks disparagingly of his fellow, even if he says the truth, as our Sages, of blessed memory, said: "Three spoke the truth and were banished from the world: the serpent, the spies, and Doeg."

The explanation is that dibbur (speech) is an expression of leading and drawing forth, as it is written, "He leads (yadber) peoples under us." And this is the meaning of "And Havayah spoke (vayedaber) to Moshe": that He drew His will and His wisdom, may He be blessed, down below; as mentioned above, "the ways of the world," etc. 3

And one who speaks disparagingly of his fellow, or speaks falsehood: the breath (hevel) that goes out of his mouth is "vanity (hevel) and a striving after wind (re'us ruach)," "a breaking of the spirit," etc., for it breaks and cuts off the power and life-force of the spirit of G-d that is drawn to him.

Therefore, even if he engages in words of Torah afterwards, his study is not called by the name "the word of Havayah," "this is halachah," "the ways of the world," etc. 4

As it is written, "And I have put My words in your mouth"; and it is not called speech at all, for it is written, "Evil shall not dwell with You," and it is written, "One who speaks falsehoods shall not be established before My eyes." And this is what our Sages, of blessed memory, said about one who speaks disparagingly of his fellow, that it is as though he denies the Essence (kofer ba'ikar); that is to say, as though he denies

that He, may He be blessed, is the Essence (ikara) and Root of all the worlds; and he draws upon himself the level of the foreskin of the heart, which covers over the covenant mentioned above.

3. The counsel given for this: it is written, "And You give them their food in its time": He, may He be blessed, is the One who gives and who arouses from above the hearts of human beings. 5

And this is "in its time": that is, at the time and hour that every person has, for "there is no person who does not have his hour." This is the level of prayer, which is called "the life of the hour" (chayei sha'ah),

which is from the term "And He turned (vayisha) to Hevel," an expression of "and He turned" (vayifen): for it is in every person's power to turn his will to the very opposite.

(And see what is written on this on the verse "How beautiful are your steps," and see what is written in the explanation on the verse "I will greatly rejoice," on the subject of "For He has clothed me in garments of salvation (yesha).")

But this awe and love (dechilu u'rechimu) from above requires first asking for mercy upon him; see what is written at the end of the discourse beginning "And Moshe called," in Parshas Tavo.

And this is [the meaning of] what is written, "The eyes of all look hopefully to You." "The eyes of all": that is, the level of eyes, which are above the heart and watch over it

(along the lines of what is written in the discourse beginning "For the thing is very near to you," on the subject that choice precedes love, etc.; see there). "Look hopefully (yesaberu) to You": this is the arousal of the level of abundant mercy (rachamim rabbim),

that is, through his contemplating how he is drawn from a very high place, the level of the point of the inner dimension of the heart, the level of "You have captured my heart, my sister, [my] bride" mentioned above, "and has come down wondrously," very, very far below; and the compassion over this is very great. And see what is written on this in the discourse beginning "He has not beheld iniquity."

Now, it is written, "Havayah supports all who fall, and straightens all who are bent over." (And see what is written in the discourse beginning "For the mountains may move.") For

it is written, "When you eat the labor of your hands," etc., [and] "By the sweat of your brow," etc.: that is, labor of the flesh without the heart, and not to burden one's mind with worldly matters. And one

who is occupied with worldly matters with all his mind and intellect brings his Chochmah, Binah and Daas very, very far down, and is like, by way of analogy, a person who bends his head down.

And from this he can fall further, so that doubts also befall [his] faith, which is the level of the feet, as it is written, "You have set my feet in a broad place." And when he has doubts in faith, he falls from the place of his feet; only, he [still] has feet, because Israel themselves are believers, etc., as is explained elsewhere.

And therefore it is called only by the name "falling." (And see the Zohar, Parshas Vayishlach, page 171a, and Parshas Bereishis, page 8, beginning of side a.)

Now, all these levels "Havayah supports," and specifically through "The eyes of all look hopefully to You"; and then "And You give," etc.: that the Thirteen Attributes of Mercy are drawn down from above, which are called "the thirteen rivers of pure balsam," etc.

And this is, by way of analogy, like a river that is drawn along, flowing on and spreading out: so these Thirteen Attributes are drawn and flow from a very high and lofty place until they spread out below. And they are called "pure waters," which wash away sins, as it is written, "Wash me thoroughly from my iniquity."

And just as, by way of analogy, a flowing river has its source in the place of a spring, so these Thirteen Attributes are drawn and flow from the source of living waters, "the deep well of all," the Infinite Light (Or Ein Sof), blessed be He, "the most hidden of all hidden." (And see what is written on this in Parshas Tavo, in the discourse beginning "And He called to Moshe.")

And this is [the meaning of] "You open Your hand (yadecha)": do not read yadecha (Your hand) but yudecha (Your yuds): that the level of the yuds is opened, which is the welling source, so deep that it cannot be grasped.

Therefore it is called by the name yud; and see what is written on the subject of the yud in the discourse beginning "See, I set before you." And then "[You] satisfy every living thing [with] will (ratzon)."

That is: to every place that has life-force in it, even a tiny bit, He gives satisfaction and draws down the level of will, which is the level of the pure waters mentioned above

(which are drawn from the level of "the Will of all wills." And this is the meaning of "He will revive us," like "You open," etc., "every living thing," etc. And from the level of the yuds it is drawn and spreads into the level of hei, so that from the level of kol (all) there comes to be the level of kallah (bride). And see what is written in Parshas Bamidbar, in the discourse beginning "And I will betroth you to Me," on the subject of "My heart and my flesh sing out," etc.; see there.

It may further be understood regarding the "opening of the yuds": that the yud, although it is the level of concealment, will shine in revelation like a hei. And this is along the lines of what is explained below in the discourse beginning "On the eighth day, an assembly," regarding "This day I have begotten you."

And see what is written on the subject of "And a spring shall come forth from the House of Havayah": "shall come forth." And for this level to be opened comes about through the drawing down from very high above. And see what is written in the explanation on the verse "Arm yourselves," regarding "Or let him take hold of My strength, [that] he may make peace with Me," etc.

And one may say that this is what is alluded to in the verse "I am my beloved's and my beloved is mine," whose initial letters spell Elul and whose final letters are four yuds: that is, that then is the illumination of the "opening of the yuds." And see Sha'ar HaYichudim, chapter 7, and Mishnas Chassidim.) And then he can return at the level of the inner dimension of the heart, from the depth of the heart.

And this is "will": that is, "the desire of the heart" (re'usa deliba), the level of the point of the heart, the inner dimension of his heart, to be for G-d alone, like the date palm, etc., and "as water [reflects] the face," etc., with self-sacrifice (mesirus nefesh) in actual deed.

And this is [the meaning of] "From the depths I have called You, Havayah," etc.: "depths," in the plural, that is, from the source of the Life of life, which is "the deep well of all," and from the depth

of the heart, at the level of the inner dimension of the heart, as it is written, "You have captured my heart, my sister, [my] bride," so that it can be face to face. (And see what is written along these lines in the explanation of "And you shall draw," etc., "from the springs": "springs" means two; see there.)

4. But the drawings down of the level of abundant mercy are aroused from above, which is something that cannot be attained through an arousal from below. And this is [the meaning of] "On the third day He will raise us up, and we shall live before Him": that is, at the level of "face" (panim) mentioned above 6

(Now, the level of "two days" may be explained as the levels of the light that encompasses all worlds (sovev kol almin) and the light that fills all worlds (memalei kol almin); see what is written in the explanation on the verse "And I was with Him as a nursling," regarding "delights, day by day."

And these are what shine on the two festival days of Rosh HaShanah. But the level of "on the third day" is a level far higher, even than the level of sovev kol almin, and it is what shines on Yom Kippur, which is called "a Shabbos of Shabbosos" (Shabbos Shabbason). And see what is written in the discourse beginning "I am my beloved's," and regarding "And bring us back in complete teshuvah before You."

And this is "and we shall live before Him." And see what is written in the explanation on the verse "After Havayah your G-d shall you walk," on the subject of the three times "holy," and from there the meaning of "on the third day" will be understood. And see the Idra Zuta) (page 288, end of side a):

"There are three heads." And it may be said that these are the two festival days of Rosh HaShanah, each of which is called a "head" (rosh), and the highest level is Yom Kippur, which is also called "Rosh HaShanah" (in Ezekiel, beginning of chapter 40),

as explained in Sefer Chassidim (section 258) and in Tosafos on Nedarim (page 23). And see what is written in the discourse beginning "How goodly" on the subject of the three levels that there are in teshuvah (return): the first, to "turn away from evil";

the second, at the level of "and do good"; the third, regarding occupation with Torah. And this corresponds to the three levels of nefesh, ruach and neshamah. And see Etz Chaim, Sha'ar Arich Anpin, chapter 4: "they are the levels of nefesh, ruach and neshamah," etc.

Now, at the Giving of the Torah, too, it is written, "on the third day"; and likewise Yom Kippur, which is the level of "on the third day": the second Tablets were given on it. 7

And see [Midrash] Rabbah on Vayera, at the beginning of section 56, on the verse "On the third day Avraham lifted up his eyes," etc., and on Esther, at the end of the section "And the king said to her, 'What is with you, Esther?'"

Now, the meaning of "and we shall live before Him" will be further understood along the lines of what is written in the explanation on the verse "For as the new heavens," etc., on the subject of "standing before Me" always; see there.

And this is along the lines of what the Ramaz writes on Parshas Tisa (on page 188b): "Now, there is no doubt," etc., "to illuminate in it the inner dimension," etc.; see there. And see there on the meaning of "Rise, virgin of Israel." And in the same way the meaning of "He will raise us up" will also be understood.

And see what is written in the explanation on the verse "My dove," on the subject of "Arise, go forth," and on the subject of "Let me see your countenance," etc. And see the Zohar, Part I, Vayechi (page 237b), on the verse "Who (mi) will raise him up," as it says, "Who (mi) will heal you";

and it is the higher world. And see what is written on the verse "Ado-nai, who (mi) will stand," in the explanation on the verse "And now, I pray, let [the strength] be great." And this is "On the third day He will raise us up," as mentioned above. And that is through

[the fact] that "we shall know, we shall pursue to know Havayah; His going forth is as sure as the dawn, and He will come to us like the rain," etc. (in the Gemara this verse is mentioned in the first chapter of Berachos) (page 6b), the first chapter of Taanis (page 4a),

and in [Midrash] Rabbah on Parshas Tavo, and on Shir HaShirim on the verse "Set me as a seal," and in the Zohar, Part III, Parshas Vayikra (page 21b) and Parshas Naso (page 148a); and see there, at the beginning of Parshas Sh'lach, page 156b, on the verse "Have you made the dawn know its place?"; see there.

And see there, at the beginning of Parshas Terumah, page 127b, on the verse "that looks forth like the dawn," and in the Ramaz's commentary there; and in Parshas Emor (page 104a): "Yaakov said, 'Then shall your light break forth like the dawn,'" etc. And see what is written about this in the discourse beginning

"To understand the matter of 'who gladdens the groom.'" And the meaning is that he should contemplate, as for example the break of dawn, which shines from the rising of the sun while the sun is beneath the earth, and breaks through and shines upon it at dawn: for the matter of the earth interposes between the sun and us.

So too, the physicality of the body interposes between us and the illumination of the Face that is drawn upon us from the Infinite Light (Or Ein Sof), blessed be He; and through this he arouses abundant mercy,

that is, by taking to heart his distance from the light of G-d's countenance, which is like the cloud that darkens, etc., a dividing screen, etc.

And then, "From afar Havayah appeared," and "He will come to us like the rain," the level of pure waters, etc., as is explained on this in the discourse beginning "Listen, O heavens," regarding "My teaching shall drop as the rain"; see there.

However, our Sages, of blessed memory, said that the Community of Israel asked improperly, "And He will come to us like the rain," and the Holy One, blessed be He, answered her properly, "I will be like the dew to Israel."

The explanation is that in truth there is room to arouse abundant mercy even when there is no dividing screen between us and the Omnipresent; and this is the level of dew, which is also the level of mercy. 8

As is explained in Parshas Eikev, in the discourse beginning "And He fed you the manna." And [dew] comes down without clouds, only it is at night, when the light of the sun has withdrawn. So too, as it were,

it is written, "For a sun and a shield is Havayah Elokim": the Name Elokim is a shield for the Name Havayah, as is explained elsewhere

(in the discourse beginning "And you shall command," etc., on the meaning of "outside the curtain." Therefore compassion applies even to the higher worlds, for they too are distant from the light of the face of Havayah, because the Name Elokim is a shield and a sheath that conceals, etc.

And this is the meaning of the attribute of night, the withdrawal of the light of the sun, etc. And see what is written in the discourse beginning "For the mountains may move," on the meaning of "who has compassion on the creatures."

And see what is written in Parshas Bamidbar, at the end of the discourse beginning "And He spoke," etc., "Take," etc., on the subject of "by their families, by their fathers' houses," etc. And see what is written in the discourse beginning "I sleep," on the meaning of "for my head is filled with dew, my locks with the drops of the night.")

And this is [the meaning of] "And Havayah your G-d (Elokecha) will circumcise your heart (levavcha)": for these two Names are what circumcise the level of the levav, so that it becomes the level of one heart, etc.

LIKKUTEI TORAH • SHABBOS SHUVAH • MAAMAR 1

שובה ישראל כו׳

“Return, O Israel”

◇

“Return, O Israel,” etc. Now, there are two levels, Yaakov and Yisrael; and it is written, “Not Yaakov shall [your name] be called,” etc. The explanation is this. 1

Now, it is known that the purpose of the creation of the worlds is that there be for Him, may He be blessed, a dwelling place among the lower realms (dirah betachtonim), that is, through the subjugation of the sitra achra (iskafya) and the transformation of darkness into light (is’hapcha), etc. For

indeed, olam (“world”) is from the term he’lem (“concealment”), which is the darkness and the hiddenness that conceals and hides the Infinite Light (Or Ein Sof), blessed be He, that dwells within it, so that it appears to be something (yesh), a thing unto itself. And this darkness will be transformed into light in the Time to Come,

for “eye to eye they shall see,” etc. And this is through our deeds and our divine service during the days of exile, in the manner of the subjugation and transformation of the soul from “the one opposite the other,” by fulfilling what is written, “Know this day and take it to your heart

that Havayah, He is Elokim,” etc. For through this level of knowing, which belongs to “today, to do them,” and which is the level of knowledge alone, one merits, in the days of Mashiach, “tomorrow, to receive their reward,” at the level of actual sight,

for “eye to eye they shall see,” etc. And see what is written at the end of the discourse beginning “When you hearken to the voice.” And the meaning of “Havayah, He is Elokim” is the higher unity (yichuda ila’ah) and the lower unity (yichuda tata’ah) (the interweaving of the Name Havayah within the Names Elokim and Ado-nai, and the interweaving of the Names Elokim and Ado-nai within the Name Havayah)

that are in the Shema: “One,” and “Blessed be the name of the glory of His kingdom forever and ever” (and see what is written in the discourse beginning “Go forth and behold,” on the subject of “Lift up your hands”), through which one will come to “And you shall love,” etc.,

and to be in the mode of subjugation and transformation, etc. Therefore we recite the Shema twice every day, evening and morning, because this unity of “Havayah, He is Elokim” must be “in the heavens above

and upon the earth," etc.; and corresponding to these two levels, which are heaven and earth, we recite the Shema twice, evening and morning.

(And see what is written on the subject of evening and morning, the attribute of night and the attribute of day, in the discourse beginning "Because you did not serve." And this is also the meaning of "For a G-d of knowledges," that there are two [kinds of] knowledge: [the view] from below upward is called "something from nothing" (yesh me'ayin),

and this is the attribute of night; and from above downward it is the reverse, that above is the existence (yesh) and below is "considered as nothing," and this is the attribute of day. And see what is written at the end of the discourse beginning "And the number of the children of Israel shall be.")

Now, just as in the world there are heaven and earth, so in the soul of man there are these two levels, for the soul is comprised of these four levels: intellect and thought, speech and action. (And see Zohar, Part III, Pinchas, 220b, on the verse "There is no action or reckoning," etc.)

Now, intellect and thought are the level of heaven, and speech and action are the level of earth. For although thought too is a garment of the soul,

like speech and action, nevertheless thought is comprised in and united with the intellective soul, and it is impossible for it to have intellect without the letters of thought;

so it is like that locust whose garment is of itself and within itself. Whereas speech and action are levels separate from the soul, and the soul does not clothe itself in them always, but only at the times when one speaks and acts, etc.

Therefore it is called by the name "earth." And there must be subjugation and transformation in the soul from "the one opposite the other," both in the level of heaven and in the level of earth, so that all four levels be united with G-d alone;

that is, that intellect and speech be filled with Torah, for the Torah [comes] from Chochmah, etc., and "you shall speak of them," etc.; and the level of action is stated explicitly in the second section: "and you shall gather in your grain," which is the deed of charity, etc.

Now, the lower unity (yichuda tata'ah) is the level of Yaakov: yud akev ("heel"), the yud, the level of Chochmah (wisdom) and self-nullification (bittul), drawn down into the level of the heel and the end of the level, so that there be subjugation and transformation.

That is, when a person is still at the level of battle in this subjugation and transformation, for then the attribute of Elokim and tzimtzum (contraction), so that there be a world of separation (alma deperuda), is what prevails in him, and it is primary in the person's soul;

only that he draws down the level of the yud, that is, the interweaving of Havayah within Elokim and Ado-nai, for "Havayah, by Chochmah," etc. But Yisrael:

"for you have striven with Elokim," that the Name Havayah has already prevailed over the Name Elokim, that is, the interweaving of the Names Elokim and Ado-nai within Havayah;

so he is above the level of Elokim, which is the tzimtzum, etc. And "with men": these are the forces that spread forth from the Name Elokim, which are the agents of judgment and accusation, etc. (And see Zohar, Part I, Vayishlach, 174a.)

2. Now, it is written, "And all the people saw, and they fell on their faces, and they said, 'Havayah, He is Elokim,'" twice (in I Kings, chapter 18). 2

(And see about this in [Midrash] Rabbah on Koheles, near its end, at the end of the passage "Dead flies make the perfumer's oil reek and pour forth"; and Zohar, Part III) (65a, 264a);

Zohar, Part I (45a); in Tanna DeBei Eliyahu, chapter 17; Jerusalem Talmud, chapter 3 of Taanis, halachah 4; and see Rashi's commentary (on Judges, chapter 5) on the verse "Hear, O kings," [that] at Carmel it will be said twice.

Now, to understand why they repeated it twice. But the explanation is that "Havayah, He is Elokim" has two meanings. The first: that Havayah is the revelation of the Infinite Light (Or Ein Sof), blessed be He, as a drawing down and spreading forth,

which is from the level of Havayah and Chesed (kindness), "He remembered His kindness," to bring all beings into being; this very [light] is itself Elokim and the tzimtzum (contraction) by which it contracted itself so that there be separate, finite worlds,

with a multitude of divisions of levels, kinds upon different kinds. For this tzimtzum, although in truth it is a great contraction relative to the Infinite Light, blessed be He, which is not limited, is nevertheless Havayah itself,

since through it the level of Havayah is drawn down to bring all beings into being from nothing to something; for without the tzimtzum there would be no worlds at all, since they would be nullified in their source and would be as if they were not. If so, the tzimtzum too is the very Havayah and the drawing down of Chesed, and they are united in a complete and absolutely true unity.

(And see what is written about this in the discourse beginning "And Elokim spoke," etc., "I am Havayah," "and I appeared to Avraham," etc., and at the end of the discourse beginning "Know this day.") And the second meaning:

that the level of Havayah and the drawing down of Chesed which brings all beings into being (for on this account it is called Havayah, from the term hoveh, "being," and the yud at the beginning of the word is to show that He brings into being constantly), this level is

only the level of Elokim and tzimtzum relative to His Essence and Being, may He be blessed, as it were; as it is written, "I am Havayah, that is My Name": the level of Havayah is only the level of a name, like, by way of analogy, a person's name, Avraham, which is only for others, to call him by his name,

but the name has no comparison or relation at all to the essence and being of the person, for it is not of his being nor of his measure at all. So too:

this level of the drawing down of Havayah and Chesed from the Infinite Light, blessed be He, to give life to the worlds and to bring them into being from nothing to something, bears no comparison at all to Him, may He be blessed, as in the analogy of the radiance of the sun [compared] with the sun, etc. For

indeed, He alone, may He be blessed, is holy and set apart from the category of worlds; and His Name too is "exalted," at the level of "alone"; only "His splendor" and the radiance of His Name are "upon the earth," etc., a glimmer of a glimmer;

and even this is at the level of "upon" (al) specifically. And the level of Havayah does not apply to Him, may He be blessed, for the meaning of Havayah is the yud, Chochmah (wisdom), etc.;

and even "You are wise, but not with a knowable wisdom" does not apply to Him, may He be blessed, except relative to the level of the chain of descending worlds (hishtalshelus), in which the levels of Chochmah and Binah (understanding) came down in a chain;

and He, may He be blessed, is their source, as it is written, "For with You is the source of life," and He is the source of Chochmah and the source of Binah;

but He does not actually clothe Himself in the level of Chochmah, for it is written, "And Chochmah is found from ayin (nothing)": from the level of ayin, that is, the coming into being of Chochmah is not by way of a chain-like descent and clothing of the Infinite Light, blessed be He, itself,

but from a level that is nothing and naught, which is the level of radiance, etc., as is explained elsewhere. (And see the discourse beginning "None shall miscarry.")

And this radiance is itself a vast and immense contraction relative to the Infinite Light, blessed be He, itself, as it were.

And this is what Yaakov said in his prayer: "If Elokim will be with me and will guard me," etc., "and I return in peace to my father's house,"

then, "and Havayah will be to me as Elokim." The meaning is: after "Elokim will be with me," in the mode of subjugation and transformation (iskafya and is'hapcha), and after all the levels up to "and I return in peace," etc.,

then he will come and reach a great and wondrous level, namely self-nullification (bittul) and inclusion in the Infinite Light, blessed be He, itself, which is far, far above the level of Havayah, until the level of Havayah will be considered as the level of Elokim.

(And see what is written about this at the end of the discourse beginning "I am Havayah your G-d," in the section of tzitzis, and at the end of the discourse beginning "And I return in peace"; and see [Midrash] Rabbah, Vayetzei, section 70, regarding "The Holy One, blessed be He, took the words of the Patriarchs and made them a key to the redemption of the children"; and see what is written about this at the end of the discourse beginning "And all your children.")

3. Now, Yaakov spoke in the order of the levels, from below upward, and this is the level of the tzaddikim, who walk before G-d from level to level. 3

But one who has strayed from the path and "sinned against the soul," having caused a blemish through some prohibition or through neglecting a positive commandment, cannot draw down the level of Havayah into the level of Elokim, in the higher and lower unity, so that there be subjugation and transformation, since he has blemished the Name Havayah.

For the mitzvos are called "the mitzvos of Havayah," as is said in the holy Zohar, that they hang upon His Name like grapes on a cluster, on the right and on the left: on the right the positive commandments, and on the left the prohibitive commandments.

Now, in the order of the bedtime Shema we say, "If I have blemished the letter yud and become liable to stoning"; and likewise, in the confession "For the sin" on Yom Kippur, we mention stoning, burning, etc. 4

They did not speak specifically of grave transgressions for which one is liable to actual stoning (such as one who worships idols, who is among those who are stoned),

for the Torah is in the mode of hishtalshelus (a chain of descent), having within it physicality and spirituality; and just as there is physical stoning for transgressions that are grave in physical terms, so there is spiritual stoning for a sin that our Sages, of blessed memory, weighed as grave transgressions, along the lines of the saying of our Sages, of blessed memory, in the chapter Lifnei Eideihen, "Jews outside the Land," etc.

For idolatry in its physical sense is bowing down to the sun and moon, because from them comes forth the flow of sustenance, as it is written, "with the bounty of the produce of the sun, and with the bounty of the yield of the

moons." Although in truth the flow is drawn down through them, they are only the agents of the flow, and one who bows down to them regards them as something (yesh) and a separate thing, as if they bestowed [it] on their own.

Now, physical bowing means that one bends his physical head and body; and there is spiritual bowing, when one bends and nullifies his intellect before the thing that flows from the sun and the moon, which are "the bounty of the produce," etc.,

in anxiety over his livelihood, by means of some stratagem, as if that stratagem were the main thing in this flow. Although it is said, "And Havayah your G-d will bless you in all that you do," it is written "Havayah your G-d": that it should not be separate from His G-dliness, may He be blessed, etc.

Whereas when he regards the stratagem as the essence of the flow, which is the level of separateness, etc., for this he is liable to spiritual stoning,

for stoning is with stones; that is, through this he brings it about that he has a heart of stone, so that he cannot open his heart in contemplation of the level of Havayah, etc.

And likewise "whoever becomes angry," etc., and haughtiness of spirit, etc., which are as though one worships idols, because they are the opposite of self-nullification (bittul);

and so he blemishes the letter yud, which is the matter of self-nullification, the level of Chochmah (wisdom), etc. And likewise through neglecting positive commandments that depend on the letter yud: neglect of Torah [study], for the Torah [comes] from Chochmah, etc.

(And see the Ra'aya Mehemna at the beginning of Parshas Ki Sisa, and Parshas Shoftim, 274b.) And the hei of the Name is the level of contemplation, at length and breadth, on the greatness of the Infinite One (Ein Sof), blessed be He, to set one's heart aflame, etc.;

that is, like the letter hei, which has length and breadth, by way of analogy. And corresponding to this is burning: that he burns his heart with a strange fire and with lusts for material things, etc.

And similarly there are many particular transgressions and neglects of mitzvos that blemish the Name Havayah, each one according to what he knows in his own soul; and therefore he cannot draw down the Name Havayah into the level of Elokim, which is the tzimtzum (contraction), in the lower and higher unity, so that there be subjugation and transformation.

The counsel that is counseled for this is "And they cried out to Havayah": in order for there to be 5
drawings down of Havayah, one must first have the level of a cry in the heart, "from the inward part of man and a deep heart," from the depth of the heart, and be nullified and included in the Infinite Light (Or Ein Sof), blessed be He, itself, which is above the level of Havayah,

for "I am Havayah, that is My Name," etc., as mentioned above; but in respect of His Essence and Being, may He be blessed, He is called by the name Anochi ("I"), "Who I am," which is not

grasped by a name. And of this it is said, "I, I (Anochi Anochi) am He Who blots out your transgressions for My sake"; and it is written, "Before Havayah shall you be purified": above the level of Havayah, for there is the ascent of the souls of Israel as a whole on Yom Kippur.

And this is through the level of compassion, the attribute of Yaakov, which "extends from end to end": that is, from the lowest end, where he has descended lower and lower, to the highest end, at the very top of all

levels, the level of Anochi, which is above the level of Havayah. And this level of compassion is that he arouse compassion upon the spark of G-dliness in his soul, after he takes to heart the exaltedness of the Infinite One, blessed be He, in His glory and His very Self, Who is high and lofty above the level of Havayah,

for "Havayah, by Chochmah," and it is written, "You have made them all with Chochmah," which is like physical making. And therefore great is the compassion for the spark of G-dliness in his soul, how it has come down astonishingly "from a high roof," etc.

And it is this level of compassion that we request: "G-d of the world, in Your abundant compassion," etc. "In Your compassion" specifically, that is, You know how great the compassion is, without measure, and it is not within the capacity of our souls' comprehension

to gauge the greatness of the intensity of the compassion over this great descent from the Infinite Light, blessed be He; since our souls are in a state of limitation and created something from nothing, they do not have this feeling about this descent from the Infinite Light, blessed be He. (And see what is written in the discourse beginning "As an eagle stirs up.")

And this is [the meaning of] "And Chanah prayed upon (al) Havayah, and weeping, she wept": through the level of weeping, which is the level and attribute of the arousal of compassion, she prays "upon Havayah," "upon" specifically, above the level of Havayah. And see what is written about this in Parshas Mishpatim, on the verse "None shall miscarry or be barren," etc.

And this is [the meaning of] "Return, O Israel, unto (ad) Havayah your G-d (Elokecha)": that is, until 6
(ad) Havayah will be at the level of Elokim and tzimtzum (contraction), through teshuvah (return), which is the arousal of compassion.

For the essence of teshuvah is in the heart: that the teshuvah be so great, in the innermost part of the heart, from the depth of the heart, that he returns to be nullified and included in the Infinite Light (Or Ein Sof), blessed be He, itself, which is far, far above the level of Havayah;

only "before Havayah shall you be purified," and "I, I am He Who blots out," etc. And see what is written on the verse "For this commandment which I (Anochi) command you," etc., in Parshas Nitzavim.

4. Now, the order of teshuvah (return) is not according to the order and chain-like sequence of the levels from below upward, as mentioned above; rather, it is in the manner of a leap, above the level of the chain of descending worlds (hishtalshelus). And the verse has explained the reason: 7

"for you have stumbled in your iniquity." And this is as it is written, "My strength (kochi) has stumbled because of my iniquity": that is, the soul, as it is written, "Whatever your hand finds to do with your strength (kochacha)," etc.

(See Zohar, Part III, Pinchas, 220a.) For the soul is called a lamp, as it is written, "The soul of man is the lamp of Havayah"; and "a transgression extinguishes," etc., that is, it extinguishes the lamp, etc. (as is explained in the discourse beginning "After Havayah your G-d shall you walk").

Therefore the soul has no strength to stand in the battle lines, in the mode of subjugation and transformation (iskafya and is'hapcha), and to draw down Havayah into the level of Elokim in the higher unity (yichuda ila'ah) and the lower unity (yichuda tata'ah), since it has been weakened and its strength has stumbled because of the transgression that extinguished its lamp. Therefore it must "leap over a wall" to the height of the levels.

And this is [the meaning of] "When you go out to war upon (al) your enemies": "upon" specifically. Therefore, first "Return, O Israel," until Havayah will be at the level of "your G-d (Elokecha)," and afterwards "Take with you words," which are the Torah and the mitzvos, as is written

in [Midrash] Rabbah, Parshas Tetzaveh, section 38; "and return to Havayah," to draw down the level of Havayah into the level of Elokim in the higher and lower unity, through subjugation and transformation. For this is the purpose of man's creation in this world: to observe and to do, in the order of the levels

(and therefore our Sages, of blessed memory, said, "With whom did He take counsel? With the souls of the tzaddikim"; and see Zohar, Part III, Emor (folio 100b), on the verse "She is my father's daughter," etc.;

and the level of "my father's daughter" is as is explained at the end of the discourse beginning "Yehudah, you," on the meaning of "your father's sons"), and to go from level to level, from below upward. Teshuvah, however, is only for the time when the soul needs it, to "leap over a wall," not in order and not by way of hishtalshelus;

but afterwards, when "he returns to Havayah and He will have compassion on him," from this the Name Havayah is drawn down, the level of the coming into being of all beings, with a renewal of the life-force (chayus), etc.,

and to repair all the blemishes and to fill all the lacks, where he omitted a positive commandment or blemished through a prohibitive commandment. Then the Name Havayah will be drawn down into the level of Elokim in the higher and lower unity, so that there be subjugation and transformation.

And this is what is said in the Thirteen Attributes of Mercy: "And He called: Havayah, Havayah"; 8
that is, Havayah calls and draws down the level of Havayah. That is to say, through the level of "Havayah your G-d (Elokecha)," where Havayah is at the level of Elokim, He draws down, so that Havayah be drawn down into the level of Elokim in the higher and lower unity. And these two [mentions of] Havayah

are written in two verses, for it is written, "Havayah, compassionate and gracious," and it is written, "Gracious and compassionate is Havayah." The meaning of "Havayah, compassionate and gracious" is that from the level of Havayah there is drawn down the level of compassion and Chesed (kindness), to bring worlds into being, something from nothing, and to contract itself into the attribute of Elokim, which is also the attribute of Chesed, as mentioned above.

And "Gracious and compassionate is Havayah" means that as for the coming into being and the 9
drawings down of Chesed (for this is only a level of tzimtzum, contraction, relative to the Infinite Light, blessed be He, itself, as it were), what causes this tzimtzum to be is "gracious and compassionate": for from the level of Anochi, "Who I am," are drawn down the Thirteen Attributes of Mercy, in which

and through which He calls and draws down "Havayah, Havayah," etc., as mentioned above. (And see what is written about this at the end of the discourse beginning "And I pleaded with Havayah.") And this is [the meaning of] "For with You is forgiveness, so that You may be feared,"

for through the level of forgiveness on Yom Kippur, which is the revelation of the Supreme Will, "before Havayah shall you be purified," the Thirteen Attributes of Mercy are drawn down, so that there be a revelation of the level of awe, which is the yud of the Name Havayah,

as is said in the holy Zohar, "The yud on His head, for in it dwells awe"; and the hei is the level of love. And these are "the hidden things [that] belong to Havayah our G-d," for the hidden things are love and awe; and "the revealed things": the vav and hei are revealed;

these are the Torah and the mitzvos: the Torah is the vav, a drawing down, "the voice is the voice of Yaakov"; the hei is the level of the practical mitzvos, which are in Asiyah (Action), etc. And this is the revelation of the Name Havayah, so that there be a renewal of the coming into being, etc., as mentioned above.

And see what is written further on the subject of "For with You is forgiveness, so that You may be feared," on the verse "Return, O Israel, unto," etc., and on the verse "Blow at the New Moon"; and see the Zohar, Emor, folio 101a. 10

And this is [the meaning of] "Going, he goes on, weeping," etc. For Israel, in their root above, are called "a holy seed is its stock" (in Isaiah, end of chapter 6),

whose foundation is in the mountains of supernal holiness (see Zohar, Part I, 15a, and the Zohar HaRakia at the beginning of Parshas Bereishis, on the verse "The blossoms have appeared," etc.).

And "the drawing of the seed" (meshech hazara) is the drawing down and descent by which their souls descended and came down through the chain [of levels] below. (And see [Midrash] Rabbah at the beginning of Parshas Vayigash, regarding "'him who draws the seed': this is Yosef"; and see what is written on the subject of Yosef at the end of the discourse beginning "And I will make [your windows of] rubies."

And see further [Midrash] Rabbah, Vayishlach, section 79, that it refers to Yaakov; and it is all one matter, as it is written, "These are the generations of Yaakov: Yosef." And see what is written about this at the end of the discourse beginning "And they shall take to you a heifer," regarding "cedar wood and hyssop.")

And for them to return and ascend into the supernal holiness, from below upward: "going, he goes on," from level to level, in a going that has no measure or interruption, rising very high, through the level of "weeping," which is the arousal of compassion, and "weeping, she wept," through which they will be at the level of "upon (al) Havayah," etc., as mentioned above.

And afterwards, "coming, he will come with joyous song, carrying his sheaves": for he in turn draws down, from above to below, an addition and increase of light, in the renewal of the coming into being, to draw down the level of the Name Havayah into the level of Elokim, so that there be 11

subjugation and transformation (iskafya and is'hapcha) in all matters, both in "turn away from evil" and in "do good." Of this it is said, "Take with you words (devarim) and return to Havayah": these are many things (devarim), in which there is to be the drawing down of Havayah.

And this is [the meaning of] "carrying his sheaves": by way of analogy, like sheaves and bundles of grain, which are of the same kind as the seed, made with addition and increase; so great will be the power of teshuvah (return).

(And see what is written on the verse "When Pharaoh sent away," on the subject of "And I will sow her for Me in the land," etc., [and] "I planted you a choice vine," etc.; see there what I wrote on the verse "And behold, we were binding sheaves"; and on the subject of the meaning of "with joyous song," in the discourse beginning "And I return in peace," etc., "and [Havayah] will be," etc.) And with this, the Midrash Aggadah that Rashi cites is understood

(on Judges, beginning of chapter 5): "At Sinai it was said, 'I am Havayah your G-d'; at Carmel it will be said doubled, 'Havayah, He is Elokim; Havayah, He is Elokim,' in the days of Eliyahu." End of quote.

That is: at Sinai the souls of Israel were tzaddikim, and through the Torah and mitzvos they draw down the Name Havayah into the level of Elokim, as mentioned above; but at Mount Carmel, through teshuvah, they reached "unto Havayah your G-d,"

that is, through their returning to be nullified in the essence of the Infinite Light (Or Ein Sof), blessed be He, which is above the Name Havayah, as mentioned above. Therefore they repeated it, saying twice, "Havayah, He is Elokim," which is the matter of the two meanings mentioned above.

And this is what is said in the Midrash on Koheles there: "Another explanation: 'Dead flies make 12
reek,' etc. It speaks of the generation of Eliyahu: yesterday they were making words reek against him," etc.,

"and today they pour forth words and say, 'Havayah, He is Elokim; Havayah, He is Elokim.'" End of quote. For this is called "pours forth the perfumer's oil,"

which is oil mixed with spices, which has a pleasant fragrance. And this is like the saying of our Sages, of blessed memory, on the verse "the fragrance of his garments (begadav)": "the fragrance of his traitors (bogdav)," as is written in [Midrash] Rabbah, Toldos, end of section 65.

And this too is the drawing down from the Thirteen Attributes of Mercy, the level of "Like the pre- 13
cious oil," etc., "running down upon the beard," etc. And see what is written at the end of the discourse beginning "If only you were as a brother to me," and at the end of the discourse beginning "This is the dedication of the altar"; and on the subject of "pours forth," in the discourse beginning

"To understand the matter of the blessings." And this is also the matter that at Sinai Anochi ("I") was said, and at Tavor Anochi was said twice; see there in Rashi. That is: through the mitzvos one draws down the level of Havayah from the level of Anochi, and this is so that [He] be "your G-d (Elokecha)";

but regarding teshuvah it is said, "I, I (Anochi Anochi) am He Who blots out your transgressions": Anochi twice, corresponding to the two depths of the heart, "From the depths I have called You," as is explained in the discourse beginning "For this commandment which I (Anochi) command you this day," etc.; see there. And this is above the drawing down that comes through the mitzvos.

And this is why at Mount Tavor they merited this level, namely through teshuvah; and from this there also derives the matter of the doubling, twice, of "Havayah, He is Elokim," for the one depends on the other. 14

And see, on the subject of Tavor and Carmel, [Midrash] Rabbah, Vayechi, beginning of section 99; and the Targum Yonasan (on Judges, chapter 5, and on Psalms, chapter 68, [verse] 16); and the Gemara, chapter 4 of Megillah (folio 29a). And this is like the matter mentioned in Zohar, Part I, Vayetzei (folio 158a),

on the subject of "the mountains of division (bater)," which are the mountains of separation (turei deperuda), the level of "and from there it was parted and became four heads"; and see [Midrash] Rabbah, Bereishis, section 16, and Song of Songs, on the verse "Until the day breathes," etc.

Now, the ascent from the mountains of separation, to be included in the One, is the level of teshuvah. And this is the matter explained elsewhere on the verse "and abundance of peace" and "mighty to save."

Therefore, from this there comes afterwards the ascent that is not gradual. And this is the meaning of what is written at the end of Song of Songs, "Flee, my beloved," etc., "upon the mountains of spices": the level of fragrance, "and he shall be fragrant (vaharicho) with the fear of Havayah."

And this is also the meaning of "pours forth the perfumer's oil," as mentioned above. Nevertheless, the Torah was given at Sinai specifically, which alludes to the level of the tzaddikim, as is written in the Targum Yonasan (on Judges, there),

that it is lower and smaller than all the mountains, which is the matter of lowliness and self-nullification (bittul), the level of "And let my soul be as dust to all," and specifically through this, "Open my heart to Your Torah." Whereas the mountains of Tavor and Carmel, the mountains of separation,

are called "humped mountains" (harim gavnunim), from the term "or a hunchback (giben) or a dwarf": for the sinner who blemishes one mitzvah becomes one lacking a limb, etc., as is explained there, in the discourse beginning "For this commandment," on the subject of "You shall be whole (tamim)," etc. But through teshuvah,

"in the place where baalei teshuvah (those who return) stand," etc. Therefore it was said regarding them afterwards, twice, "Anochi," etc., as mentioned above.

But even so, it was explained above that teshuvah is for the time being, to "leap over a wall," etc., but afterwards one must draw down through Torah and mitzvos.

And this is the matter of Sinai: for this is the level of the permanence of the order of drawing down. 15
And in [Midrash] Rabbah, Parshas Vayetzei, section 68, on the verse "And behold, a ladder set on the earth," etc.: "This is Sinai,"

which is also the level of "and its top reaches to the heavens." And this is as Yaakov said, "If Elokim will be with me," etc., "then Havayah will be to me as Elokim."

And this is the level of the tzaddikim, as mentioned above, that through this, too, one can reach 16
this level, along the lines of what is written regarding the mitzvah of teshuvah, "Who will go up for us to the heavens?" etc.

And see what is written in the discourse beginning "My dove, in the clefts of the rock." And the point is that teshuvah is not specifically for transgressions, but for distance from G-d, as is explained in the discourse beginning "Give ear,

O heavens," on the meaning of "all his days in teshuvah." And whoever draws near to G-d with greater eminence must be more humble of spirit, lower and lower, at the level of "And his sister stationed herself from afar," "[from afar] Havayah appeared to me."

And as is explained in the discourse beginning "When you kindle the lamps," on the subject of 17
their having instituted "Forgive us, for we have sinned" in the Shemoneh Esreh prayer, after the reading of the Shema, in which one accepts upon himself the yoke of the kingdom of Heaven (kabbalas ol) and the mitzvah of "And you shall love":

for that is the very reason: specifically after he has accepted upon himself the yoke of the kingdom of Heaven and prolonged [the word] "One," then he will understand that there is sin and transgression, and then he will say, "Forgive us," etc.

See there. And see what is written on the verse "How goodly," on the subject of the three [kinds of] teshuvah (return) of nefesh, ruach and neshamah, so that it turns out that all need teshuvah. And see Zohar, Part III, Parshas Acharei (folio 73a),

regarding "Three levels are bound one to another," etc. See what is written about this in the explanation on the verse "And you shall not omit the salt." Now, the Torah is hidden and revealed;

therefore, although at Sinai "I am Havayah your G-d" was said only once, nevertheless, the Torah is hidden, and in this is alluded also the second aspect within the meaning of "Havayah, He is Elokim," which is through teshuvah.

Therefore it is said "Return, O Israel (Yisrael)" specifically, which is the level of the inner dimension (pnimiyus) of Yaakov. That is, in the reading of the Shema one says, "Hear, O Israel,"

and specifically then, afterwards, one says in the Shemoneh Esreh, "Forgive us, for we have sinned," etc., as mentioned above, which is the matter of "Return, O Israel."

It can also be said that the meaning of "Return, O Israel" is: return to be at the level of Yisrael, which is above the level of Yaakov; and return so much, until Havayah will be at the level of "your G-d (Elokecha)," as mentioned above.

LIKKUTEI TORAH • SHABBOS SHUVAH • MAAMAR 2

ביאור על שובה ישראל

An Explanation on "Return, O Israel"

◇

An explanation (biur) on "Return, O Israel" (Shuvah Yisrael). 1

It is stated in Mishnas Chassidim (Tractate Yoma), on the matter of the seven times "Havayah is Elokim" that are said at Ne'ilah on Yom Kippur; these are its words: "'Havayah' is Z'eir Anpin (the emotive attributes); 'is Elokim' is Nukva (the feminine), etc. Havayah, Z'eir Anpin, in turn becomes Elokim when it ascends to Atika, for relative to Atika it is considered as Elokim." End of quote. 2

The explanation is this: there are two interweavings, the interweaving of Havayah within Ado-nai and the interweaving of Ado-nai within Havayah, and these are the levels of the higher unity (yichuda ila'ah) and the lower [unity] (yichuda tata'ah), as is explained (in Likkutei Amarim [Tanya], Part II); for this is a rule in Pri Etz Chaim: the first letter in the Name is the one that prevails, etc.

It follows that the interweaving of Ado-nai within Havayah, in which the yud is the first letter, is the level of the higher unity, in which the level of Havayah prevails over the level of Ado-nai, and the Name Ado-nai is included

in the Name Havayah. And the interweaving of Havayah within Ado-nai is the lower unity, in which the alef is the first letter, so that the Name Ado-nai prevails over the Name Havayah. (And see what is written in the discourse beginning "And you shall offer a burnt offering, a fire offering.")

And the point is this: the Name Ado-nai is the Name Elokim, for both are one level, as is written in the Mishnas Chassidim mentioned above, that Elokim is Nukva, etc.

Now, the level of Nukva is the level of speech, which is separate and is the outer garment of the soul. It is not like thought, even though thought too is a garment of the soul

(only it is an inner garment); this is like "that locust whose garment is of itself and within itself," for thought is united with the soul, since such is the way and order of the creation of the intellectual soul: it thinks and ponders constantly. Speech, by contrast, is only at times,

and even this depends on the will of the soul: when it wishes, it enclothes itself [in speech], etc. And so it is with the level of Nukva, which is the source of separate beings: it is the level of supernal speech, letters and combinations that separate, so that there comes to be a division into worlds without number, "a thousand thousands," etc.,

until the separate beings became very, very many, many angels and souls, and many more like them, etc.; and no two creatures are alike, etc.

And "from my flesh I behold": of the two hands of a person, one is right and one is left, and they are not alike; and even the flesh that covers the whole body,

which is one flesh, has places in it: there is a place that is high and [a place] that is low, etc. There are reasons for this in the way of the Kabbalah, and the researchers too have investigated and found it so, etc.

In the same way, there is a great multiplicity of division among the angels, such as the camp of 3
Michael, in love, and the camp of Gavriel, in awe, etc.; and among the souls, Avraham, the attribute of love, and Yitzchak, awe, etc.

And among them all, no one is like another, etc. The root and source of the creatures' life-force, so that there is a division of all these levels, is the supernal speech; that is, because it does not draw down life-force to them

except at the level of a king, as is known from the matter of "There is no king without a people (am)": [am, as in] omemos (dimmed), etc., separate things, etc. And this is the matter of the Names Ado-nai and Elokim: to be Master (adon) and Elokim, [meaning] mighty (takif), etc.

And this is their life-force and their existence: that they should have a coming-into-being of their own, which is why they are distinct one from another. Nevertheless, a level of self-nullification (bit-tul) is drawn down to them from above, so that while being separate they should be nullified,

as it is written, "And the host of the heavens bow down to You"; and this drawing down is from the level of Havayah. It is like the matter of "Dominion and fear are with Him; He makes peace in His heights," where the peace is that the water does not extinguish [the fire], etc.,

because both are nullified in their source, since the level of "dominion and fear" is drawn down. And this is the matter of the interweaving of Havayah within Ado-nai; for

in order for two levels, an upper and a lower, to be joined, one of two things is needed: either the lower raises itself to ascend to the upper, or the upper descends and lowers itself down to the lower.

Now, the interweaving of Havayah within Ado-nai is the descent and drawing down of a higher level from above to below, which is the level of bittul drawn down into the created beings, so that they are separate and [yet] nullified, etc.; as it will be in the Time to Come, "For eye to eye they shall see," etc., "and all flesh shall see," etc.

That is, in physicality, in the place of this world, a supernal light will be drawn down. And of this it is said, "She has fallen; she shall no more rise." The meaning is that "rise" is a term for raising up and ascent from below to above, like the ascents of the worlds on Shabbos and Yom Tov,

which is the interweaving of Ado-nai within Havayah. And in this mode of "rising" she shall not continue any more; rather, there will be drawings-down from above to below, and in the place of darkness, there the Infinite Light (Or Ein Sof), blessed be He, will dwell.

This is as our Sages, of blessed memory, said about the World to Come, which is the World of the Resurrection: "In it there is no eating, etc., but the righteous sit and delight, etc."

For certainly it does not mean that the physical limbs will be done away with; for if so, what does it teach us [in saying] that there is no eating there? After all, the soul before its coming [into the body] also had no eating, and nothing of the matters of this world applied to it at all.

Rather, certainly there will be a body and physical limbs. (For "the World to Come" does not mean Gan Eden, the world of souls; rather, it is the World of the Resurrection.)

If so, we need to understand: since there is no eating there, etc., then the creation of the body and the limbs is in vain, G-d forbid.

But the explanation is that the physical body and limbs too will be nourished from the spiritual: their delight in the radiance of the Shechinah (Divine Presence) becomes food for the body and the physical limbs, the physical innards and stomach, etc.

As it was with Moshe on the mountain for forty days: his body and limbs were wholly physical, yet they were nourished from the spiritual.

Only, in Moshe's case, after his descent from the mountain the body's organs needed physical food, because the world had not yet been refined, etc. Not so in the Time to Come, when the materiality of the world will be refined and "all flesh shall see," etc.:

then supernal nourishment will be drawn down below, even into the place of darkness, into the physical limbs, as mentioned above. And this level is what we ask for on Rosh HaShanah and Yom Kippur: "And You, He (Hu), Havayah our G-d, will reign," etc.;

that is, that the level of "He" and the level of "Havayah our G-d," which are lofty levels and rungs of the Infinite Light, blessed be He, should be in a state of kingship and revelation, so that the world is conducted through them; that is, that spiritual nourishment should flow into the physical organs and limbs.

And this is the first interpretation of "Havayah is Elokim." (That is to say, the two interweavings mentioned above all still come under one interpretation of "Havayah is Elokim," namely the higher unity (yichuda ila'ah) and the lower unity (yichuda tata'ah).)

2. But the second interpretation is this: it is written, "I am Havayah; that is My Name." The meaning is that although the level of Havayah is the level of the World of Atzilus (Emanation), which is G-dliness, for "He and His life-forces are one in them, and He and His vessels (ihu vegarmohi)," etc., 4

nevertheless it bears no comparison to the very essence and being of the Infinite One (Ein Sof), blessed be He; and the whole level of Atzilus is no more than the level of a name, as in the analogy of a person's name, "Avraham," which is not of his essence at all, etc., and as in the analogy of the radiance of the sun, etc.

And this is [the meaning of] what is said in Mishnas Chassidim, "relative to Atika": that is, the Malchus (sovereignty) of the Infinite One, etc. And that the Infinite Light (Or Ein Sof) is drawn down to become the Ten Sefiros, Chochmah (wisdom) and Chesed (kindness), etc., means that it contracted itself to be enclothed in the level of Chochmah, not only in the vessels

but even in the lights; this is only by way of tzimtzum (contraction) and enclothement. "You are wise" (ant chakim): the meaning is, "You" is the Infinite Light, blessed be He, lowering Himself into the level of "wise,"

for "in the place of His greatness, there you find His humility," etc. And this is [the meaning of] "the great, the mighty" (hagadol hagibor): a hei with gadol (great), a hei with gibor (mighty); for in order to be great and mighty, He contracted [Himself] through the hei, and to be awesome there are two contractions, the vav and hei of vehanora (and the awesome), etc.

And this is the matter of Yaakov's prayer, "If Elokim will be with me," that is, a drawing down from above to below, "and will guard me on this way," to carry out refinements (birurim), etc.; for he went to Charan, [a name] from the expression charon af (wrath), which is the place of the kelipos (husks) and the sitra achra (the other side), etc. 5

And afterwards, when "I return in peace to my father's house, then Havayah will be to me as Elokim": that is to say, the level of Havayah will be for me in the state of Elokim and tzimtzum (contraction), relative to the very essence of the Infinite Light (Or Ein Sof).

For the level of Yaakov is that he rises higher and higher, to the loftiest heights, "running through from end to end"; for the attribute of Yaakov is "an inheritance without bounds," which is without limit.

For the attribute of Avraham, which is Chesed (kindness), has a limit to how far it will spread, because there is something that holds back and prevents the spreading.

For kindness is given out of love and generosity, and this has a measure and a limit: how far the love reaches, and how much generosity it is fitting to give, depending on the recipient, whether he is worthy of it and to what extent he is worthy, etc.

Not so the attribute of Yaakov, which is compassion: to this there is no limit, for even though [the other] is not worthy of it, nevertheless one should have compassion on him, etc.

And this is [the meaning of] "Return, O Israel, unto (ad) Havayah your G-d (Elokecha)": that is, to be at the level of "Israel," until (ad) Havayah will be at the level of Elokim, etc., as mentioned above. 6

And this is [the meaning of] "And Chanah prayed upon (al) Havayah," "upon" specifically, "and wept bitterly": this is the level of compassion. For although weeping also comes from joy, nevertheless it is not joy alone,

for in the joy of a wedding, weeping does not mingle; only in a joy that comes out of pain, like "the advantage of light that comes from darkness," and like one who was far from his father and afterwards saw him, etc.

So weeping comes from the inter-inclusion of the two levels, like compassion, which is composed of two levels. And through this the Thirteen Attributes of Mercy are drawn down: "And He called, Havayah, Havayah": the first Havayah calls and draws down the second Havayah.

For the first Havayah is in Arich Anpin; there [it is], "Gracious and compassionate is Havayah," for in order for there to be Havayah, "gracious and compassionate" comes first. And the second Havayah is in Z'eir Anpin (the emotive attributes), so that there is "Havayah, G-d, compassionate and gracious," etc. And as it is written,

"For with You is forgiveness, so that You may be feared." The meaning is: when forgiveness, a revelation of will, the level of Arich Anpin, is drawn down, then [comes] "so that You may be feared": a revelation of the yud that rests upon His head, in which awe dwells, which is the light of Abba (Chochmah).

For Abba draws from the eighth mazal, and Abba is the root of the World of Atzilus (Emanation). And through this the level of Havayah is drawn down, which is the level of

the general and collective expression (klalus) of all of Atzilus; and the whole of Atzilus becomes rectified again, after one has blemished the letter yud, etc. And this is through "Return, O Israel, unto Havayah your G-d," etc.

LIKKUTEI TORAH • SHABBOS SHUVAH • MAAMAR 3

שובה ישראל עד הויה אלקיך כוי

"Return, O Israel, unto Havayah your G-d"

◇

"Return, O Israel, unto (ad) Havayah your G-d," etc. To understand: what is [meant by] the word ad ("unto")? It should have said, "Return to Havayah." The explanation is this: 1

the word shuvah ("return") has two meanings. The first is as it sounds: return yourself. The second is as in "Return (shuvah), O Havayah, our captivity," which is a transitive verb.

To understand this, we need to understand what is written, "Seek Havayah when He may be found; call upon Him when He is near," which our Sages, of blessed memory, expounded as referring to the Ten Days of Teshuvah, for then He "may be found" and "is near"; and as it is written, "Return to Me, and I will return to you." 2

Now, seemingly, "being near" and "I will return to you" do not apply to the Holy One, blessed be He, of Whom [it is said], "the whole earth is full of His glory," and it is written, "I fill the heavens and the earth," and "there is no place empty of Him." Granted, with regard to a person it is quite fitting to say "return to Me," since he has distanced himself from nearness to G-d, from cleaving to Him, may He be blessed, and has been drawn after the opposite.

But of the Holy One, blessed be He, of Whose glory the whole earth is full, it is not fitting to say that He has become distant, for the whole earth is always full of His glory.

However, the matter is like the analogy of two people who stand close in place, near one another: when they turn to each other face to face, they are truly close; but if one turns his face away from his fellow, those who were close have become distant.

So too, regarding idolatry it is written, "and you turn aside and serve other gods (elohim acherim)," that is, the level of the back (achorayim). And so it is, spiritually, with all transgressions as well: one who commits any transgression draws nourishment from the level of the back of holiness, and does not draw down the flow from the level of the inner dimension (pnimiyus). 3

But through teshuvah (return), "I will return to you" in the manner of the face, to draw down the flow to him from the level of the inner dimension. Now, to understand how the terms "face" and "back" can apply before Him, may He be blessed:

for indeed it is also written, "You shall see My back, but My face shall not be seen," [showing] that even in holiness itself there is the level of the back. (And see what is written about this in the discourse beginning "Remember what Amalek did to you," etc., in Parshas Tetzaveh.)

"From my flesh I behold": in a person there are thought, speech and action, all of which are the spreading forth of the life-force from the soul, for in action there is the power of the doer within the thing done.

However, the spreading forth of the life-force in action is the level of the outer dimension (chitzoniyus) of the power of the life-force in the soul; speech is more inward, and thought more inward still; and there is an inward of the inward within thought itself, for there is mere thought, which is the outer dimension in relation to thought that has touched the soul,

as when one thinks about a matter on which his life depends: that thought is in the depth of the heart (umka deliba), where the inwardness and the core of the life-force are, and the core of its core.

Now, all these levels are in the spreading forth of the life-force from the soul; whereas the soul itself, which is above the spreading forth of the life-force that [issues] from it into the body, undergoes no change at all. 4

And so, by way of analogy, there are the levels of thought, speech and action before Him, may He be blessed, even though it is said, "For My thoughts are not your thoughts"; and also with regard to speech, from a person's speech no coming-into-being can result, whereas "by the word of Havayah the heavens were made," "for He spoke, and it came to be."

Nevertheless, the Torah spoke in the language of people: thought, speech and action with regard to the Holy One, blessed be He, are what is written, "I created him, I formed him, I also made him." [See what is written about this in the discourse beginning "Who has counted."]

"I created him" is the level of thought: for creation (beriah) is from nothing to something, and so thought is from nothing, for letters were not born and did not come into being before thought, and the letters of thought are in a state of concealment.

And so the level of Beriah (Creation) is to be "hidden worlds that are not revealed" (as, by way of analogy, the letters of thought, which are not separate, whereas with the letters of speech the breath goes outward. And see what is written in the discourse beginning "Then [Moshe] sang," in Parshas Beshalach).

"I formed him" is the level of the world of speech, since speech is the revelation of what is concealed in thought; and it is called yetzartiv ("I formed him") from the word tzurah ("form"), which shapes the primal matter (hyle), which is in a state of concealment, and the form is the revelation of the matter.

And "I also made him" is the world of action; and it is called by the word af ("also") because the investment of thought in action is not like its investment in speech, where it is truly invested, until they become one.

Whereas action is a separate thing. And all this is in the spreading forth of the life-force, so that there be a revelation of the worlds, which are only from the level of a radiance and an illumination.

Whereas of the Infinite One (Ein Sof), blessed be He, Himself, "no thought can grasp Him," for "I, Havayah, have not changed." It follows that there are many levels of the back and the outer dimension in relation to the inner dimension that is vested within them, and the inner of the inner, up to the highest of heights.

(Summary: an explanation of the matter of the inner dimension and the back; "I created him, I formed him, I also made him.") 5

2. Now, regarding Shabbos it is written, "For in six days He made," etc., "and on the seventh day He rested." Seemingly this is not understood, for He, may He be blessed, renews the work of creation every day, 6

and on Shabbos too He renews [it], so that there be the bestowal and drawing-down of life-force; for were it withdrawn for a moment, G-d forbid, the world would revert to nothingness and nought. Therefore on Shabbos too we say, "Who renews in His goodness."

However, the explanation is that it is written "For in six days He made" specifically, that is, that the life-force spread forth and was drawn down by means of the level of action (asiyah); but on Shabbos He rested from the level of being invested in the level of action, and also was not invested in the level of speech, which is the Ten Utterances by which the world was created.

Therefore it is written, "from pursuing your affairs and speaking words," and our Sages, of blessed memory, said, "that your speech on Shabbos should not be [like your weekday speech]," etc. That is: since "in the image of G-d He created man," he must therefore rest on Shabbos, because

on it the Holy One, blessed be He, rested; and the Holy One, blessed be He, rested from the level of speech: "For in six days He made," that is, through the Ten Utterances, "and on the seventh day He rested" from them;

rather, the investment of the Infinite Light (Or Ein Sof), blessed be He, to bring the creatures into being and give them life, and to renew [them] in His goodness from nothing to something, is on Shabbos in the level of thought alone, which is the World of Beriah (Creation).

Therefore an additional soul (neshamah yeseirah) is drawn down on Shabbos, namely from the World of Beriah (see the Zohar, Part I, Parshas Noach, 75b, on [the verse] "The gate of the inner court," and the Mikdash Melech there, in the name of the Pri Etz Chaim; and see what is written in the discourse beginning "And it shall be, from new moon to new moon"),

which is the world of souls; and from there the flow and life-force of the physical world, which is in the level of Asiyah, are also drawn. Therefore our Sages, of blessed memory, said, "Speech is forbidden; thought is permitted."

But this is not by way of investment; rather, the level of action is in a state of self-nullification (bittul) in relation to the level of thought mentioned above.

For this reason there are versions of the Yotzer blessing on Shabbos in which "How many are Your works," etc., is not said, because on Shabbos there is no investment in the level of action. 7

But in truth the principal version is to say "How many are Your works" on Shabbos too, for the level of thought, too, is the level of action in relation to the Holy One, blessed be He, and even the level of Chochmah (wisdom),

as it is written, "You made them all with wisdom." Rather, "You are wise": meaning that He is invested in the level of "wise," and even this is "not with a known wisdom," etc.

Now, the term "resting" that is said of the Holy One, blessed be He, "for on it He rested," is, by way of analogy, like a person who rests and ceases from the work he did: at the time of the deed his intellect and thought were invested in that deed, and afterwards, when he rests, his intellect and thought return to their source. 8

And that deed, too, is included in them, for in his intellect and thought there is also the level of the deed, namely, the level of action that is within the intellect:

he contemplates in his mind the deed he did; and so the life-force that spread forth, his intellect and thought that had been invested in the deed, ascends and returns to be included in its source, which is the intellect and thought.

In the same way, on Shabbos the life-force that was drawn down in the six days of work, through the Ten Utterances by which the world was created, ascends to the level of thought (that is, the revealed worlds receive life-force from the place from which the hidden worlds receive, and this is called "the inner court that faces east"; and the hidden worlds ascend higher still, etc.).

Therefore שבת (Shabbos) has the letters of תשב (tashev, "return"), for the matter of Shabbos and the matter of teshuvah are all one, namely, the return of things to their source and root. For

teshuvah is not necessarily for the transgressions in his hands; rather, teshuvah is to return his soul, which descended lower and lower and was invested in physical things, to its source and root, to cleave to Him, may He be blessed, to nullify his will before the Supreme Will.

Therefore the Ten Days of Teshuvah and Yom Kippur were instituted for the completely righteous as well, "for this is the whole of man." And the essence of teshuvah is

as it is written, "To You my heart said, 'Seek My face,'" etc. The meaning is the inner dimension (pnimiyus) of the heart: the heart says, "Seek My face." (And see what is written in the discourse beginning "For you shall hearken to the voice," on the matter of the inner court and the inner keys.)

This is the level of the higher teshuvah (teshuvah ila'ah), from the depth of the heart, like a person who immerses his mind, his heart and his thought deeply in a matter on which his life depends, and which touches the very soul.

So should one set his heart on the love of G-d, "from the inward part of a man and a deep heart," as it is written, "Whom do I have in heaven? And with You, I desire nothing on earth. My flesh and my heart are consumed," etc.

That is, "great love" (ahavah rabbah) without reason and knowledge. For love derived from reason 9
and knowledge, grasped and understood through the contemplation of one's intellect and the spirit of one's understanding, does not have so much depth as to be "My flesh and my heart are consumed," etc.;

only the great love that is above reason and knowledge, in which one does not want to be separated from His unity, may He be blessed, for "a portion of Havayah," truly, is "with him." Therefore it is in the power of every Jew to give up his soul in [declaring G-d] One.

And this itself is the level of teshuvah and the return of things to their source. For just as there are thought, speech and action in actual deed, so all these levels exist in the intellect

(the level of action within the intellect is like the level of "practical intellect" mentioned in the Rambam's Eight Chapters, namely the intellect that is within doing: how to do skilled work (meleches machsheves), etc.; this is the last level in the intellect and is called action within the intellect, etc., as is explained elsewhere.

Now, the analogue of this above: thought, speech and action are Beriah, Yetzirah and Asiyah; and the thought, speech and action within Chochmah are Beriah, Yetzirah and Asiyah of Atzilus, for in general Atzilus is the level of Chochmah.

But within Atzilus itself there are also Beriah, Yetzirah and Asiyah, as is explained in the Biur on "And now, I pray, let [the power] be great." And the thought, speech and action that are above intellect are what is written in Etz Chaim, that Adam Kadmon is called "the Adam of Beriah," etc., and is called "the primordial thought"; and see the Zohar, Part I, Noach)

(65a). And see what is written in the Biur on "You shall keep My Shabbosos" and on "I saw, and behold, a menorah of gold." And so all these levels are in their source and root,

which is above intellect; and through teshuvah from the depth of the heart, which is above intellect, the life-force that is in thought, speech and action also ascends and is included above intellect.

(Summary: the matter of "And on the seventh day He rested" from the level of "which He made," and the life-force is drawn from the level of thought, which is the inner court; and therefore שבת (Shabbos) has the letters of תשב (tashev). "Seek My face": the inner dimension of the heart.) 10

3. Now, through this there is drawn down [the fulfillment of] "Your face, Havayah, I will seek": "Your face" is the level of the Supernal inner dimension (pnimiyus); "May Havayah make His face shine upon you." And the level of 11

"face" above is the Infinite Light (Or Ein Sof), blessed be He, that is above Chochmah. And it is called "face" by way of analogy: just as in a person the main life-force is in his face, for there all the senses are revealed, sight and hearing, smell and speech,

whereas the back of the neck has very little and very limited life-force, to the point that it is considered like the inanimate compared with the life-force drawn into the face. So it is above: that

in which the life-force and the Infinite Light, blessed be He, are revealed with great revelation is called the level of "face," in relation to the level of the back and the level of the outer dimension (chitzoniyus), in which there is revealed

only a little, very limited life-force. And the outer dimension of the higher becomes the inner dimension of the lower; and there are many levels, one above the other, one more inward than the other, up to the highest of heights. "Your face, Havayah" is the revelation of the Infinite Light, blessed be He, Himself, in His very glory, the light that encompasses all worlds (sovev kol almin),

which is the essence of life, there being no comparison to Him, may He be blessed, at all, to the point that the level of the higher Chochmah (Chochmah Ila'ah) is considered, in relation to the Infinite Light, blessed be He, Himself, the light that encompasses all worlds, like physical action and the level of the inanimate.

And this is what David the King, peace be upon him, requested: "Your face, Havayah, I will seek" (see on this the Ramaz, Parshas Emor, page 93b):

that there be in his soul a revelation of the illumination of the very Infinite Light, blessed be He. "May Havayah make His face shine upon you": the shining of the face from the Supreme Will that is above Chochmah.

For Chochmah is the level of the yud, and the letter yud is a point, which is the level of tzimtzum (contraction); and the whole order of the chain of descending worlds (hishtalshelus), which is the spreading forth of the greatness of the Infinite One, blessed be He, into myriads upon myriads of levels and worlds without number,

behold, "in the place of His greatness, there you find His humility"; for "when is He called great? When He is in the city of our G-d," etc., that is, the level of the combinations of letters; for letters (osiyos) are drawings-down, from the word asa ("came"), etc.

And this is [the meaning of] "and the wise man praises it from behind": every level of praise of His greatness, may He be blessed, and of His spreading forth, which is in the level of Chochmah, is the level of the back in relation to the inner level, which is the Supreme Will, blessed be He, the light that encompasses all worlds. 12

And this is [the meaning of] "You shall see My back": for Moshe our teacher, peace be upon him, merited the Torah, and "the Torah issues from Chochmah." But "My face shall not be seen": for the revelation of the Infinite Light, blessed be He, Himself, the light that encompasses all worlds, which is above the Torah

and is the source of the Torah, is not revealed in the manner of seeing and comprehension, for "no thought can grasp Him at all," but only by way of teshuvah: "For with You is forgiveness."

That is: the level of forgiveness is in the very level of "with You," for from there it is taken and drawn down, as it is written, "From the depths I called You, Havayah." That is, "I called You" like a person calling

his fellow from place to place: so one calls and draws down the level of the revelation of Havayah "from the depths," from the level of "He made darkness His hiding place," the most hidden of all hidden; and from there "I called You," that there be a revelation of the level of Havayah.

For the level of "the depths" itself cannot come to revelation except in the level of Havayah, which is contraction, drawing-down and spreading forth, etc.,

as is explained elsewhere. And this calling and drawing-down comes about because "as water [reflects] face to face": there being the level of "the depths," the depth of the heart, in the arousal from below (isarusa dilesata), through this the arousal from above (isarusa dileila) is also the level of "the depths." And just as from above to below the level of "the depths" cannot come to revelation except in the level of contraction and spreading forth, etc.,

so too in the arousal from below, "as water [reflects] face to face," from below to above, there must also be the level of contraction, which is the level of withdrawal: to remove and nullify oneself, so as not to act for one's own sake.

And from this he will come to the level of "the depths," and from there forgiveness of sins is drawn down. For the blemish is that he blemishes the Torah, which is His wisdom, may He be blessed; and so His wisdom dictated that this be a positive commandment and that a prohibitive commandment.

But above Chochmah, there no blemish reaches, for "the spider takes hold with its hands, and it is in the king's palaces." And one who transgresses the Torah, which is the level of Chochmah, must draw down from a higher place, above Chochmah, which is the level of "the depths,"

as, by way of analogy, if the outlet of a spring has been damaged, one must dig in the depth of the spring to repair it. And so: "You are He who fills all

Names, and You are the completion of them all." The meaning of "fills all Names": the whole Torah is the Names of the Holy One, blessed be He. For just as through a person's name, by which they call him,

behold, through this calling the person is drawn and turns to the one who calls, so the Torah is the level of a name for the Holy One, blessed be He, so that through the Torah one calls and draws down the revelation of His G-dliness, may He be blessed.

For the 248 mitzvos are the 248 limbs of the King, through which the life-force and the Infinite Light, blessed be He, are drawn, as, by way of analogy, into a person's limbs the blood is drawn, which is the soul.

Therefore, through the Torah the Infinite Light, blessed be He, is drawn down. But one who has strayed from the way and blemished the Torah, this is his rectification: to return to G-d "from the depths," from the depth of the heart.

As it is written, "And they cried out to Havayah in their distress": and then he draws down from the Supernal depth the level of the Infinite Light (Or Ein Sof), blessed be He, Himself, the light that encompasses all worlds (sovev kol almin), 13

for He is the One who "fills all Names" and "is the completion of them all," and through this He completes and fills all the deficiencies and blemishes. And this is [the meaning of] "For my father and my mother have forsaken me, but Havayah will gather me in." For

behold, the soul divides into ten levels and degrees: seven emotive attributes (middos) and three intellectual ones. And they are drawn from above: the seven attributes from the level of "Yours, Havayah, are the greatness and the might," etc.; and so too the intellectual ones: "For Havayah gives wisdom; from His mouth, knowledge and understanding."

Now, the emotive attributes as a whole, love and awe, are called by the names "son" and "daughter": for of love it is said, "He remembered (zachar) His kindness," and of awe it is said, "a woman who fears Havayah."

(This is what our Sages, of blessed memory, said: "A daughter first is a good sign for sons"; for the beginning and start of [divine] service is to draw upon oneself the level of awe, as is explained in the Zohar on "With this shall Aharon come," etc., and as is explained elsewhere.) And the intellectual ones are called by the names "father"

and "mother," who give birth to the emotive attributes, as is known that the emotive attributes are born and come into being from the intellectual ones. Now, one who has strayed from the way and blemished the Torah, which is His wisdom, may He be blessed, is called "my father and my mother have forsaken me";

but nevertheless, "and Havayah," which is the revelation of the very Infinite One, blessed be He, Himself, "will gather me in": that is, that He will gather and collect all the parts of the soul, far above the level of their division, for division is from Chochmah downward.

But above Chochmah, there they are in a state of inclusion. (And see what is written on "And Havayah illuminates my darkness.") And this comes about through "as water [reflects] face to face," when the soul too is in a state of inclusion, through actual self-sacrifice (mesirus nefesh),

which is above reason and knowledge, as mentioned above. And this is what we request: "Do not hide Your face from me," the level of the inner dimension (pnimiyus) mentioned above.

"Do not turn Your servant away in anger (af)": meaning, do not turn Your servant to the level of "I also (af) made him," which is the spreading forth of the level of the outer dimension (chitzoniyus) of the life-force, but rather from the level of the inner dimension, "for with You is forgiveness," etc.

(Summary: the matter of "Your face, Havayah, I will seek"; the shining of the face that is above Chochmah, and "the wise man praises it from behind"; and this is the level of what is written, "My face shall not be seen," and nevertheless "with You," truly, "is forgiveness"; "For my father and my mother have forsaken me, but Havayah will gather me in.") 14

4. Now, the ultimate intent of this teshuvah in the depth of the heart, so that there be "Seek My face" and "Your face, Havayah," as mentioned above, is what is written, 15

"For with You is forgiveness, that You may be feared." That is: the main [purpose of] the revelation of forgiveness is so that there be a revelation of the level of awe of Him, may He be blessed, and to fulfill "You shall surely set a king over yourself."

And this is the ultimate intent of the work of creation, as it is written, "And G-d has made [it so] that they fear before Him"; "The end of the matter, all having been heard: fear G-d," etc., "for this is the whole of man." 16

That is: the "man" who is upon the likeness of the throne, "like the appearance of a man, from above," namely, the level of the Torah, which is the 248 mitzvos, the 248 limbs of the King,

and the 365 prohibitions, corresponding to the 365 sinews. And all these levels were drawn down below for the sake of revealing the attribute of awe, which is the level of nullifying [one's] will before 17

the will of the Supreme King, both in "turn from evil" and in "do good": to do everything that is against a person's will and nature, and to turn his heart from one extreme to the other.

As it is written, "And Havayah commanded us to do all these statutes, to fear," etc. (And in Koheles Rabbah on "I know that whatever G-d does":

Rabbi Yudan said: Great is awe, for heaven and earth were created only in the merit of awe, as it is written, "And G-d has made [it so] that they fear before Him." Rabbi Yirmiyah said: Great is awe, for the two books that Shlomo wrote he sealed only with awe, as it is written)

(in the book of Proverbs, at the end of chapter 31): "Grace is false and beauty is vain; a woman who fears Havayah, she shall be praised." And in this book it is written, "The end of the matter, all having been heard: fear G-d."

And see on the matter of "a woman who fears Havayah, she shall be praised," the second chapter of Sanhedrin (20a); and Shemos Rabbah, section 1, on "And the midwives feared"; and Sefer Chasidim, section 158.

For the purpose of the creation of the worlds from nothing to something is so that there be a something, and that the something be nullified. That is, [for] His kingship, may He be blessed, for "there is no king without a people," etc.

"Your kingship is a kingship over all worlds (olamim)": the worlds and the concealment (he'elem) 18
are only from the level of Your kingship; and the purpose is not that there be concealment, but rather

so that His kingship, may He be blessed, be revealed. And in the revelation of the glory of His kingship, may He be blessed, there is the nullification of the something to the level of His kingship, which is united with Him, with the very Infinite One, blessed be He. And all this is because so it arose in His will: that there be gratification (nachas ruach) in the nullification of the something and the subjugation of the sitra achra (the other side).

And this is [the meaning of] "Elokim has made laughter for me": the attribute of Elokim and the tz- 19
imtzum (contraction), so that there be something from nothing, are for the sake of the level of laughter that will be in the time to come, "whoever hears will laugh with me," in the time to come, in the nullification of the something, "and the glory of Havayah will be revealed," etc.

That is, through the occupation in our Torah and our service throughout all the days of the exile: for the main intent of the mitzvos, in "turn from evil" and in "do good," is that there be the level of "nullify your will" mentioned above; and through this, the nullification of the something comes about each day, little by little.

But on Rosh Hashanah and the Ten Days of Teshuvah, which are the general and collective expression (klalus) of the year, one must draw down this nullification in its general and collective form, so that the drawing-down of the nullification be over the whole year.

Therefore one must draw down from the level of the Supernal face: "Your face, Havayah, I will 20
seek"; "From the depths I called You, Havayah," which is from the Infinite Light (Or Ein Sof), blessed be He, the light that encompasses all worlds (sovev kol almin), which is above Chochmah and the Torah.

And this is the matter of the blessing over mitzvos, which our Sages, of blessed memory, instituted to say before every mitzvah: "Blessed are You," etc. For one must draw down the level of "King of the world" through doing the mitzvos, on account of

"Who has sanctified us with His commandments"; and there is drawn down the level of the nullification of the something (bittul hayesh), so that there be a revelation of the glory of His kingship: that the world not conceal and hide the life-force within it, to the point that it appears to physical eyes as a something and a thing in its own right,

but rather that it be "King of the world": that the revelation of the world be in the level of "King," and every creature understand that the world is only the level of "King," and that King and world are truly one thing. As is written in Etz Chaim

that this material earth is Malchus of Malchus of Asiyah, meaning that its coming into being from nothing to something, constantly, at every moment, is through the illumination and influence of Malchus of Malchus of Asiyah. And therefore it is nullified in its existence, in the comprehension and knowledge that is from above looking down, as is explained at length in Sefer Shel Beinonim, Sha'ar HaYichud VehaEmunah.

Now, the coming into being of the world is only for the sake of "there is no king without a people," 21
etc. And therefore we say first, "Blessed are You,"

that is to say, that this nullification be "blessed," drawn down from the source of blessings, from the Infinite Light, blessed be He, the light that encompasses all worlds. As is known, the nullification of the physical something, which is the lowest in rank, comes through the highest illumination and drawing-down

(and see what is written in Parshas Bereishis in the discourse beginning "To understand the reason," etc., and in the discourse beginning "And to understand, in further explanation of the matter of 'And He formed,'" etc.; see there. And see what is written in Parshas Tetzaveh, at the end of the discourse beginning "And you shall make holy garments": and the purpose and end of the blessing, etc. And see what is written in the Mikdash Melech, Parshas Tzav)

(on page 26b), that it comes from a high place, etc., which is the mystery of "Blessed be the Name of the glory of His kingdom forever and ever," etc.; see there. And therefore, in order to come to this level, that there be a revelation of His kingship,

may He be blessed, in the level of the nullification of the physical something, one must first have the level of the higher teshuvah: "Your face, Havayah, I will seek," and "From the depths I called You, Havayah," "as water [reflects] face to face," through the depth of the heart, to give up one's soul in [declaring G-d] One.

And this is the matter of the higher unity (yichuda ila'ah) first, in the Shema: "Havayah is our G-d, 22
Havayah is One," truly One, for all before Him is as nothing, truly as naught; and afterwards the lower unity (yichuda tata'ah), in "Blessed be the Name of the glory of His kingdom forever and ever," in which the level of something is seen and revealed, but the something is nullified to nothing for the sake of the revelation of the glory of His kingship, may He be blessed.

So too in the blessing over mitzvos, "Blessed are You," we first say "Havayah our G-d": that is to say, that He be our G-d and we be nullified to Him, may He be blessed, as the foot is nullified in relation to the head. 23

And so: "Israel is for Me a head," and "a son is the leg of his father": for this nullification is in the level of true oneness, in that one becomes one and is included in the Infinite Light, blessed be He, and gives over one's soul to raise it on high as it was before its descent, when it was included in its Emanator, blessed be He, in complete unity.

And from this there is drawn down afterwards "King of the world," the nullification of the something, like a servant before a king. For "the children of Israel are servants to Me; they are My servants," "to Me" specifically, for the level of servant, too, is in the level of "to Me." And see what is written on "And now, I pray, let [the power] be great," in Parshas Shelach.

(Summary and explanation of "For with You is forgiveness, that You may be feared": the ultimate intent of the supernal drawings-down mentioned above is "that You may be feared," and "G-d has made [it so] that they fear before Him," and this is the nullification of the something. And this is the matter of the blessings over the mitzvos.) 24

5. Now, this level, which is the revelation of the glory of His kingship, that there be something from nothing such that the something be nullified to nothing, is called by the name ad, 25

for ad is a term of eternity, as in "You shall not be ashamed nor disgraced, to all eternity (ad olmei ad)"; "Forever and ever (le'adei ad) He shall reign."

Now, in a thing that is truly under time, there is no drawing-forth in the manner of eternity; and in a thing that is above time, in the level of the Infinite, there the terms "eternity" and "worlds" do not apply, for these terms apply only in the level and bounds of time, that it continue for so long a time;

but what is not in the level and bounds of time, there the extension of time does not apply at all; rather, "was," "is" and "will be" are all one. And this level and this term, everlastingness and eternity, do not apply

except in the level of His kingship, may He be blessed, which is in the level and bounds of time: "He is King, He was King, and He will reign," as is explained in Sefer Shel Beinonim, Part II, chapter 7.

And even so, it is an illumination of the Infinite One (Ein Sof), blessed be He, who, as His Name is, so is He: He has no end, etc. And so in the service of man, through the revelation of the Light 26

of the Infinite One, blessed be He, upon his soul, His kingship, may He be blessed, "shall be established" forever (la'ad) within the person, that there be a revelation of the glory of His kingship in the level of "nullify your will," for eternity, all his days, "that shall not be moved."

And this is [the meaning of] "Return, O Israel, unto (ad)": that is, to return the level of ad, which is 27
the level of the revelation of the glory of His kingship, to its source and root, which is the very Infinite Light, blessed be He.

For the illumination of the Infinite Light in the level of the revelation of His kingship, may He be blessed, which shines and is revealed in the level of "King of the world," so that the world should not conceal, etc., depends on the service of man, in the revelation of the Infinite Light, blessed be He, upon his soul; and as our Sages, of blessed memory, said, "They were exiled to Edom; the Shechinah is with them."

And so too when he is drawn after his body and his animal soul, which is from kelipah and the sitra 28
achra (the other side), the spark of G-dliness within him is in the exile of the body, etc.

And the main thing is to return it in the manner of ad: that is, that this illumination be in it for eternity, forever and ever, never to be moved, and not that it be only at intervals and set times;

rather, the fear of G-d should be upon his face, in the revelation of the glory of His kingship, may He be blessed, always. For an illumination that comes at intervals is called by the name dodim ("lovers"); rather, [the aim is] that the lower unity (yichuda tata'ah) be

like the higher unity (yichuda ila'ah), the level of "two companions who never part" (and this is as it is written, "a tent that shall not be moved, and whose pegs shall never be pulled up") (Isaiah, chapter 33, [verse] 20). And this is

as is written in the Likkutei Torah of the Arizal on Zechariah, on "On that day [Havayah] shall be [One]," that the level of vav-hei will be at the rank of yud-hei, etc.; and as a matter of course there will be "a tent that shall not be moved,"

as is written in Emek HaMelech, Gate Six, at the end of chapter 47. And see on this the Zohar, Part I, Bereishis (53a), Vayechi (239a), and the end of Tisa (194a).

That is: now there are ascents and descents in the level of Malchus, and therefore it is called "the Tent of Meeting (ohel mo'ed)," a term for a fixed time, for the First Temple stood 410 years, etc.; whereas in the time to come there will be no changes, but rather "it shall not be moved."

And this will come through the revelation of the level of the light that encompasses all worlds (sovev kol almin), as is explained on this at the end of the discourse beginning "Know this day and take to heart," on the matter of "and the earth shall be filled with knowledge," etc.

And this is [the meaning of] "a tranquil habitation, a tent that shall not be moved." For "tranquil habitation" (naveh sha'anan) is the drawing-down from the level of "I, Havayah, have not changed," as is written in the Idra Rabba (end of 137a): "'Tranquil habitation' is said of Atik Yomin."

And from this level it will be drawn down that there be "a tent that shall not be moved," etc., "whose pegs shall never be pulled up." A peg is what binds and joins the tent to the ground (as Rashi writes in the Chumash at the end of Terumah);

and this is the matter of "for all that is in heaven and on earth," "that holds fast to heaven and earth." And see what is written at the end of the discourse beginning "For the mountains shall depart," regarding "and My covenant of peace shall not be moved."

And this is [the meaning of] "For thus says the High and Exalted One, who dwells forever (shochen ad)." And as it is written, "Havayah shall reign forever and ever (le'olam va'ed)." And this is the matter of "May His great Name be blessed forever and to all eternity."

For the meaning of shmei rabba is "His great Name," which is the level of the very Infinite Light (Or Ein Sof); and therefore, through this, the blessing and drawing-down will be "forever and to all eternity," in the manner of "it shall not be moved," etc.

And all this is by the power of teshuvah; and this is [the meaning of] "Return, O Israel, unto (ad)." And see on the matter of "Return, O Israel" in the Midrash Rabbah, Vayeshev, section 84.

"For you have stumbled in your iniquity": through sin he stumbles, like a person who trips on his foot and falls headfirst. So: "They were exiled to Edom; the Shechinah is with them." 29

And the counsel given is: "Take words with you," that is, the arousal of the Thirteen Attributes of Mercy in the Ten Days of Teshuvah, which are supernal mercies, simple mercies, from the level of "And Havayah passed before his face (al panav)." And this itself is the level of the higher teshuvah, from the depth of the heart: "And they cried out to Havayah in their distress," to the point

that it touches the very soul and his very life depends on it; which is the illumination that is above reason and knowledge that are grasped and understood through the contemplation of one's intellect.

And likewise the Thirteen Attributes are above the level of Chochmah and of knowledge (daas) that is grasped and understood. For they asked Wisdom, "The soul that sins, how is it to be atoned?" and it said, "The soul that sins, it shall die." 30

For Wisdom dictates that this be a positive commandment and that a prohibitive commandment, and one who transgresses this and acts against what Wisdom dictates deserves such-and-such a punishment, like all the punishments written in the Torah, for "the Torah issues from Chochmah."

But the Thirteen Attributes of Mercy, which are to have mercy and to be gracious even though he is not deserving, fitting and worthy from the standpoint of Chochmah, and he is forgiven, are above the level of Chochmah and knowledge.

Therefore it is said, "Take words with you": the words are with you, for the essence of teshuvah is in 31
the heart, "the inward part of a man and a deep heart," the depth of the heart, which is far above intellect and contemplation.

And teshuvah does not come about because of contemplating these words that one sets to one's heart, as [happens] with the two blessings before the Shema, which were instituted in order to fulfill [in] the Shema "One" and "And you shall love," namely through contemplating how the angels sanctify and how "With an everlasting love You have loved us"

(and this level of contemplation is called "words," in the manner of "And put into our hearts understanding, to understand," etc., that is, to understand one thing from within another; "within a thing" is the light that fills all worlds (memalei kol almin), and from it one must [come to] the level of the light that encompasses all worlds (sovev kol almin), etc., as is explained in the discourse beginning "The heavens are My throne").

But in teshuvah, which is from the depth of the heart, the words do not arouse, that is, the understanding and comprehension, for this teshuvah is above comprehension and understanding. Rather, the words are only so that this depth of the heart come out from concealment into revelation.

"Say to Him: Forgive all iniquity (kol tisa avon)": because You are "all" (kol), and the general and 32
collective expression (klalus) of everything, that is, the level of the Infinite Light (Or Ein Sof), blessed be He, the light that encompasses all worlds (sovev kol almin), which is above Chochmah.

For from Chochmah downward there is division into particulars, wisdom and emotive attributes (middos); but above Chochmah there is no division at all.

Therefore "forgive iniquity": for the blemish of iniquity does not reach there, since it blemished only in the level of Chochmah, as mentioned above.

"And we will render [for] bullocks [the offering of] our lips": for teshuvah is greater than all the of- 33
ferings. For of an offering it is said, "an offering to Havayah," "a fire-offering, a pleasing fragrance to Havayah,"

that is, because an offering means that the animal is offered upon the altar in place of the person's animal soul, a soul for a soul; and now that we have no offerings, prayer is in place of an offering.

And Michael stands and offers the souls of Israel. "Michael the High Priest" is the level of "great love" (ahavah rabbah) that comes from above, to give up one's soul in [declaring G-d] One.

Now, all year this drawing-down is by way of the chain of descending worlds (hishtalshelus), through the angels, "Michael the High Priest." But of the Ten Days of Teshuvah it is written, "Seek Havayah when He may be found," which is the drawing-down of the Infinite Light (Or Ein Sof), blessed be He, Himself, not by way of hishtalshelus. 34

And see what is written in the discourse beginning "I am my Beloved's," on the matter of "who grazes among the lilies." [This comes] only through the level of the higher teshuvah, which is from the depth of the heart, as mentioned above;

therefore the matter of the offerings is done by ourselves. (And this is why on Yom Kippur wearing a sandal is forbidden, as the Shelah writes: that the shoe and the sandal allude to the angels Metatron and Sandal[fon], who are called "the shoe of the Shechinah," and Yom Kippur is above this level, etc.;

see there. That is: Metatron and Sandal[fon] tie bonds for their Maker from the prayers of Israel, for they raise up the prayers, as is explained elsewhere on "How beautiful are your steps in shoes," etc.; and this is like what there was with the offerings, "a lion that consumes the offerings," etc.

However, on Yom Kippur there is no need for the prayers to be raised by the angels; rather, the Holy One, blessed be He, Himself receives them. And see what is written elsewhere, in the discourse beginning "As an eagle stirs up" and in the discourse beginning "And the lion, like the ox, shall eat straw," etc.) And there is brought about an additional ascent, elevation upon elevation, in the level of "the depths."

And the explanation: in the Ten Days of Teshuvah, until Yom Kippur, when "before (lifnei) Havayah you shall be purified," one reaches the level of the face (pnei) of Havayah, the level of "face" mentioned above. Although it is written, "My face shall not be seen," that means that the face itself does not come to revelation;

but the revelation is drawn from there: "From the depths I called You," that there be a revelation of the level of Havayah. And also, "My face shall not be seen" is in the manner of drawing down below; but in the manner of ascent, "Your face, Havayah, I will seek."

LIKKUTEI TORAH • YOM KIPPUR • MAAMAR 1

לבאר ענין יו"כ

To explain the matter of Yom Kippur

◇

To explain the matter of Yom Kippur. One verse says, "It (hu) is a Shabbos of complete rest (Shabbos Shabbason) for you," and another verse says, "It (hi) is a Shabbos of complete rest for you." Now, our Sages, of blessed memory, said: "If one transgressed a positive commandment and repented, he does not move from there before he is forgiven; if one transgressed a prohibitive commandment, teshuvah suspends [the judgment] and Yom Kippur atones." 1

To understand this—for surely a positive commandment is superior, since it overrides a prohibition—behold, it is written, "Return to Me and I will return to you" (in Malachi, chapter 3),

and it is written, "Bring us back to You, Havayah, and we shall return." This is, by way of analogy, the matter of turning back [to be] face to face. For it is written, "For they have turned to Me the back of the neck

and not the face": for even at the time of the sin it cannot be said of Him, may He be blessed, that G-d distanced the person by an actual distance of place,

since, after all, "the whole earth is full of His glory," and "there is no place empty of Him," and He Himself is the One who gives the person power and life-force to live even at the very time of the sin.

Rather, it is, by way of analogy, like two people who stand next to each other, close in place, except that this one turns his face this way

and that one turns his face that way, because there is no closeness of hearts between them. And through teshuvah it becomes face to face again. [And see what is written about this in the discourse beginning "Return, O Israel."]

The explanation of this matter will be understood from what is written, "And the children of Israel shall keep the Shabbos." For the matter of Shabbos, on which G-d rested, [is this]: "For in six days Havayah made the heavens and the earth," etc.;

that is, He lowered Himself, as it were, and contracted [Himself] into ten utterances—"Let there be a firmament," etc.—during the six days of work, to create, to bring into being and "to give life to the spirit of the lowly," with the level of the outer dimension (chitzoniyus) of His sovereignty (Malchus), may He be blessed, alone,

as it is written, "Your kingship is the kingship of all worlds": the coming into being of all the worlds and their life-force (chayus) are only from the level of His sovereignty, may He be blessed. And it is not like the soul that gives life to the body, which clothes itself within it to give it life and is affected by the body's happenings and changes, etc.;

whereas [of Him] it is written, "I, Havayah, have not changed": there is no change in Him whatsoever, G-d forbid, on account of the multitude of created beings; as the saying goes, "You were the same before the world was created," etc. For He does not clothe Himself within the worlds to give them life with the level of the inner dimension (pnimiyus) of His being and essence, may He be blessed,

but only an extension of radiance and illumination from Him, may He be blessed, for it arose in His will to be King over them. And this is their life-force and their existence: that His Name is called upon them; as it is written, "His splendor is over earth and heaven," etc.

And this extension is considered a great descent and lowering relative to the Holy One, blessed be He, in the level of His inner dimension. And on the day of Shabbos He is elevated into the level of the inner dimension of the Infinite One (Ein Sof),

blessed be He; and this is called the level of "resting" on His part. By way of analogy, it is like a person who speaks: while he is speaking he contracts his intellect and brings it down into the words, and when he does not want to speak, he stops and rests,

and then, behold, his intellect has risen to its source, where the dwelling place of wisdom is. So, and infinitely more so, without end or limit, [G-d] is elevated on the day of Shabbos above the rank of Chochmah, which is considered like a physical act of making, as it is written, "You made them all with wisdom";

rather, as the saying goes, "You are wise, but not with a knowable wisdom," etc. And because Israel arose in [G-d's] thought, as the saying goes, "and You breathed it into me," and "one who blows," etc., and our Sages, of blessed memory, said, "From where (me'ayin) have you come?" etc.

[That is: from the level of Ayin (nothingness), which is the source of Chochmah, as it is written, "And wisdom is found from Ayin (me'ayin)"; and as is explained in Parshas Bamidbar; and see what is written on the verse "Listen, O heavens."]—for the level and rank of Israel is very high, exalted above the level of the extension of the outer dimension of His sovereignty, may He be blessed.

Therefore it is said, "And the children of Israel shall keep the Shabbos": to become sanctified with His holiness, may He be blessed, so as to be "a Shabbos unto Havayah your G-d," etc. And it is written, "Between Me and the children of Israel it is a sign," etc.; that is to say, as I am, so are they, as it were.

And this is [the meaning of] "Six days you shall labor," etc.: in the level of external action, for the sake of one's livelihood; "and on the seventh day [it is] a Shabbos unto Havayah": to be elevated into the Source of all, to be nullified to Him and to cleave to Him, may He be blessed.

(And see what is written on this matter in Parshas Shemos, on the verse "For your love is better," etc. And this is the matter of turning back face to face: that is, the revelation of the inner dimension of the soul and the desire of the heart (re'usa deliba) to be nullified to Him, may He be blessed, in the level of the inner dimension of the Infinite One (Ein Sof), blessed be He.)

2. However, our Sages, of blessed memory, said, "One who toiled on Erev Shabbos will eat," etc. That is why it is written, "And the children of Israel shall keep the Shabbos, to make," etc.: 2

that is to say, that he should keep [it] from the weekday toward Shabbos, and also to rectify within himself and to make the Shabbos in his soul, so that it truly be so. And this keeping—making the Shabbos in one's soul during the weekdays—is through prayer. For

in the Tikkunim they said that prayer is "a ladder set on the earth, and its top reaches heavenward, and angels of G-d ascend and descend on it." "Angels of G-d" are the mitzvos,

for they are angels, "messengers of the King" (sheluchei de'malka), as is written in the Tanchuma, Parshas Vayigash: "Honor the mitzvos, for they are My messengers, and a person's agent is like himself." (And see what is written about this also in the discourse beginning "And He called to Moshe.")

And in their source they are "limbs of the King" (evarim de'malka). That is, by way of analogy: just as the soul extends itself through the limbs of the body to perform its action, so through the mitzvos the revelation of His G-dliness, may He be blessed, is drawn down and extends. And their ascent on high, to their source, is through prayer.

(And see what is written in Parshas Shelach, in the explanation of "And you shall remember all the commandments of Havayah.") To explain this matter: our Sages, of blessed memory, instituted that before every mitzvah one says, "Who has sanctified us with His commandments," for through the mitzvos [we] are elevated into the supernal holiness.

The point is this. It is written, "I am like a verdant cypress (berosh)," etc. The meaning: a berosh is a kind of cedar that has not yet grown old,

and it is soft and fresh while it is still moist, so that then it can be bent downward. And because it is the tallest of the trees, when something is placed on it while it is bent down,

then, when it returns to its full strength, it lifts that thing up to a very high place. And so, by way of analogy, is the level of Ani ("I"). For there is the level of Anochi ("I") and the level of Ani. The level of Anochi is "Who I am" (mi she'anochi),

that is, the level of the hidden world (alma de'iskasya). And the level of Ani is the level of Torah and mitzvos as they are below, when they are clothed in physical matters and set bounds to those matters, to give a measure and a limit to the physical matters of the mitzvos,

such as "A revi'is of water [is used] to wash the hands," etc. (And see what is written in the discourse beginning "For this commandment" on the matter of Anochi and Ani.) And it is like the analogy of the verdant cypress, which is bent down and returns upward, to the supreme Source of all.

And likewise in this matter, on the opposing side, it is said, "And we will no longer say 'our god' to the work of our hands." For just as the mitzvos are elevated through the uplifting of the inner dimension (pnimiyus) of the hearts of the souls of Israel as a whole (klalus),

as the saying goes, "[Israel] arose in thought," etc., and therefore we say "our G-d," meaning that He is the power of our life, and that to Him we bow and give acknowledgment in a state of self-nullification (bittul).

Now, our Sages, of blessed memory, said in the chapter Lifnei Eideihen (folio 8, end of side a): "Jews outside the Land are star-worshippers in purity." For bowing in the worship of stars is that one bows and bends his head to the stars and constellations (mazalos).

And it is written, "And with the bounty of the crops of the sun": the crops grow from the sun. And so with all the other matters of this world: "There is no blade of grass below that does not have a star above,"

which is the mazal from which the thing receives its flow. And when a person occupies his thought and heart only with the matters of this world all his days, he brings down the intellect in his head to a thing that flows from the stars and constellations, and they too become the level of "our god" to the work of our hands.

For out of "the work of our hands," which is the occupation of earning a livelihood, there is made the level of "other gods." And this is [the meaning of] "And the soul of your enemies He shall sling out, as from the hollow of a sling": although the thing in which he is clothed in physical matters looks to the eye like one of the sins that a person tramples with his heels,

it is nevertheless comparable to the analogy of slinging a stone, which is slung with the hollow of a sling to a very distant place, until he becomes as though he worships the stars.

Now, the ascent of the mitzvos is chiefly through prayer, because that is the propitious time, and the level of the inner dimension of the point of the heart, in the souls of Israel as a whole, is revealed and elevated, in longing and cleaving to the living G-d. And this is the saying of our Sages, of blessed memory, "They instituted the prayers in place of the offerings."

For just as with the offering, where they would offer the animal so that it would be burned in the fire on top of the altar, so one must arouse the love in prayer with flashes of fire, a flame blazing in his heart—for the element of fire is in the heart—and burn up and consume the animal soul within him, etc.

3. Now, it is written, "And the sons of Aharon the Kohen shall put fire on the altar," and our Sages, 3
of blessed memory, said, "Even though fire comes down from heaven, it is a mitzvah to bring [fire] from the ordinary (hedyot)." For above, too, there is the level of Aharon, who puts the level of fire into the Congregation of Israel (Knesses Yisrael).

For Aharon is "the groomsman of the Queen" (shushvina de'matronisa), and he is one of the seven shepherds who bestow the revelation of His G-dliness, may He be blessed, into the source of the souls of Israel. And the level of the fire above is the natural love, the great love (ahavah rabbah) in the G-dly soul, which is included in the Chochmah of his soul

(see Sefer Shel Beinonim, chapters 18 and 19; and what is written in Iggeres HaKodesh, in the passage beginning "Israel will be redeemed only through charity"; and see what is written in Parshas Eikev, in the discourse beginning "To understand the root of the reason for the bond, connection and relation of covenant and Torah"; and see what is written in the discourse beginning "I am black," etc., "for the sun has tanned me," etc.; see there),

which is not clothed at all in the garments of the vital soul; and it flares and blazes with self-sacrifice (mesirus nefesh) for the actual sanctification of G-d's Name, and to separate from the wick—that is, the body—to which it is attached, like a flame that rises of itself, in order to cleave

to Him, may He be blessed. And "it is a mitzvah to bring from the ordinary" the fire below, through contemplating the greatness of G-d, each one according to his own measure, and to set his heart and soul aflame for the service of G-d. And the contemplation that gives birth to an intense love, which is like flashes of fire, is when one contemplates something new,

as we plainly see that when one sees something novel, he is greatly stirred. And so our Sages, of blessed memory, said, "Every day they should be in your eyes as new." And this is when the thoughtful person contemplates that truly "they are new every morning," etc.,

and [that] He renews every day, continually, the work of creation, from nothing into something; and as the darkness of night grows dark and then withdraws, the light of day comes into being. And so a person will see in himself: at night he sleeps and his life-force withdraws from him, and when he rises he becomes a new creature.

From this he will understand regarding all the creatures of the world that it is so with them, and that their life-force is "running and returning" (ratzo vashov). And when he sees with his eyes, and his heart understands

that "see, this is new," then he will set his heart aflame and direct his heart and his soul toward Him, as it is written, "Their heart cried out."

And this is the matter of turning the face back. For just as there is a back and a face in the body, so it is in the soul. And it is like the matter mentioned above: even before the person takes these things to heart,

in truth it is so, that He gives life and brings into being from nothing into something, and in His goodness renews every day, continually, the work of creation; and it cannot be said that [the person] is far from G-d, G-d forbid.

Rather, it is like the analogy of a person who turns his back to his fellow and turns his face away from him. And afterwards, if he takes the above-mentioned things to heart, he is

like one who turns his face back toward his fellow. Along these lines they instituted the wording of the prayer, "Blessed are You, King of the world." The meaning: all the worlds were drawn forth from the level of King,

as it is written, "Your kingship is the kingship of all worlds"; and this is only the level of the outer dimension (chitzoniyus), so that only His Name and His sovereignty are called upon them. And we ask that it be "Blessed are You." That is, as it is written, "Blessed is Havayah, the G-d of Israel, from the world and to the world"

(see the Zohar, at the beginning of Parshas Terumah, folio 126b; and in Parshas Emor, folio 100b, "because two lights," etc.; and folio 99a, regarding "from the world");

that is, that He be blessed and drawn forth from the supreme Source, the beginning of all, from concealment into revelation, so that one will say of Him, "This is He"—"You," in the language of direct address; that is, that He turn back to us in the level of face, through our turning our faces to Him, as mentioned above.

4. Now, it is written, "This is My Name forever": shmi ("My Name") together with yud-hei is 365, etc. For the positive commandments are drawn from the level of vav-hei, 4

which is the level of the revealed world (alma de'isgalya), and the prohibitive commandments are drawn from the level of yud-hei, which is the level of the hidden world (alma de'iskasya). [And this is the matter of "from the world and to the world." And see what is written on the matter of the positive and prohibitive commandments in the explanation on the verse "Set me as a seal."]

Now, when one transgresses one of the positive commandments of the Torah and their rabbinic branches, he blemishes the vav-hei; whereas when one transgresses the prohibitions and their branches, he blemishes the yud-hei

(and see what is written in the discourse beginning "See, I (Anochi)" on the matter of the level of yud-hei and the level of vav-hei that are in the soul; and see what is written about this also in the discourse beginning "But Havayah your G-d would not listen to Bilaam").

The explanation of this matter: the term pegam (blemish) [denotes] a hole, in which there is a lack. When one neglects a positive commandment, he makes a lack and an obstruction, so that the light of the revealed world does not shine upon him,

that is, the level of an arousal from below (isarusa dilesata) (which is also what is called "the small love" (ahavah zuta), as is explained in Parshas Eikev, there), the level of the fire below, which comes through the contemplation mentioned above. And when one transgresses a prohibitive commandment,

he withholds and diminishes the supernal light, so that the fire above, which is the natural love, cannot grow strong in his soul and add vigor to his love, with help from above, beyond the love from below.

For it is written, "Evil shall not dwell with You," and "your iniquities separate," etc.; for he has already been slung far away, as, by way of analogy, [with] the hollow of the sling mentioned above.

Therefore he cannot draw down the fire of love. And therefore, if one transgressed a positive commandment and repented, "he does not move from there before he is forgiven": for when he does teshuvah, the arousal of teshuvah serves to kindle in his soul the arousal from below that he lost through his sin.

And this is [the meaning of] "he does not move from there": that is, he remains in his place and has set right what he made crooked. [As mentioned above, the prayer of every day is called "a ladder," etc., and on it "angels of G-d"—which are the performance of the mitzvos—"ascend," etc.;

and therefore, through prayer with intent (kavanah), in the manner of teshuvah, he sets right what he made crooked by neglecting a positive commandment.] This is not so when one transgressed a prohibition: for he blemished and withheld the supernal light, the arousal from above (isarusa dile'eila), so that even if he arouses [himself] with an arousal from below, it will no longer yield the strength of the supernal love,

for he withheld its light. And therefore "teshuvah suspends, and Yom Kippur atones": for "on this day He shall atone for you before Havayah," since the level of the inner dimension (pnimiyus) of His will, may He be blessed, is aroused

(which is above the level of yud-hei and the level of vav-hei; and see what is written about this at the end of the discourse beginning "A person is obligated," etc., "until he does not know," etc.),

for then He "bears iniquity and passes over transgression" and "cleanses," so that the iniquity takes up no place at all. And this is called "like a cedar in Lebanon," etc.

(which is a higher rank than the level of "a verdant cypress" that comes through the performance of the mitzvos; and see the Zohar, Vayikra) (folio 16a), and in Parshas Lech Lecha (folio 82, end of side a).

And see what is written in Parshas Acharei on the matter of the white garments of the Kohen Gadol on Yom Kippur, which whiten the iniquities of Israel. Therefore we ask, "Forgive us, pardon us"; that is, it is

by way of analogy like a person who asks his fellow not to be angry with him any longer and to set his love upon him. That is, through our saying, "We have been guilty, we have sinned," and "For the sin," etc.,

and lowering ourselves, and making the sin known, and admitting that it is detestable and abominable. Through this the sitra achra (the other side) is subdued, and as a matter of course "the glory of the Holy One, blessed be He, rises on high," and "He will again have compassion on us." And when His love returns to us from the inner dimension of His will, may He be blessed,

then sin and iniquity no longer separate. For iniquities separate only "between you and your G-d," that is, in the level of the Elokim that is "yours";

but in the level of the inner dimension of His will, may He be blessed, before Him "darkness is like light." (And see what is written at the end of the discourse beginning "But [Havayah your G-d] would not," mentioned above, on the matter of "And [He] turned," etc.; see there.)

And this is [the meaning of] "Shabbos Shabbason": for even relative to Shabbos, which is the matter of turning back face to face, it is Shabbason, meaning that it has elevation upon elevation, with surpassing excellence

(and see what is written on this matter at the end of the discourse beginning "Listen, O heavens," and in the discourse beginning "Return, O Israel, unto." And see what the Ramaz (Rabbi Moshe Zacuto) wrote in the commentary on the Zohar, Parshas Emor)

(folio 93b), on the matter of "Your face, Havayah, I will seek," "Seek My face always." And although Shabbos, too, is called "Shabbos Shabbason," because there is a lower Shabbos and a higher Shabbos

(and see what is written in Parshas Behar on the verse "You shall keep My Shabbosos," and in Parshas Shelach, at the end of the discourse beginning "Gathering wood," etc.), nevertheless there it is written, "a holy convocation (mikra kodesh)," meaning that it remains in the supernal holiness;

but here it says "for you," meaning that that great illumination descends and is revealed below, in the source of the souls of Israel, etc.

LIKKUTEI TORAH • YOM KIPPUR • MAAMAR 2

שבת שבתון הוא לכם ועניתם את נפשותיכם בתשעה...

"It is a Shabbos of complete rest (Shabbos Shabbason) for you, and you shall afflict your souls"

◇

"It is a Shabbos of complete rest (Shabbos Shabbason hu) for you, and you shall afflict your souls on the ninth (be-tish'ah) of the month, in the evening," etc. We need to understand: what is be-tish'ah, [literally] "on nine"? It should have said be-teshi'i, "on the ninth." Also [we need to understand] that it is written "Shabbos Shabbason hu," a masculine term, while in Parshas Acharei it is written "Shabbos Shabbason hi." 1

And there it says, "and you shall afflict your souls, an eternal statute," and it does not say "on the ninth of the month," as is written here, in Parshas Emor.

We need to understand the reason for the difference. Also, it would seemingly have been more fitting to say "an eternal statute" here, for in Parshas Acharei the whole order of the service of the Kohen Gadol on Yom Kippur is set out, and it does not [apply] 2

except in the presence of the [Holy] House; whereas here, in Parshas Emor, the main [subject] of the parsha is the order of the festivals, which applies even now, when the Beis HaMikdash is not standing.

If so, it is precisely here that it would have been fitting to say "an eternal statute." Why, then, did Scripture change, writing "an eternal statute" specifically there and not here?

Now, it is written, "And he shall atone for the Holy, from the impurities of the children of Israel." We need to understand what atonement for the Holy means: has it sinned a sin, that it needs atonement?

See on this the book Asarah Maamaros (Maamar Chikkur Din, Part I, chapter 13). Also [we need to understand] what is written at the end of the passage, "And he shall atone for the Sanctuary of the Holy (Mikdash HaKodesh)": why did Scripture change afterwards, to say "the Sanctuary of the Holy"? Now, we must first preface [with] the matter of the mitzvos in general.

For it is known that the purpose of the soul's descent into this world is because "today [is the time] to do them," in the practical performance of the mitzvos. As is written in the Zohar on the verse "And Avraham was old, advanced in days": the "days" are the garments made from the mitzvos that a person performs in them. And as it is written, "Days were formed," etc.

Therefore every person must fulfill all 613 mitzvos, even the mitzvos of the Kohanim and of the 3
Kohen Gadol, through ibbur (soul-impregnation) or gilgul (reincarnation), because "if one is lacking, one garment is lacking," etc., as is explained elsewhere, in the discourse beginning "In days to come, [Yaakov] will take root," etc.

To understand what these garments are, we must first explain the saying, "The soul that You have placed within me is pure; You created it," etc.

The explanation: the source of the soul, while it is still in the source from which it was hewn, is called "pure" (tehorah), for tahor is a term for illumination and brightness, as in "like the very substance of the heavens for clearness (la-tohar)";

and this is because then it is the level of actual G-dliness. Afterwards, "You created it" is when it descends from there to be clothed in a body: first it is drawn down into the World of Beriah (Creation), and then it is the level of a created being, something from nothing, as it is written, "Everyone that is called by My Name, and for My glory, I created him," etc.

Afterwards, "You formed it" [is] in the world of the angels. These are the very levels of the chain of descent (hishtalshelus) and the descent of the soul from level to level, like a chain whose links are held one in another, etc.,

until "You breathed it into me" in the World of Asiyah (Action), and it was clothed in this world in the physical body. (See what is written on this in the explanation of the verse "And I will make … of kadkod.")

However, it is known that the descent is for the sake of an ascent, that is, [an ascent] higher than the source from which it was hewn, the level of "pure" mentioned above. And this is through the practical performance of the mitzvos. For

in the blessing over the mitzvos we say, "Who has sanctified us (kideshanu) with His commandments," and the meaning is that through the mitzvos we are raised to the level of supernal holiness (kodesh ha'elyon),

which is higher than the level of purity; as is known, holiness is [found] in the Kohanim, as it is written, "And you shall sanctify him," etc., and purity in the Levites, as it is written, "And thus shall you do to them, to purify them: sprinkle upon them," etc.

And just as the stature of the Kohanim is exceedingly high above the rank of the Levites, so the level of "holy" (kodesh) is exceedingly high above the level of "pure" (tahor). The explanation of this matter will be understood by first prefacing an explanation of the light that encompasses all worlds (sovev kol almin) and the light that fills all worlds (memalei kol almin). 4

For the thought and the speech Above are the level of memalei kol almin. By way of analogy, it is like a person who thinks and ponders some matter: his thought is clothed in, and actually fixed in, that matter, and is encompassed by it (see Sefer Shel Beinonim, Part I, chapter 5); and likewise when he speaks about some matter, etc.

So too, as it were, the life-force in the Ten Utterances, "Let there be light," "Let there be a firmament," etc., is clothed in and actually grasped within the worlds, to give them life, and is encompassed by them.

And likewise the level of the life-force and the letters that are drawn from the thought (for "with one thought the Holy One, blessed be He, created the world") is also grasped and clothed within the worlds, for it is written, "You made them all with wisdom."

And in the Zohar, Tazria (p. 43a, at the top), [the verse] "You made them all with wisdom" is explained: with Binah. That is, Binah is the level of supernal thought; only, thought gives life to the hidden worlds, which are not revealed, while speech gives life to, and brings into being, the revealed worlds.

(For "Binah nests in the Throne," which is Beriah, Z'eir Anpin in Yetzirah, and Malchus in Asiyah. That is, the thirty vessels of Atzilus that become a soul for Beriah, Yetzirah and Asiyah: the ten inner vessels in Beriah, the middle ones in Yetzirah, and the outer ones become a soul for Asiyah. See on this in Iggeres HaKodesh, on the verse "And David made a name.")

And although it is written, "For My thoughts are not your thoughts," meaning that thought, with Him, may He be blessed, does not clothe His being and essence, may He be blessed,

and therefore, "I, Havayah, have not changed"; and it is not as with a person, whose very being and essence is clothed in the thought, as is explained elsewhere; but nevertheless, "the Torah speaks in the language of people."

As in physical terms: what a person utters from his mouth, to be heard by and revealed to another, is called "speech," for the breath of speech in his mouth is felt and seen as a thing in its own right, separate from its root; whereas the letters of thought, although they too are

only garments of the soul, nevertheless have not descended to be seen as a separate thing. So it is Above: although in truth there is nothing outside Him,

nevertheless, because of the concealment of the light by way of descents and contractions (tzimtzumim), in order to give life to separate worlds that appear as an existence (yesh) and a separate thing, this life-force that flows into them to give them life in such a way that they will be a separate thing is called by the name "letters of speech," by analogy to a person's speech, etc.

But in the hidden worlds, which are more in a state of self-nullification (bittul) (along the lines of what is explained elsewhere on the two levels of sea and dry land, which are the hidden world and the revealed world), the life-force that is clothed within them to give them life is called by the name "letters of thought."

Now, the angels are of the level of the revealed worlds, as it is written, "Then one of the seraphim flew to me"; and they come into being from the level of speech, as it is written, "By the word of Havayah the heavens were made, and by the breath of His mouth all their host," etc.

But Israel "arose in thought," the level of the hidden worlds. Therefore the soul is called "it is pure," for the hidden worlds are the level of "pure,"

since the meaning of concealment is that, because of the intensity of its light and the greatness of its brightness, it cannot come to be revealed; as in "Who forms light and creates darkness," where the darkness is above the light and alludes to the tefillin of the head (which are the level of Chochmah, Binah and Daas, whereas "Who forms light" alludes to the tefillin of the hand).

It is like, by way of analogy, a great light that, from the very force of its intensity, darkens the sight, so that it is impossible to look at it; as in what is said, "He made darkness His hiding place," etc.

So too here: because the root of the souls of Israel is from the bright and very exalted light, which is called by the name tahor ("pure"), it therefore cannot be revealed, and it is called "hidden worlds," the level of thought, as mentioned above.

2. Now, from there the soul descended into Beriah, Yetzirah and Asiyah, until it was brought low 5
into the lowly world and clothed in a physical body. And this descent is for the sake of an ascent above the level of thought, which is the level of the light that fills all worlds (memalei kol almin), as mentioned above, except that it is the life-force of the hidden worlds, etc.

But through this descent it rises higher and higher, into the level of the light that encompasses all worlds (sovev kol almin). (See what is written in the discourse beginning "Who has counted," on "and numbered the fourth part of Israel.")

The meaning of sovev (encompassing) is that it surrounds from above and is not grasped and clothed within the worlds, for all the worlds are as nothing before Him, like a drop of water [beside] the ocean, where the drop is nullified in relation to the great sea; and even more than that,

for "His holiness is not comparable to Him," as is explained elsewhere; and they cannot contain Him within them at all. And what is written, "And You give life to them all," [meaning] that life-force is drawn from Him into the very worlds, is only a radiance and an illumination alone.

But the Infinite Light (Or Ein Sof), blessed be He, itself is not grasped within the bounds of worlds at all. Therefore it is written, "I, Havayah, have not changed," and "You are He before [the world] was created," etc., without any change at all.

And this is [the meaning of] what the angels say, "Holy, holy, holy is Havayah of hosts": for the "hosts" are the souls and the angels that are in the hidden worlds and the revealed worlds; and they first say "holy" three times, until there is "Havayah of hosts," 6

for kadosh ("holy") is a term for separation: He is separated by several kinds of separation, until the hosts, the legions of created beings, come into being, etc.

However, kadosh spelled with a vav also indicates a drawing down: a drawing down from the level of sovev kol almin into memalei kol almin. And the three times "holy" are three kinds of drawing down, to the three worlds of Beriah, Yetzirah and Asiyah.

The explanation is this: every created being has two kinds of life-force. The first is the life-force that is clothed within its inner being, like a soul in a body, which fills the body, and [the body] lives from it. This is from the level of the light that fills all worlds (memalei kol almin), which is the life-force clothed in the worlds, as mentioned above. 7

The second is the life-force that surrounds and encompasses it from above, which rests upon it and is not grasped within it; as in what our Sages, of blessed memory, said, "Upon every [gathering of] ten the Shechinah rests," which is not an actual revelation of the Shechinah to them,

but a resting [presence] that rests from above, in the manner of sovev (encompassing). (Even so, it has an effect on them, for through this their prayer is more concentrated, as is known and as is explained elsewhere, etc.)

And this is why they say "holy" three times, "Holy, holy, holy," before "Havayah of hosts": these are three drawings down of encompassing light and life-force, from the level of the light that encompasses all worlds (sovev kol almin), to the three worlds of Beriah, Yetzirah and Asiyah, as mentioned above.

However, even this encompassing light is only the drawing down of an illumination alone from sovev kol almin itself; and this is kadosh with a vav.

But sovev kol almin itself is far, far above this measure, and it is the level of kodesh without a vav, which is a term for separation: it is set apart beyond all relation, as in "Set bounds around the mountain and sanctify it." And it is there that the soul ascends, through the practical performance of the mitzvos,

as in the saying, "Who has sanctified us with His commandments": in the very supernal holiness (kodesh ha'elyon). (That is, because the mitzvos are the supernal will, blessed be He, His very wisdom and will; therefore in them and through them the souls are raised to the level of the very supernal holiness. See what is written on this in the discourse beginning "Who has counted," mentioned above.)

And this is the descent for the sake of an ascent: its root is in the level of "it is pure," from the level of memalei kol almin; and through its descent into a body it is said, "And you shall be holy (kodesh) people to Me," that they will be raised to the level of the very supernal holiness, which is sovev kol almin. See the Zohar, Parshas Mishpatim (121a, at the end of the side).

Therefore our Sages, of blessed memory, said, "In the future, 'holy' will be said before the righteous": to draw down from the level of the supernal holiness, where the righteous will be raised, so that there will be a drawing down into the worlds; for this drawing down is called kadosh, as mentioned above. And this is why the mitzvos are called garments.

That is: like a garment, which encompasses and surrounds a person and is not clothed within him, so through the mitzvos a revelation of the Infinite Light (Or Ein Sof), blessed be He, which is sovev kol almin, is drawn down and shines upon his soul, so that it is nullified and included in it; and this is above the level of the illumination that is clothed within, as mentioned above.

Therefore a person's days are allotted to him in such-and-such a number, that is, according to the measure of the drawings down he must have in order to raise his soul and bind it to the Infinite Light, blessed be He.

3. Now, this power in the mitzvos is because our Sages, of blessed memory, said, "Mitzvos require intention (kavanah)." And the intention is to fulfill the command of the King, the Holy One, blessed be He; 8

that is, in every mitzvah he does, his intention should be that he does it in order to fulfill the command of his Creator. As is mentioned in the writings of the Arizal, even before the recital of the Shema, [with its] "One" and "And you shall love," one must say, "I hereby take upon myself the yoke of the positive commandment of the recital of the Shema," etc.,

even though these things settle in the heart of their own accord, for when he contemplates the greatness of "Havayah is One," he will come of itself to the level of "And you shall love." Nevertheless, he must intend that he does it all solely for the sake of the mitzvah, because that is what he was commanded: to contemplate His greatness and to arouse the love. The reason is that

His attribute of Malchus (sovereignty), may He be blessed, is above the level of the life-force's being clothed within created beings; as in the analogy of a king, whose essence does not spread through the whole country: only his name alone is called upon them, which is the level of an illumination from him.

And when he takes upon himself the command of the King, which is above the clothing and spreading of the life-force in created beings, it is precisely through this that his soul will be raised into the supernal holiness, which is above the bounds of the chain of descent (hishtalshelus) of the life-force within the worlds, as mentioned above; for "their beginning is wedged in their end," precisely.

(For "Abba founded the daughter": Malchus is rooted in supernal Chochmah, the very supernal holiness, and therefore it too is called kodesh ("holy"), as is written in the Zohar, Parshas Pinchas

(254b), [on] what is written, "For it is holy to you"; see there. And it is also rooted in the level of Keser; therefore it is called Keser Elyon (the Supernal Crown), for "it is the Keser of Malchus," etc.

See what is written on this in the discourse beginning "Who has counted," mentioned above, regarding "I even made him"; and see what is written elsewhere on Shmuel's words to Shaul, "For to obey is better than sacrifice," etc.;

and what is written in the discourse beginning "And now, let the power of Ado-nai be great.") And this is the meaning of "zarka, makaf, shofar holech, segolta," which is stated in the Tikkunei Zohar: His attribute of Malchus, may He be blessed, is called zarka, for it is thrown

higher and higher, and with it goes segolta, which is the level of Israel, His treasured people (am segulaso), so that they too are thrown into the supernal holiness, which is above the chain of descent, as mentioned above; and this is the level of the light that encompasses all worlds (sovev kol almin), as mentioned above.

(See what is written on segol and segulah in the discourse beginning "Your cheeks are comely with rows [of jewels]" and in the discourse beginning "Binding his foal to the vine." That is, [segulah] is named for the natural love that is our inheritance from our forefathers, etc.;

and this is like "it is pure," while through the mitzvos they are raised higher, to the level of the supernal holiness, as mentioned above. See what is written in the discourse beginning "And Elokim spoke," etc., "And I appeared to Avraham," etc., "and My Name," etc.; see there.) And this is what is written, "I am like a fresh berosh (berosh ra'anan)."

Berosh is the tall cedar tree, and ra'anan is when it is still soft, so that its top can be bent down very low; and when something is placed upon it, afterwards, when it lifts itself and returns to its standing position, it will hurl and lift that thing up even higher than its own top, as is known.

So "I" (ani), which is His attribute of Malchus, may He be blessed, is "like a fresh berosh": it descended and was clothed in physical mitzvos, but afterwards it is raised up to the highest

heights, and it also raises the person who fulfills the mitzvos, so that he rises even above the level of Malchus as it is while still above, before its descent; and this is the level of the supernal holiness, sovev kol almin, as mentioned above.

And of this it is said, "Righteousness (tzedakah) exalts a nation": for all the mitzvos are called by the name tzedakah, as it is written, "And it will be righteousness (tzedakah) for us, if we take care to do all this commandment"; for the mitzvos exalt and lift up 9

the souls of Israel higher and higher. See what is written on this in the discourse beginning "The heavens are My throne," regarding "and the earth is My footstool." And this is especially so of the mitzvah of Torah study, which is equal to them all, for the letters of the Torah are called horses,

as in "horse and its rider, ramah": for the horse lifts and carries the rider to a place he cannot reach by himself. And perhaps this too is the meaning of "zarka, like a stone in a sling," for the stones are letters, etc. Now, it is written, "And you shall keep the Shabbos, for it is holy (kodesh) to you."

For the main ascent of the souls of Israel, when they are raised from the level and rank of purity to the level and rank of "And you shall be holy (kodesh) people to Me," "Israel is holy (kodesh) to Havayah": this ascent is on Shabbos.

For although this ascent is through the Torah and mitzvos, "Who has sanctified us with His commandments," yet the ascent of the Torah and mitzvos of all the six workdays is also through Shabbos.

That is: there is a lower holiness (kodesh tata'ah), which is the level of Malchus itself, and the supernal holiness (kodesh elyon), which is supernal Chochmah; and the mitzvos are called the commands of the King. But on Shabbos there is the ascent of Malchus into the level of the very supernal holiness. 10

And this is "for it is holy (kodesh) to you": the ascent of the level of His Malchus, may He be blessed, to its source and root, the level of the supernal holiness, from which it was hewn, for "Abba founded the daughter."

(Through this one can find support for the custom, explained in Pri Etz Chaim, of immersing oneself in a mikveh on the eve of Shabbos: since Shabbos is called "it is holy (kodesh) to you," there must therefore first be the level of purity, etc.)

Now, the reason this ascent is on Shabbos is that, as is known, Shabbos is a term for ceasing (shevisah) and for rest of the spirit,

for "in six days Havayah made the heavens and the earth" through the Ten Utterances, "Let there be light," which is the level of the descent of speech, and within it thought, etc.,

so as to be drawn down, spread out and clothed within the created beings; and on Shabbos there is the ascent of speech into supernal Chochmah (see what is written on this in the discourse beginning "Return, O Israel, unto"). And this is the level of the ascent of the attribute of Malchus into the level of the supernal holiness,

for "their beginning is wedged in their end, and their end in their beginning," as mentioned above; as in the analogy of a person who ceases and rests from his labor, whose intellect and thought, which were clothed in the deed, return and rise to their source.

11 And this is "Israel is holy (kodesh) to Havayah, the first of its produce." "Its produce" is called "your grain, your wine and your oil." "Your grain" is the study of the laws that are revealed to us; "and your wine":

"wine entered, the secret came out," which is the inner dimension of the Torah, called the secrets of the Torah (razin d'oraysa); "and your oil," the oil that floats on top of the wine, is the secret of secrets (raza d'razin). All these are called "produce,"

for there is produce of the field and produce of the vineyard, and as our Sages, of blessed memory, said, "The olive too is called produce," etc. And Israel will be raised to the level of kodesh, which is reishis ("first") to the Torah.

12 The explanation is along the lines of the above: at first Israel are below the Torah, as in the saying, "Three knots are bound one to another: Israel to the Torah," etc., for Israel receive from the Torah;

but afterwards they are raised above it, as in what is said, "And you shall make them," and likewise, "which a person shall make": for Israel are the ones who draw down the Infinite Light (Or Ein Sof) into the level of the Torah, so that the Infinite Light is clothed in Chochmah. This is the meaning of one who "occupies himself with Torah lishmah," li-shmah ("for its Name") in the literal sense, as is explained elsewhere.

And this is what our Sages, of blessed memory, said: that at first "his desire is in the Torah of Havayah," and afterwards "in his Torah he meditates," for it is called by his name. This suffices for one who understands.

4. But all this is when the Torah and mitzvos are kept. In the opposite case, one who transgresses 13
and causes a blemish, even by neglecting a positive commandment, and even one who is able to occupy himself with Torah and does not, causes

a lack in the drawing down of the level of the supernal holiness; and all the more so when he transgresses a prohibitive commandment, of the Torah or of the Rabbis: through this he defiles his soul, which is the level of "pure," etc. And just as through the mitzvos it is raised from the level of purity to the level of holiness,

and this is the meaning of "And the soul of my master shall be bound in the bundle (tzerurah bi-tzror)," etc., like one who throws a stone by means of the bundle (tzeror), which lifts it higher than its nature, so is the ascent through the mitzvos;

and so, correspondingly, through sins, it is written, "And the soul of your enemies He shall sling 14
out, as from the hollow of a sling": it is thrown very far away, into the side of impurity, which

is very, very far from the level of "it is pure," etc., as is explained elsewhere, in the discourse beginning "For on this day He shall atone."

The remedy for this is "to leap over a wall" through teshuvah: to draw down from a level higher even than the supernal holiness, by which all the blemishes and lacks that were made in the Holy (kodesh) will be filled;

that is, through the Kohen Gadol, who on Yom Kippur enters the House of the Holy of Holies; for the level of the Holy of Holies is far, far above even the level of the supernal holiness, as is written in the Zohar at the end of Parshas Mishpatim (121a, at the end of the side):

that Chochmah, which is the level of the supernal holiness, "comes out from the place called Holy of Holies." And this is the meaning of "And Chochmah is found from ayin (nothing)."

See further in the Zohar, Bereishis (45a, at the end of the side, and 45b), and in Parshas Pekudei (261); and see further in Parshas Yisro (67b),

regarding "There is a King above, who is the mystery of the Holy of Holies, and beneath Him there is a Kohen," etc., "who is called great," etc.; and in the commentary of the Ramaz there. And this is the meaning of "the holy King" that is said during the Ten Days of Teshuvah.

The explanation of the matter is that the supernal holiness is the level of the light that encompasses all worlds (sovev kol almin), which is not clothed within the worlds but surrounds and encompasses them; that is why it is called kodesh, as mentioned above.

But in truth, even the level of sovev kol almin bears no comparison to His being and essence, may He be blessed, which is not within the bounds of worlds at all, neither as encompassing (sovev)

nor as filling (memalei). And this is the meaning of "His holiness is not comparable to Him": even the level of the supernal holiness is not comparable to Him at all.

See what is written in the discourse beginning "And you shall make a plate (tzitz) of gold," on "kodesh with the lamed below, and Havayah above": that the level of "kodesh la-" is still below relative to the Name Havayah above, etc.; see there. And therefore it is called the Holy of Holies (Kodesh HaKodashim), for it is separated and exalted even above the level of the light that encompasses all worlds (sovev kol almin), which is the level of "holies" (kodashim). 15

As it is written, "And the curtain shall separate for you between the Holy and the Holy of Holies." And by drawing down from the level of the Holy of Holies, all the lacks are thereby filled, 16

for the level of the Holy of Holies is that which "fills all the Names" and is called "the perfection of them all"; like the analogy of a spring that was stopped up and a river that was ruined and dried up, where one digs deeper, etc., as is explained elsewhere.

And this is "And he shall atone for the Holy, from the impurities of the children of Israel": that he will draw down and fill all the blemishes that were made in the level of the supernal holiness through the impurities of the children of Israel, as mentioned above. See the Zohar, Part II (185b and 219b).

Now, in truth, even now teshuvah is effective for this, as our Sages, of blessed memory, said, "There is one who acquires his world in a single hour." That is because this world is the world of change (temurah), in which a person can change his mind from evil to good immediately, in an instant;

for our Sages, of blessed memory, said, "A Torah scholar who committed a transgression by day, do not suspect him at night," for he has certainly done teshuvah. It is not like the World to Come, where everything is gradual, as is fitting according to

the law: there must first be the "hollow of the sling," then Gehinnom, then the lower Gan Eden, and then the higher Gan Eden; because the World to Come is the level of the radiance of the Shechinah, and it is impossible to receive the light and the radiance except gradually.

But in this world there is a drawing down from the level that is above all of the chain of descent (hishtalshelus), and He is the One who "is equal and makes small and great equal," because before Him "darkness is as light,"

and also "darkness does not darken," as is known, and as is explained elsewhere, in the discourse beginning "Command the children of Israel," etc., "My offering, My bread," etc.

The reason is that the World to Come is called a "clear world" (olam barur), in which everything has already been refined (nivrar) and has come to its place, and there can be no change from one to another; whereas in this world, 17

which is still before the completion of the refinement (birur), there rests within it the level of the One who refines, and He is the All-Capable, to change from evil to good, etc.

Therefore it is written, "Whom do I have in heaven? And with You (ve-imcha) I desire nothing on earth." "Heaven" and "earth" are the higher and lower Gan Eden; and likewise, "with You" is like what is written, 18

"For with You (imcha) is the source of life": the "source of life," which is the radiance of the Shechinah that shines in Gan Eden, is called "with You," for it is secondary and nullified beside Him, may He be blessed.

And in all of them I have no desire, except in His essence, may He be blessed, specifically, for He is the All-Capable, as mentioned above. Yet even so, our Sages, of blessed memory, said, "If a person transgressed a prohibition and did teshuvah, [teshuvah] suspends and Yom Kippur atones,"

because for this drawing down to come from the level of the Holy of Holies, that is the level of Yom Kippur, on which the Kohen Gadol enters the House of the Holy of Holies.

Now, the order of the service of the Kohen Gadol is that he takes the blood of the bull and the blood of the goat and sprinkles opposite the Ark, between the poles; for in the Ark lie the Tablets, on which is written "I am" 19

and "You shall have no [other gods]": "I am" includes all the positive commandments, and "You shall have no" includes all the prohibitive commandments. And through bringing up the blood there, all the blemishes that were made in the Holy will be atoned.

For the G-dly soul in a person, of itself, does not sin at all; only the animal soul is the soul that sins, and its sins are atoned through offering the blood of the offerings,

for animals, in their root, are higher than the level of man; as our Sages, of blessed memory, said, "'Behind and before You formed me': behind, [last] in the work of creation." For first it is said, "Let the earth bring forth living creatures after their kind, cattle and creeping things," etc.,

and afterwards the utterance "Let us make man," etc. And as is known also from what we see physi- 20
cally: man is nourished and receives life from the inanimate, the vegetative and the animal;

for the earth, which is the level of the inanimate, the very lowest in rank, from it bread comes forth, and it has become the cornerstone for the vegetative, the animal and the speaking.

And so too the vegetative and the animal, relative to the speaking: he receives life from them, and 21
they also add understanding (daas) to a person; as we find with Rav Nachman, when they asked him about "five cattle" and "five half-cattle," he said, "I have not yet eaten ox meat," etc.,

"wine and fragrance make me sharp." Thus he received a great matter in the Torah, namely that law mentioned above, from eating ox meat.

That is because their root is from a very high and exalted place, only they fell and descended lower and lower, until they are below understanding (daas); for an animal has no intellect,

but its root is above understanding; and when it is refined, it adds strength and vitality to a person and gives him understanding, etc.

And so too is the matter of the sprinkling: he takes out the blood of the bull and the goat, which is the essence of their inner life-force, and brings them up to the place of the Tablets and the Ark; and then he draws down from a very high and exalted place, and atones for and fills all the blemishes that were made in the Holy, etc.

(The sprinkling is teshuvah "with greater strength," and this is along the lines of what was mentioned above on zarka, and as is explained elsewhere on "leaping," etc.; and through this there is also drawn down from above the level of "And I will sprinkle (zarakti) pure water upon you," which is from above the order of the chain of descent (hishtalshelus), as is known.)

5. Now, with all the above, the matter of Shabbos Shabbason will be understood. It is like what is 22
written, "The burnt offering of Shabbos, on its Shabbos."

For just as Shabbos, relative to the six workdays, is the ascent of the worlds, in which they are raised very high, so is the level of Shabbos Shabbason relative to Shabbos: it is the level of the Shabbos of the Shabbosos of the whole year.

See the Zohar at the end of Parshas Acharei (79b). And it is the level of the Holy of Holies, which is the level of Yom Kippur; for Shabbos is called "holy" (kodesh),

but on Yom Kippur the Kohen Gadol enters the Holy of Holies, which is the source of all the levels of "holy," and it is "the perfection of them all" and "fills all the Names," as mentioned above; that is, the level of the Thirteen Attributes of Mercy that are revealed on Yom Kippur, which are very high, and from them is the source of pardon and forgiveness, as is known.

Now, here it is written "Shabbos Shabbason hu," a masculine term, and it is also written "and you shall afflict … on nine"; whereas in Parshas Acharei it is written hi, a feminine term, and "on nine" is not mentioned, only "and you shall afflict" without qualification. 23

The explanation is that the one depends on the other. For the meaning of hu, a masculine term, is that Israel are at the rank of the masculine,

and they are the ones who bestow and draw down the revelation of this illumination by their own power; along the lines of what was mentioned above on "Israel is holy to Havayah, the first of its produce," that Israel are the head and source of the Torah, and as it is written, "And you shall make them," as mentioned above.

And this is through "And you shall afflict your souls on nine." The meaning of "on nine" (be-tish'ah), where seemingly it should have said be-teshi'i, "on the ninth," is that it refers to all nine attributes of the soul: that all of them should be in the state of being subdued (iskafya) and transformed (is'hapcha).

Therefore it is a mitzvah to fast on all nine days, which correspond to the nine attributes, as is known. And this is the matter of the "sawing apart" (nesirah), for on each day one attribute is sawn apart. The meaning of "sawing apart" is to separate the attributes of the G-dly soul from the animal soul, so that they will not be attached to, and drawn after, the attributes of the animal soul.

And this is the point of the fast: food and satiety join the animal soul with the G-dly soul, as it is written, "And Yeshurun grew fat and kicked; you grew fat, you grew thick," etc.;

whereas the fast weakens the strength of the animal soul, and he will come to submission and to separating from the attributes of the animal soul. Through this he arouses the same above: that the Gevuros (severities) be sawn apart and good Chassadim (kindnesses) remain, etc.; and afterwards, through this, the Gevuros too will be sweetened.

See something of this matter in what is written on the verse "For Avraham does not know us," and in the explanation of the verse "I sleep," regarding "my sister." 24

Moreover, a fast brings favor and is called "a day of favor" (yom ratzon), as is known. That is because specifically through fasting an illumination is drawn from above downward;

for eating is an elevation of the life-force from below upward: the food enters the stomach, is refined and becomes blood, etc.,

until it becomes life-force for the brain; and it is all an elevation from below upward. Above, too, it is the level of refinements (birurim) and the elevation of the sparks from below upward, as is known.

But in a fast, when he eats nothing, the spreading of his life-force is the reverse, from above downward: the brain itself gives life-force to all the limbs, from above downward.

And above, too, there is aroused through this a revelation of light and life-force from above downward, namely from the level of the Thirteen Attributes of Mercy, which are the source of life, "the perfection of them all," and "fill all the Names," as mentioned above. And on Yom Kippur there is the revelation of "the Will of all wills" (ra'ava d'chol ra'avin).

Now, when Israel are at a high rank, so that there is "and you shall afflict … on nine" levels of the soul, mentioned above, so that all of them are separated from the physical attributes of the animal soul, 25

then the level of Shabbos Shabbason that is revealed on Yom Kippur is called "Shabbos Shabbason hu," a masculine term. Whereas when they do not do teshuvah from the depths of the heart to such an extent as to be at the level of "and you shall afflict … on nine," etc.,

but nevertheless the level of Shabbos Shabbason is drawn down through an arousal from above, [then] it is said, "Shabbos Shabbason hi," a feminine term; in the manner of "when the man seeds first, she bears a female."

(See what is written on this at the end of the discourse beginning "And the number of the children of Israel shall be.") Therefore in Parshas Acharei, where "and you shall afflict … on nine" is not said, it says "Shabbos Shabbason hi"; and therefore it says there "an eternal statute," for this level is certainly an eternal statute. 26

Only, when Israel are at a high rank, so that there is "and you shall afflict … on nine," "Shabbos Shabbason hu" is drawn down, in the manner of "when the woman seeds first, she bears a male"; that is, then the revelation is drawn from a still higher rank. And this is what is written, "And he shall atone for the Holy."

And at the end of the passage it is written, "And he shall atone for the Sanctuary of the Holy." This corresponds to the two ranks of "Shabbos Shabbason hu" and "Shabbos Shabbason hi." 27

That is: when the drawing down is at the level of hu, a masculine term, then the power of this drawing down is able to atone even for the blemishes in the Holy itself, which is the very supernal Chochmah.

But when the drawing down is at the level of hi, it does not atone for the blemish that touches, as it were, the level of the Holy itself, which is supernal Chochmah, but only for the "Sanctuary of the Holy," which is the level of Binah, which receives from Chochmah.

LIKKUTEI TORAH • YOM KIPPUR • MAAMAR 3

ביאור מעט ע"פ שבת שבתון כו'

A brief explanation of "A Shabbos of complete rest" (Shabbos Shabbason)

A brief explanation of the verse "A Shabbos of complete rest" (Shabbos Shabbason), etc. 1

The souls' descent from the level of "it is pure" to be clothed in a body is for the sake of an ascent to the level of "And you shall be holy people to Me." 2

See the introduction to Pri Etz Chaim, that all the Torah and mitzvos are to draw down an addition of light beyond the fixed allotment, etc.; see there at length.

And see what is written about this in the explanation on the verse "And I will make your windows of kadkod": the point is that the souls are drawn from the inner dimension (pnimiyus) of the vessels, and the angels from the outer dimension (chitzoniyus) of the vessels. And the meaning of the vessels of Atzilus

is that Chesed itself is what is called the level of a vessel, as the saying goes, "Chesed is the right arm," whereas the light is of the level of "He is not any of these attributes at all."

Nevertheless, the vessels of Atzilus are actual G-dliness and are called "He and His vessels are one" (ihu vegarmohi chad). Therefore it is called "it is pure" (tehorah hi), a term of clarity, for it is not something that conceals His holiness, may He be blessed, as do Beriah, Yetzirah and Asiyah, of which it is said, "and from there it parted," which is not so in Atzilus.

And their ascent to the level of kodesh ("holy") means into the Infinite Light (Or Ein Sof) that is above the vessels of Atzilus. And see what is written about this in the discourse beginning "Remember the Shabbos day to sanctify it," that the ascent is from the level of "He and His vessels are one" to the level of "He and His life-forces are one," etc.; see there. 3

Now, purity is mentioned regarding the Levites, and holiness regarding the kohanim. See the Zohar, Parshas Shemini (39a), that the Levites are from Binah and the kohanim from Chochmah; and see further in Parshas Beha'alosecha (151b)

and in Parshas Korach (177b). Now we must understand how this fits with what was said above, that the souls are rooted in the inner dimension of the vessels, and the ascent is into the level of the light.

It may be explained according to what is written in Etz Chaim, Sha'ar 41, chapter 7, that the three levels of Nefesh, Ruach and Neshamah of Atzilus are lights relative to Beriah, Yetzirah and Asiyah, yet they are nevertheless called vessels relative to the level of Chayah of Atzilus,

which is the higher Chochmah (Chochmah Ila'ah) of Atzilus; so much so that even Binah, which is Neshamah, is called a bodily house for Chochmah, which is Chayah.

And this is [the meaning of] "His life-forces" and "His vessels": "His vessels" are Nefesh, Ruach and Neshamah, and "His life-forces" is Chayah, the level of Chochmah; see there. That is, the three vessels mentioned above, the Nefesh, Ruach and Neshamah of Atzilus, are the Beriah, Yetzirah and Asiyah of Atzilus. 4

And Chayah, which is Chochmah, is the Atzilus within Atzilus. It is like, by way of analogy, a person: the intellect is truly united with the soul, so much so that the soul is named after the intellect, "the intellectual soul," as is explained elsewhere; whereas thought, speech and action are garments, etc.

And see what is written about the level of Chayah in the explanation on the verse "And G-d spoke all these words." And this is [the meaning of] the descent for the sake of an ascent. 5

And this is what is said right after it: the souls of Israel are rooted in the level of thought, that is, Beriah; and, in Atzilus, that is Binah, which is the Beriah within Atzilus; and then they are [at the level of] "it is pure."

And afterwards [comes] "You created it," which is actual Beriah, for "Binah nests in the Throne." And see what is written elsewhere, in the discourse beginning "To understand what is said in the Haggadah, 'This matzah,'" on the difference between the intellect (mochin) of Imma, which is the source and order of the chain of descending worlds (hishtalshelus), and the mochin of Abba, which is what is above the order of hishtalshelus. 6

And this is the meaning of what was mentioned, that the ascent is from the level of the light that fills all worlds (memalei kol almin) to the level of the light that encompasses all worlds (sovev kol almin). For "Binah nests in the Throne," which is Beriah, Z'eir Anpin in Yetzirah, and Malchus in Asiyah; that is, the thirty vessels of Atzilus that become a soul for Beriah, Yetzirah and Asiyah: the ten inner vessels in Beriah, 7

the middle ones in Yetzirah, and the outer ones become a soul for Asiyah; see about this in Iggeres HaKodesh, on the verse "And David made a name." And this is [what is meant by] the light that fills all worlds, and from there is the root of the souls before their descent into the body, 8

for they are drawn from the vessels of Atzilus, as mentioned above. And the ascent, to become "holy people," is into the higher Chochmah of Atzilus, which is called the light that encompasses all worlds, since it is not clothed in Beriah, Yetzirah and Asiyah; for from Binah downward [the levels] are clothed in Beriah, Yetzirah and Asiyah, "Binah nests in the Throne," whereas the higher Chochmah shines in Atzilus.

For Atzilus, relative to Beriah, Yetzirah and Asiyah, is called the light that encompasses all worlds. And see what is written in the discourse beginning "Who has counted," on "and the number of the fourth of Israel."

As for the matter of kadosh and kodesh, it may be explained that Malchus of Atzilus breaking through the screen between Atzilus and Beriah and becoming Atik for Beriah is what is called kadosh, which is a radiance of the light that encompasses all worlds; for the Atik of Beriah is the encompassing light (sovev) of Beriah, and [it is] above the level of the light that fills all worlds within Beriah. 9

And in the same way the Atik of Yetzirah and the Atik of Asiyah. Nevertheless, all this is called kadosh with a vav, which is the drawing down of a mere radiance, whereas the supernal kodesh is the higher Chochmah itself, which shines 10

only in Atzilus itself, as is written in Etz Chaim, Sha'ar 47, chapter 1, that the level of the point of Malchus of Atzilus that broke through the screen and descended to become Atik for Beriah certainly no longer bears any comparison to Atzilus, etc.; see there.

Alternatively, it may be said that the level of kodesh and the threefold kadosh apply even in Atzilus itself; for it has already been explained that in Atzilus itself there are also the four levels of Atzilus, Beriah, Yetzirah and Asiyah, in which the higher Chochmah is called Chayah, and it is the Atzilus within Atzilus.

And this is the supernal kodesh itself. And Binah is called the Beriah within Atzilus, and from there comes the level of purity, as it is written of the Levites, "to purify them"; and Z'eir Anpin and Nukva are the Yetzirah and Asiyah within Atzilus. 11

And three encompassing [lights] (makifim) are drawn upon them from the level of the supernal kodesh, and this is the matter of the threefold kadosh, etc. And see Etz Chaim, Sha'ar 41, chapter 7, that the level of Chayah, which is the higher Chochmah, also contains the levels of Nefesh, Ruach, Neshamah, Chayah and Yechidah,

and the levels of Nefesh, Ruach and Neshamah of Chayah are clothed in the Nefesh, Ruach and Neshamah of Atzilus, which are Binah and Z'eir Anpin and Nukva. If so, it may be said that the levels of Nefesh, Ruach and Neshamah of Chayah are the threefold kadosh, and the Chayah and Yechidah within the level of the higher Chochmah are the supernal kodesh itself.

2. Now, as for this ascent [coming] through the yoke of mitzvos, which is the acceptance of the yoke 12
of the kingdom of Heaven, the explanation is that "Abba founded the daughter": Malchus is rooted in the higher Chochmah, the supernal kodesh itself.

Therefore it too is called kodesh, as is explained in the Zohar, Parshas Pinchas (page 254b), that it is written, "for it is holy (kodesh) to you"; see there. And therefore, through this, the souls ascend to the supernal kodesh.

One may further say that the souls' rising from the level of the unity of "He and His vessels" to the level of the unity of "He and His life-forces," mentioned above, comes about through drawing down the light of Keser, which is above even Chochmah, which is called Chayah; for since

it is above both levels, "His life-forces" and "His vessels," it is therefore what joins the two levels mentioned above (as is written in a similar way elsewhere, on the verse "gathering wood," etc.).

And the drawing down of Keser also comes about through the yoke of mitzvos, for Malchus too is rooted in the level of Keser, which is why it is called "the supernal Keser, which is the Crown of Malchus," etc.

And see what is written about this in the discourse beginning "Who has counted," mentioned above, regarding "I have even made it"; and as is written in the Zohar, Bereishis (page 24a),

regarding "the zarka that is thrown to a known place"; and in the Mikdash Melech there, which writes: "And at known times, when it rises to the very top and is thrown up to Arich, which is called Ein Sof, it is then called zarka,

for it is a stone that is thrown upward within the sling, which is the lip, by the five articulations of the mouth, etc." End of quote. It is possible to say that this means that the letters of prayer are called stones, and it is known that crowns are made of them, as is written in the discourse beginning "The mezuzah on the right," etc.

And this is the matter of "the zarka that is thrown," etc. Along these lines one may explain the 13
sprinkling (zerikah) of the blood of the daily offering (tamid): it is to arouse the level of zarka mentioned above. And nowadays it is the elevation of the animal soul, for by the power of this refinement one brings about the ascent of Malchus. And see what is written in the discourse beginning "On the twenty-fifth of Kislev"; and see further on the matter of zarka, etc.,

in Pardes, Sha'ar HaTe'amim, chapter 1. And this is also the meaning of "I am like a verdant cypress," as is written in Pardes there, that ani ("I") has the letters of ayin ("nothing"); and see the Zohar, Parshas Shelach (158b), on the matter of ayin.

Now, the level of His sovereignty (Malchus), may He be blessed, which is called ani ("I"), is rooted in the level of ayin ("nothing"), as mentioned above, except that it descended, "like a verdant cypress"; but afterwards it is what rises up to its root.

And this is the level of zarka mentioned above. And this is the meaning of "Unique One, Life of the worlds" and "Unique King," etc., which we say in Baruch She'amar and in Yishtabach. And see what is written about this in the explanation on the verse "For You are my lamp."

Now, through this it also raises the souls of Israel that are bound up with it, as is explained elsewhere on the meaning of "So that glory may sing praise to You and not be silent," and through this, "Havayah my G-d, I will thank You forever." 14

And this is the meaning of "With this (bezos) shall Aharon come into the Holy (hakodesh)": specifically "with this" (zos), which is the attribute of His sovereignty, may He be blessed, whose root is exceedingly high and exalted.

Therefore it is said, "and a fool does not understand this (zos)." And see the Midrash Rabbah, Parshas Acharei, section 21, on "With this shall [Aharon] come"; and see what is written elsewhere on the verse "Let not the wise man glory," etc., "but only in this let him glory," etc., "and righteousness in the earth"; and this is the meaning of "And righteousness exalts," etc. 15

Now, the ascent is on Shabbos, as it is said, "for it is holy (kodesh) to you"; for Shabbos is the intellect (mochin) of Abba, and [it is] the ascent of Malchus into the light of Abba.

3. However, the filling of all the blemishes is on Yom Kippur, which is "a Shabbos of complete rest" (Shabbos Shabbason), which is the level of the Holy of Holies (kodesh hakodashim), which is far, far above even the level of the supernal kodesh and the higher Chochmah, as it is written, "And Chochmah is found from ayin (nothing)," and as is written above in the name of the Zohar on Mishpatim 16

(page 121, end of side b). Therefore, through a drawing down from this level, all the blemishes are filled. And this is [the meaning of] "And he shall atone for the Holy (hakodesh)," etc.

That is, through the Kohen Gadol, who enters the House of the Holy of Holies. And this is along the lines of what is written in the Zohar, at the beginning of Parshas Yisro (67b): "There is a King above, who is the mystery of the Holy of Holies, and beneath Him there is a kohen," etc.,

"who is called great," etc. And see there in the commentary of the Ramaz: "There is a King above" means the Malchus of Adam Kadmon, which becomes Atik for Atzilus, and its radiance is chiefly in the Keser, Chochmah and Binah of Arich; and this is the meaning of the Holy of Holies: they are the Keser, Chochmah and Binah of Arich, etc.

17 And the Kohen Gadol is the supernal Chesed of Arich, which is called "the day that includes all the days." And it is he that draws the light from the Keser, Chochmah and Binah of Arich Anpin to be revealed in the higher Chochmah

of Atzilus; see there. And it is along the lines of what is mentioned elsewhere on the meaning of "You are a kohen"; see the commentary of the Ramaz on the Raaya Mehemna, Parshas Eikev, that he draws from the level of "He" (hu) to be in the level of "You" (atah), that is, from concealment to revelation, etc.

18 And the level of the Kohen Gadol below, in the service of G-d, is the level of great love (ahavah rabbah). For a kohen is the level of Chesed, which is love,

but a Kohen Gadol is great love, which is the level of "and abundant in kindness (rav chesed)." And see what is written in the discourse beginning "When you light the lamps" about the great love of Aharon,

which is above the level of the natural love that comes from the level of "kindness to Avraham." And see what is written in the discourse beginning "And you shall make holy garments for Aharon." And this is the inner dimension of the heart: "To You my heart said, 'Seek My face,'" etc.; see what is written in the discourse beginning "You are standing."

19 Now, in this drawing down from the level of the Holy of Holies there are also two levels: the first is called "Shabbos Shabbason hu," and the second is called "Shabbos Shabbason hi." That is,

the Holy of Holies itself is the level of the Keser, Chochmah and Binah of Arich, while the main drawing down must be from the level of Atik that shines within it, which is the lowest level of the Emanator. And this is the meaning of "There is a King above": that is, the Malchus of Ein Sof, "who is the mystery of the Holy of Holies," which is clothed in the Keser, Chochmah and Binah of Arich.

The explanation of "There is a King above" will be understood according to what is written in the discourse beginning "The voice of my beloved," on "Your kingship is a kingship of all worlds": that "Your kingship" means, by way of analogy, the light when it is included in the luminary, for then it is truly united with the essence of the luminary, etc.

20 Now, when the revelation is drawn from the level of Atik itself, it is then called "Shabbos Shabbason hu," in the masculine; for it is the source of the flow, and the level of Arich Anpin,

which is the root of the emanated beings, receives from this level. And the revelation of the level of Atik, it is possible to say, is above the level of the Holy of Holies.

This is like what is explained elsewhere on the meaning of the saying of our Sages, of blessed memory, "Could it be [that you are to be holy] like Me? The verse teaches, 'For I am holy': My holiness is above your holiness." This does not mean like His actual being and essence, G-d forbid, for how could it enter the mind to say so? 21

Rather, the meaning of "like Me" is His radiance, may He be blessed, that is clothed in the root of the emanated beings; and this is the level of Atik, which is called the lowest level of the Emanator.

If so, this level is above even the level of the Holy of Holies, which is what is called "your holiness," for it is the root of the emanated beings; 22

whereas the level of Atik is called "My holiness," for it is the lowest level of the Emanator, except that it is what shines in the level of the Holy of Holies, and then it is called "Shabbos Shabbason hu."

And this is the meaning of "the holy King." And see what is written elsewhere, in the discourse beginning "And it shall be, from one new moon," on "and Shabbos in its Shabbos." And then it is said, "And he shall atone for the Holy (hakodesh)," for it also fills in even the blemish that touches the light of Abba, which is called the supernal kodesh. And the level of "Shabbos Shabbason hi" 23

is when the generations are not worthy and there is no arousal from below as there should be; then the drawing down is not from the level of Atik itself. Nevertheless, the light is drawn from the level of the Holy of Holies itself, which is the Keser, Chochmah and Binah of Arich Anpin,

except that the level of which our Sages, of blessed memory, said, "My holiness is above," etc., does not shine in it, as mentioned above; and then it is called "Shabbos Shabbason hi."

And then it atones only for the blemish that reaches the Sanctuary of the Holy (mikdash hakodesh), which is Binah, which receives from Chochmah, just as the level of hi ("she") receives from the level of hu ("he"), etc. 24

The explanation of the matter may be given according to what the Ramaz writes on Parshas Vayikra (page 15b) and on Parshas Emor (page 94): that in the tikkunim of the beard (tikkunei dikna), which are the Thirteen Attributes of Mercy, there are two levels: the first, the hairs, and there is the presence of Imma; and the second, the inner light within them, which is the presence of Abba.

Now, the hairs themselves are drawn from Arich Anpin, but the inner [light] clothed within them, which is the level of "like the good oil," etc., "running down upon the beard," is drawn from the light of Atik that is clothed in the Keser and Chochmah of Arich Anpin. And see what is written elsewhere on "And Yosef was brought down to Egypt,"

that it is the drawing down from the Yesod of Adam Kadmon and the Yesod of Atik, which is drawn into the mazalos of Arich Anpin, etc.; and the source of this drawing down is from the Chochmah of Adam Kadmon.

And this is the meaning of "like the good oil," etc. Therefore, when the inner dimension within the thirteen tikkunim of the beard is also drawn down and shines, it atones also for the Holy (kodesh), which is Abba; 25

whereas when it is drawn only from the outer dimension of the thirteen tikkunim of the beard, it does not atone for the Holy itself, but only for the Sanctuary of the Holy, which is Imma.

4. One may further explain the level of "Shabbos Shabbason hu" and the level of "Shabbos Shabbason hi" even within the drawing down that is from the level of Atik itself. 26

This is according to what is written elsewhere on the verse "He gives snow like wool": that is, it is a novel thing that He gives a radiance in the snow,

which is the thirteen tikkunim of the beard, whose root is from Mocha Stima'ah (the hidden brain), in which the Gevurah of Atik is clothed, so that it is truly "like wool," which is the level of "the hair of His head like pure wool," which is drawn from the Gulgalta (the skull), in which the Chesed of Atik is clothed.

For the root of the level of the beard is drawn from the two sides (pe'os) of the head, which are the two times Matzpatz, the two times Havayah, Havayah, that precede the Thirteen Attributes: "Kel, merciful and gracious," etc.

And it is specifically through this radiance from the level of the Chesed of Atik that it is called "Shabbos Shabbason hu," in the masculine (zachar), for "He remembered (zachar) His kindness" is the level of Chesed, etc.;

and it is a drawing down from the level of the light of Atik that is clothed in the Keser of Arich Anpin, which is above the level of the light clothed in the Chochmah of Arich Anpin.

And see Etz Chaim, Sha'ar Arich Anpin, the beginning of chapter 7 and the end of chapter 3. Also according to what is written elsewhere on "And Yosef was brought down," mentioned above, that this is a drawing down from the level of 27

the Yesod of Adam Kadmon, which is above the level of the Malchus of Adam Kadmon that becomes Atik for Atzilus; for the level of Malchus is only a radiance relative to Yesod, which is the level of the drawing down from the Infinite Light itself.

And it is explained in the Likkutei Torah of the Arizal, Parshas Kedoshim, that the level of the supernal Shabbos is the splendor (hadar) of the Yesod of Adam Kadmon, etc. If so, accordingly, it may be said that "Shabbos Shabbason hi" is when the drawing down is drawn from the Malchus of Adam Kadmon, 28

but "Shabbos Shabbason hu," in the masculine, is when the source of the drawing down is drawn from the Yesod of Adam Kadmon, etc. And this comes through "for there the tribes went up," through which "And Yosef," etc.; and the meaning of "for there [the tribes] went up" is through an arousal from below.

For the twelve tribes, together with the tribe of Levi, correspond to the Thirteen Attributes of Mercy; that is, the root of their root is from there. And they themselves are also from the Chamber of the Holy of Holies of Beriah, which is drawn from the Malchus of Atzilus.

Therefore, through their arousal from below, at the level of "for there the tribes went up," they arouse above, in the level of the Holy of Holies of Atzilus; that is, they arouse the level of the Thirteen Attributes of Mercy of Arich Anpin.

And then, through this, there is drawn down also from the level and rank called "My holiness is above your holiness," mentioned above. And this is the meaning of "And Yosef was brought down," etc.,

that is, the level of "like the good oil," etc., "running down upon the beard," etc. See the Zohar, Parshas Emor (the end of 88b), and the end of Parshas Tzav (the end of 34a), and what is written in the explanation on the verse

"For with You is the source of life," at its end, on "In Your light," etc. And see what is written elsewhere on the meaning of "sevenfold, like the light of the seven days," etc.

Now, all this is drawn down on Yom Kippur. And this is why the Kohen Gadol enters the House of the Holy of Holies on Yom Kippur. And although his ascent was only up to the Chamber of the Holy of Holies of Beriah (see Sefer Shel Beinonim, chapter 53),

yet it is as is written in Zohar HaRakia, Parshas Bereishis (page 45), on the meaning of "to join the seventh with the seventh": for all the unifications and prayers have effect only in the Chambers (heichalos), and with the unification of the Chambers there is a unification in Atzilus;

for when the Chambers are united in the seventh (which is the Chamber of the Holy of Holies of Beriah), then Z'eir Anpin and Nukva also rise to become mayin nukvin (feminine waters) for Abba and Imma, and then the Mother receives from Atik through the Yesod of Abba; and from there upward a union does not apply, for there is no Nukva there.

And this is [the meaning of] what is written, "to join the seventh with the seventh": the Yesod of Imma, corresponding to which is this Chamber, which is called the Holy of Holies. End of quote. And see about this in the Zohar, the end of Parshas Pekudei (page 260, end of side b), and in the Mikdash Melech there.

From all this it will be understood that through the Kohen Gadol's entering the Chamber of the Holy of Holies in the Holy Temple, he arouses likewise far, far above, so that Abba and Imma receive from Atik, which is the level of Ein Sof itself, through which the filling of all the blemishes comes about; for "You are the perfection of them all," etc.

Now, the Ramaz explains, at the beginning of Parshas Tzav, on "Come and see: this burnt offering 29
(olah) is the ascent and binding of the Community of Israel above," etc., "and all is illuminated from the mystery of the Holy of Holies,"

that the Holy of Holies is the three heads: the uppermost head [is "Holy"], and "Holies" are the two other heads, one within the other, etc.; see there.

If so, according to this, that the level of Radla, the Unknowable Head (Reisha d'Lo Isyada), which is 30
Atik, is the level of the Holy of Holies, then we must understand what the level above this is, of which our Sages, of blessed memory, said, "My holiness is above your holiness." For it is impossible to say that it refers to

the very essence of the Infinite Light (Or Ein Sof), which is above the level of Atik (as is written in Etz Chaim, Sha'ar 41, chapter 3, that the level of Atik is the lowest level of the Emanator, as if one were to say, by way of analogy, the level of Malchus of Malchus, etc.; see there),

for this is impossible, since it has already been explained that when they said, "Could it be like Me?" it does not mean like the very essence of the Infinite Light, for how could it enter the mind to say so?

Rather, it refers to the level that is clothed in Atzilus, which is the level of Atik, etc., as mentioned above. If so, according to the Ramaz's explanation that the Holy of Holies is the three heads, among which is Radla, we must understand what the level above this is, of which they said, "Could it be," etc.

However, the matter is along the lines of what is written in the commentary on the Idra Zuta by Rabbi Chaim Vital (page 288a), explaining what is written there on side b, "This Atika is found in three heads." The meaning of "is found"

is: it is found, and is hidden, and is revealed in three heads. It follows that the essence of Atika is the Ein Sof; however, because of its being hidden in the three heads, the three heads too are called Atika Kadisha. End of quote.

It follows that even the level of the uppermost head, which is called Radla and the Holy of Holies, is [so] only because the Infinite Light itself, which is called Atika Kadisha, is clothed in it.

And this is the level of "My holiness," which is above "your holiness," etc. And see the commentary on the Sifra deTzniusa by the Arizal, of blessed memory, in the first chapter (page 119a), where he writes as follows: "Know that it is the head that is not a head, where the hiding place of the might of the Essence is; it itself does not grasp what is in it.

And this is the meaning of 'it does not know and is not known what is in this head,' as it were, like a person who does not grasp the essence of the soul within him." End of quote.

From all this, "Shabbos Shabbason hi" and "Shabbos Shabbason hu" will be understood with additional explanation. The meaning of "Shabbos Shabbason hi" is when the drawing down is from the Holy of Holies, which is the level of the three heads, 31

and also the revelation of the radiance of the Infinite Light (Or Ein Sof) through the three heads mentioned above; just as, by way of analogy, in a person: although he does not grasp the being and essence of the soul within him, what it is, nevertheless the radiances and powers of the soul are revealed in the head, which is the intellect, and sight, hearing, etc.

But the level of "Shabbos Shabbason hu" is when there is drawn down a revelation of the very essence of the Infinite Light that is clothed in Radla, etc. And this is the meaning of "like the good oil," etc.: "The Good One, for Your mercies have not ended," etc.

LIKKUTEI TORAH • PARSHAS HAAZINU • MAAMAR 1

האזינו השמים ואדברה ותשמע הארץ אמרי פי יערוף...

"Give ear, O heavens, and I will speak; and let the earth hear the words of my mouth"

"Give ear, O heavens, and I will speak; and let the earth hear the words of my mouth. My teaching shall drop like the rain," etc. Now, our Sages, of blessed memory, said: The Congregation of Israel (Knesses Yisrael) asked improperly, "And He will come to us like the rain" (in Hosea, chapter 6), and the Holy One, blessed be He, answered her properly, "I will be like the dew to Israel." 1

To understand "a parable and a figure, the words of the wise": that they likened the resting of the Holy One, blessed be He, upon the Congregation of Israel to rain or to dew, and the difference between rain and dew. The explanation is this: behold, teshuvah (return) preceded the world.

And the explanation of the matter of teshuvah, and also of what our Sages, of blessed memory, said, "It turns out that all his days are [spent] in teshuvah": how is it all his days? Now, the essence of teshuvah is as it is written, "And the spirit shall return (tashuv) to Elokim who gave it" (in Ecclesiastes, chapter 12).

And the explanation of the matter: now, we say, "The soul that You gave within me is pure; You created it, You formed it, and You breathed it into me."

The meaning of "You breathed it" is the level of the supernal breath, so as to be separate, a thing and an entity in its own right, like a person who blows breath from his mouth, so that the breath becomes separate, by itself.

And so too regarding the soul, it is written, "And He breathed into his nostrils a soul of life"; and this is the level of "the spirit of His mouth" and "what comes forth from the mouth of Havayah," as it is written,

"For by everything that comes forth from the mouth of Havayah does man live." And motza ("what comes forth") means its coming out from concealment into revelation. And see the Zohar, Parshas Tazria (folio 47b).

But the level of "You created it" is, by way of analogy, like the level of thought, which is still in concealment and is united with the soul. Now, [the blessing] specified four things in the soul as it goes out from concealment into revelation to be enclothed in the body:

"You gave," "You created it," "You formed it," "You breathed it." For the source from which it was hewn is exceedingly high above, and in order for it to descend wondrously [low] to be enclothed in a body, it must contract itself and expand itself through many kinds of contractions (tzimtzumim) and expansions.

And in general they divide into four levels, as it is written (in Job, chapter 28), "Then He saw it and declared it; He prepared it and also searched it out. And He said to man."

For before it comes to the state of "And He said to man," that is, to be enclothed in a body, there must first be the level of "He saw it and declared it," etc.,

which are four levels: contraction and expansion, drawing-down and expansion, corresponding to the four letters of Havayah. And this is also what the Name Havayah indicates: the yud is the level of contraction, the hei is the level of expansion in length and breadth, and the vav is drawing down, etc.,

as is known. (And see on the matter of "Then He saw it," etc., in Midrash Rabbah, at the beginning of Parshas Ki Sisa, chapter 40, and in the Likkutei Torah of the Arizal, at the beginning of Parshas Bereishis. And in the Zohar this verse is mentioned: Part I, folio 5, end of side a, and folio 199a;

Part II, folio 206b; Part III, 111b; and the verse "And He said to man," in Part I, folio 79, end of side a.) And this is [the meaning of] "For Havayah's portion is His people; Jacob is the cord of His inheritance."

That is, the soul is a portion of Havayah Himself, which descends by way of contraction and expansion, etc., like the Name Havayah, until it comes to be enclothed in the level of "Jacob, the cord of His inheritance," which is the body.

(And see on the matter of "For the portion" in [Midrash] Rabbah, Parshas Toldos, chapter 65, on [the verse] "And I am a smooth (chalak) man," folio 73a; Vayetzei, chapter 68, folio 77b, on the verse

"And behold, a ladder"; and at the end of Parshas Terumah, folio 150, column d; Nasso, beginning of chapter 9, folio 228b; Parshas Balak, chapter 20, folio 279a. And see the Zohar, Part II, folio 96a and folio 86a; Part III, folio 94a, 107a, folio 278b.)

Now, not the whole soul descends below to be enclothed in the body, but only a ray of it, by way of contraction, etc., as mentioned above.

But the whole soul and its source remain above, and [this] is called mazal. And of this they said, "A person has a mazal," and "Everything depends on mazal."

And what they said, "Israel has no mazal," refers to the mazalos of the [heavenly] princes and the stars, which [G-d] apportioned to all the nations who worship the stars;

but there is a level of mazal that is the source and root of the soul. And it is called mazal from the word nozel ("flowing"); except that nozel is a passive form, and mazal is an active form (and see the Pardes, in Erchei HaKinuyim, the entry "Mazal"):

for it is the source from which the bestowal and the spirit of life flow down, "to revive the spirit of the lowly." Also the divine flow and the thoughts of teshuvah that come to a person come by the power of the level of mazal.

For "even though he does not see, his mazal sees": it sees and hears the proclamations above, "a heavenly voice goes forth and proclaims," etc.

And through this it bestows below, so that there is an arousal in the heart, etc. For the ray that descended and spread below into the body is not something entirely separate from its source and root above (and see what is written in the discourse beginning "When you go out"),

except for those liable to kares (excision), in whom the soul is cut off; that is, the ray that spread and descended below is cut off from its mazal and its root (and see what is written about this in the discourse beginning "On the eighth day, an atzeres").

Now, it is written, "And flowing (nozlim) from Lebanon." The meaning is along the lines of "And wisdom (Chochmah), from where (me'ayin) shall it be found?" For "wisdom gives life": it is the beginning of the expansion of the life-force, drawn from a level that is above intellect, and this is the level of ayin ("nothing"), which is not grasped.

And this is the level of Lebanon, and from it the bestowal flows (see the Zohar, Parshas Ha'azinu, folio 298a). And from this the essence of teshuvah will be understood: that the soul returns, in a state of self-nullification (bittul), with self-sacrifice (mesirus nefesh), to its supernal source and root from which it was taken, which is the level of ayin, the level of mazal.

And this is the purpose of its descent into this world: that it be at a higher rank and level than it was in the Garden of Eden, enjoying the radiance of the Shechinah (Divine Presence) according to its comprehension,

which is through the level of contraction, the level of Chochmah; whereas through teshuvah it is in a state of complete self-nullification to its source and root, which is far above the level of Chochmah, being the level of ayin.

And this is [the meaning of] what is written regarding the splitting of the Sea of Reeds, "Until Your people pass over, Havayah." For through the splitting of the Sea of Reeds, Israel were elevated to a very high and exalted rank and level, far above the level of Havayah, which is the level of contraction and expansion, etc., 2

for this is what the Name Havayah indicates, as mentioned above. And it is the root of the matter of coming-into-being; for the Name Havayah means that He brings all existing things into being (mehaveh), and the coming into being from nothing to something is through contraction (tzimtzum) and expansion, etc.

Whereas at the level of mazal, which is the level of ayin ("nothing"), the level of coming-into-being does not apply at all. And this is [the meaning of] "Until Your people pass over, Havayah": that is, they passed beyond the level of Havayah, to the level of mazal, the level of ayin, the level of teshuvah (return), "And the spirit shall return to Elokim who gave it."

For its being given and its descent below are in the mode of contraction and expansion, etc., "that You gave," "You created it," "You formed it," etc.; and teshuvah is to be in a state of complete self-nullification (bittul), as before its descent, and even more so, as mentioned above.

2. (And see Rabbeinu Bachya, Parshas Yisro, regarding "You shall not take the Name," on the matter of "And the spirit shall return," that it is as is written [here]; and see the Raaya Mehemna, Parshas Behar) (folio 108, end of side b): that the level of "And the spirit shall return," etc., is like the matter of what is written, "In this year of Jubilee you shall return," etc. 3

And see what is written on the matter of the Jubilee at the end of the discourse beginning "And they found a man gathering wood," and at the end of the discourse beginning "And it shall come to pass on that day that a great shofar will be sounded": that this is also the level of Yom Kippur, the day of teshuvah (return).

And as for what is written, "to Elokim who gave it," even though this teshuvah (return) is the level of "Until Your people pass over, Havayah," which is above even the Name Havayah, as mentioned above: 4

something similar was explained above, in the discourse beginning "You are standing," regarding "That you should pass into the covenant," etc., "to be Elokim to you": that the meaning of "that you should pass into the covenant" is like the matter of "Until Your people pass over, Havayah," etc. See there.

But the matter will be understood according to what is written on [the verse] "I will greatly rejoice," regarding "My soul shall exult in my G-d (Elokai)," and in the discourse beginning "On the eighth day, an atzeres," on the meaning of "The rock of my heart and my portion is Elokim forever";

and this will be understood further according to what is written in the Zohar on [the verse] "No eye has seen, Elokim, besides You, what He will do for one who waits for Him"; and this is in Parshas Pinchas (folio 239b)

and in Parshas Va'eschanan (folio 267b); and see the Mikdash Melech in both places. And see further on this in the Zohar, Vayakhel (folio 210b).

The matter of "And the spirit shall return" is further mentioned in [Midrash] Rabbah, Mishpatim, chapter 31 (folio 149, column c), and in Parshas Metzora, chapter 18 (folio 185a),

and in Koheles Rabbah on this verse. And with all this, the precise wording of our Sages, of blessed memory, in the Mishnah, chapter 4 of Avos, is well explained: "Better is one hour of tranquility of spirit (koras ruach) in the World to Come," etc.:

specifically "tranquility of spirit (ruach)," as it is written, "And the spirit (ruach) shall return." And see further in the Zohar, Part II, in Parshas Terumah (141b to 142a), and in Parshas Mishpatim (97b).

Seemingly, it is in a somewhat different sense from what was written [here], for there it explains this matter as the ascent of the ruach from the lower Garden of Eden to the higher Garden of Eden, whereas here it was explained that this is above the level of the Garden of Eden, etc., as mentioned above.

But one who studies the Zohar, Part II, Parshas Terumah, there (folio 142a), in what it says, "And as long as this supernal neshamah does not ascend into the wellspring of the Ancient of Ancients, the most hidden of all hidden," etc.,

and in the Zohar, Shelach (folio 159a), regarding "three worlds," etc., "the first world," etc., "in this manner," etc., up to "No eye has seen, Elokim, besides You," etc., and in the commentary of the Ramaz there, will find that it all has one intent.

Furthermore, in the Zohar, Terumah, there, it speaks of the level and rank of the ruach among [the levels of] nefesh, ruach, neshamah, which is below the level and rank of neshamah;

whereas here we are speaking of the matter of "And the spirit shall return" as applying also to the level of the neshamah itself. And [the reason] it says "And the spirit (ruach) shall return" is because this ascent is far above even the Name Havayah, that is, above Chochmah (wisdom),

where it is the level of ruach, as is written in the Zohar, in Parshas Bereishis (folio 37b and folio 58a), on [the verse] "My spirit shall not abide in man":

"When the people of the world are meritorious," etc., "the Holy One, blessed be He, arouses the supernal spirit of life, until that life reaches the place where Jacob dwells," etc.

And it is explained in the Likkutei Torah of the Arizal, at the end of Parshas Bereishis, that the drawing down of "the supernal spirit of life" is from Arich Anpin (the Long Countenance), for there is "length of life"; and so it is in the Zohar, Terumah (folio 178, end of side b);

and along the lines of what is said in the Midrash, Bereishis Rabbah, at the end of chapter 2, on the verse "And the spirit of Elokim hovered over the face of the waters": "This is the spirit of Mashiach, as you say,

'And the spirit of Havayah shall rest upon him.' By what merit does it draw ever nearer? 'Hovering over the face of the waters': by the merit of teshuvah, which is likened to water, as it is said, 'Pour out your heart like water.'" End of quote.

And the reason it is called by the name ruach ("spirit") will be understood further, in some small measure, according to what is written in the explanation of "The mezuzah on the right," on the matter of avir ("air"), which is above the level of or ("light"), etc. 5

See there. And in Sefer Yetzirah it states, "One: the spirit of the living Elokim," and according to the explanation of the Pardes, Sha'ar 3, chapter 5, this is the level of Keser (the Crown). See there. And from all this will be understood what is written, "And the spirit shall return," etc.:

because this ascent through teshuvah (return) is "to Elokim who gave it," that is, above the four contractions mentioned above, of the levels of "that You gave within me," and "You created it," "You formed it," "You breathed it into me," etc., therefore it says, "And the spirit (ruach) shall return."

That is, [it returns] to the level of the supernal ruach, of which it was said, as a punishment, in the generation of the Flood, "My spirit shall not abide," etc. And this is [the meaning of] what is written, "Until a spirit is poured upon us from on high," etc.

And see the Zohar, Part III (folio 130b), on [the verse] "And the spirit shall rest upon him," etc., and Part I (folio 77a): "At the time when the Spirit of all spirits raises up the sweetness of the neshamah," etc.

And this is [the meaning of] "If he sets his heart toward Him, His spirit and His soul He will gather to him" (in Job, chapter 34). And the Zohar, Terumah (folio 162b) explains: "Spirit draws spirit and brings spirit,"

that is, through the spirit of man ascending upward, when he sets [his heart] toward Him, blessed be He, then "His spirit and His soul," from the level of the light that encompasses all worlds (sovev kol almin), "He will gather to him," etc., as is explained elsewhere.

And in [Midrash] Rabbah, Bereishis, chapter 14, on [the verse] "And He breathed into his nostrils": "Because in this world [it is] by breathing, therefore he dies; but in the Future to Come [it will be] by giving, as it is said, 'And I will give My spirit into you, and you shall live.'" And this is through teshuvah, the level of "And the spirit shall return to Elokim who gave it," specifically.

6 And as for what it says, that in this world [it is] by breathing: that is, the level of the neshamah that is enclothed in the body is drawn from the level of "and You breathed it into me," which is the level of the supernal breath, etc.;

but its root and source is from the level of "who gave it." Only, because in the body there shines only [what comes] from the level of "You breathed it into me," therefore he dies.

But in the Future to Come there will shine in the body itself from the level of "And I will give My spirit," etc. And see [Midrash] Rabbah, Parshas Ki Sisa, chapter 41, on [the verse] "And He gave to Moshe": "For Havayah gives wisdom," etc. See there.

7 Also, the meaning of "And I will give," the level of a gift, is like the matter of an arousal from above (isarusa dile'eila) that is above an arousal from below (isarusa dilesata), along the lines of "I have a good gift in My treasure-house, and Shabbos is its name," etc., as is explained elsewhere. And see what is written on [the verse] "And from the wilderness, Mattanah" in the discourse beginning "Go out and see."

Also along the lines of the saying of our Sages, of blessed memory, "One who gives, gives with a generous eye." For just as in a person, by way of analogy, there is a generous eye and an average [eye] (in the Mishnah, chapter 4 of Terumos), so too, by way of analogy, distinguishing with distinctions without

end, there is a root and source for these two levels, along the lines of what was explained at the end of the discourse beginning "When you hearken to the voice," on the matter of "to do what is right in the eyes of Havayah": that they are two levels of providence, etc. See there.

8 Now, the root of the level of the generous eye is the matter of the "open eye" (eina pekicha). And of this it is said regarding Joseph, "over the eye (alei ayin)"; and this is "No eye has seen, Elokim, besides You, what He will do for one who waits for Him."

And from this level is drawn "And I will give My spirit," etc. The matter of "And the spirit shall return" will be further understood according to what is written in the Zohar, Part I, Vayechi (folio 245a and b).

And see further in the Zohar on the matter of "And the spirit shall return" (Part I, folio 85, end of side a; 106b; 130b; folio 217b; Part III, folio 215, end of side b; folio 224, end of side b);

and there it is explained that the level of "The sacrifices of Elokim are a broken spirit," which is the matter of teshuvah (return), is the level of "And the spirit shall return to Elokim," etc. End of the gloss.

3. And this is [the meaning of] "all his days in teshuvah (return)": for each day the soul shall return. 9
For indeed, every night his soul returns; only, at night it returns to the level of "And You breathed it into me,"

which is the level of the supernal breath, from which the soul separates to be enclothed in the body; and at night it returns to be included and united with its source, for those who merit this rank and level, as it is written, "Who shall ascend the mountain of Havayah? ... One with clean hands and a pure heart," etc.

Whereas each day [the soul] must be in a state of teshuvah to the Source of all and to its supernal root; and this is at the time of prayer, in the Shema.

And this is [the meaning of] "Hear (Shema), O Israel": shema is an expression of gathering and as- 10
sembling, as in "And Saul summoned (vayeshama)"; that is, that the scattered [powers] of the soul, the aspect of Israel, should be gathered and assembled,

which are the level of the three intellectual faculties and the seven emotive attributes (middos) in a person, which have been scattered in the pleasures of this world, in a person's thoughts and schemes, each according to his standing and level; and to turn darkness into light, and to give over his soul in [the word] "One."

And the way his heart will be transformed is by his taking to heart what is written, "See, I have set 11
before you today life and good, and death and evil," "and you shall choose life," etc.

For in everything there is an aspect of life and an aspect of death: the spirituality is the aspect of life, and the physicality is the aspect of death. And likewise, in this way, even in the heavens, and the heavens of the heavens, and the spheres: everything has matter and form.

And the matter is the aspect of death relative to the form, which is the spirit of life within it. And of this it is said, "and you shall choose life," that is, the Life of life, blessed be He, as it is written, "To love Havayah your G-d

... for He is your life" (and see what is written in the discourse beginning "Hear, O Israel," in Parshas Va'eschanan, and in the discourse beginning "His left hand is under my head," in Parshas Ki Sisa).

And therefore he will say, "Whom have I in heaven? And besides You I desire nothing," etc. And "if for those who transgress His will [it is] so, for those who do His will, how much more so."

That is: once he sees that so much life is drawn into the pleasures of this world, which are the aspect of "those who transgress His will," all the more so, and a fortiori, in the aspect of "those who do His will," which are the mitzvos, which are drawn from the inner dimension (pnimiyus) of His will, in which the Infinite Light (Or Ein Sof), blessed be He, is enclothed,

and He is the Life of life. Therefore his heart will be transformed from one extreme to the other, from darkness to light, and [he will come] to cleave to G-d, [Who is] One, with actual self-sacrifice (mesirus nefesh), because he sees in his soul how he is separated from the true life.

And therefore, "in the place where baalei teshuvah (those who return) stand," etc., because they transform darkness into light, and "they cry out to Havayah in their distress."

For because of the distress and bitterness of his heart, which has reached the very soul, he cries out to G-d, beyond the grasp of his soul, to cleave to Him with actual self-sacrifice.

And therefore the reading of the Shema is the level of teshuvah (return): "Hear (Shema), O Israel," that is, to gather and assemble the scattered [powers] of the soul from darkness to light, in order to give over his soul in [the word] "One." And this applies to every person, even one who has never sinned in his life.

Nevertheless, perforce the soul is enclothed in the body, etc.; and as is explained elsewhere, this is the whole essential purpose of the soul's descent into this physical world: in order to be in the state of a baal teshuvah over this, over [the fact] that it is separated from the true life, the Life of life, blessed be He.

And this is the matter of Shabbos, [whose] letters [are those of] tashev ("return"). For behold, [of] 12
Shabbos [it is said], "For on it He rested from all His work"; but toil and effort do not apply before Him, blessed be He, so how does the term "resting" and "repose" apply?

Rather, the matter is: "For six days He made," etc. That is, the revelation of the Infinite Light (Or Ein Sof), blessed be He, spread forth into the level of "making" (asiyah), through the Ten Utterances by which the world was created.

And "Bereishis ('In the beginning') is also an utterance," as it is written, "You have made them all with wisdom"; for even Chochmah (wisdom) is considered as physical making before Him, blessed be He. And on Shabbos there is a revelation of the Infinite Light (Or Ein Sof), blessed be He, 13

at a level that is above the level of Chochmah; and this is the level of resting and of return (teshuvah). By way of analogy: a person who places his attention and thought on the work that he did; and when he rests from his work, he returns his attention and thought to its source,

which is the very being and essence of the intellective soul (and see what is written about this in the discourse beginning "To explain the matter of Yom Kippur," and in the discourse beginning "Return, O Israel, unto").

And this is [the meaning of] "Teshuvah preceded the world": for the world was created with Ten Utterances, and "Bereishis is also an utterance," which is the level of Chochmah;

but the level of teshuvah preceded [it] and is exceedingly high above the level of Chochmah, as mentioned above (and see what is written about this at length in the discourse beginning "To understand the matter of the verse, 'Who is a G-d like You,'" etc.).

But "one who toiled on the eve of Shabbos," as mentioned above, etc., is the matter of prayer each day, in order to reach the level of Shabbos; for each day [there is] a ray resembling Shabbos.

And a person will do this at the time of prayer: he should clear himself of all his affairs, so that he has resting and repose as on Shabbos, and divert his mind from all the extraneous thoughts that disturb [him], to bind his soul to G-d and to give over his soul in [the word] "One" in the Shema.

And this is a preparation for the Shabbos day; for on Shabbos the whole day as a whole is the level and rank of teshuvah, while on the weekdays there is only a ray resembling this, at the time of prayer.

4. Now, Yom Kippur is called "Shabbos Shabbason" (a Shabbos of Shabbosos), for it is the Shabbos of all the Shabbosos of the year: all the Shabbosos of the year are considered, relative to it, like weekdays relative to Shabbos. For it is the principal day of teshuvah (return), and in all the Shabbosos only a ray of it shines. 14

And the explanation of this matter: the essence of teshuvah (return) is the nullification of his will, 15
and to turn darkness into light, beyond the grasp of his intellect. And "there is will and there is will," etc.

And on Yom Kippur the supernal will is revealed from a higher and more exalted level. And this is [the meaning of] "Before Havayah you shall be purified," that is, above the level of Havayah, along the lines of what is written, "Until Your people pass over, Havayah," etc., as mentioned above.

And therefore on Yom Kippur we say, "Forgive us (selach lanu)," for forgiveness is the revelation of 16
the will. As in the analogy of a person who asks his fellow for pardon: even if he knows that [the other] will not do anything to him, nevertheless he does not want him to be angry with him (and the matter of anger is the reversal of the will);

rather, he wants him to incline his will toward him. So too we ask and pray, "Forgive us," that the level of the supernal will be revealed.

(And in this way prayer is called tzelosa, for the meaning of tzelosa is as in "atzli vedoch," which is an expression of inclining: that He incline, as it were, so that there be a revelation of the supernal will, blessed be He, as is explained about this on [the verse] "Let the city of Sichon be built and established.")

And this is [the meaning of] "I have forgiven according to your words": that is, as you ask; according to the arousal from below (isarusa dilesata), so is the arousal from above (isarusa dile'eila). And just as a person nullifies his will below, from darkness to light,

for everything depends on the will, and all of a person's thoughts, intellect and emotive attributes (middos) conduct themselves according to the will, so the supernal will, blessed be He, is revealed to him; for "there is will and there is will," as mentioned above.

And this is [the meaning of] "Who abundantly forgives": there are many levels of forgiveness, for 17
each and every one according to how he has prepared his heart. Now, the most exalted level in the nullification of the will through an arousal from below (isarusa dilesata) is the level of the heart's desire (re'usa de-liba) and the inner dimension (pnimiyus) of the heart, out of the knowledge of G-d; and "all believe"

that He alone is, and no thought can grasp Him at all, and "in the heavens above and on the earth below there is nothing else."

And therefore he has no will or desire whatsoever other than Him, as King David, peace be upon 18
him, said, "Whom have I in heaven," etc.

And "I have forgiven according to your words" is written: that so will there be an arousal from above, that the supernal will, blessed be He, be revealed, as it is written, "If your sins be like scarlet, they shall be white as snow; if they be red like crimson, they shall be like the supernal wool," and as it is written, "And the hair of His head was like clean wool." And this is the level of the teshuvah (return) of Yom Kippur.

(And see on this matter of "they shall be white" in [Midrash] Rabbah, Vayechi, chapter 99, on the verse "And teeth white from milk"; and at the beginning of Parshas Vayikra, on the verse "This good mountain and the Lebanon"; Parshas Emor, chapter 27;

Bamidbar, chapter 2; Nasso, beginning of chapter 8, beginning of chapter 10; and in Shir HaShirim Rabbah on the verse "Like the tents of Kedar," and on the verse "His palate is most sweet," and on the verse "Your neck is like a tower of ivory," etc., "your nose is like the tower of Lebanon," in Song of Songs, chapter 7, [verse] 5. And see the Zohar, Part II)

(folio 20a; 27, end of side b; 135a; Part III, 49a; 50, end of side b; 67a; folio 248b, and folio 255b).

And what is written there (folio 248b) on the matter of "the whitening of the halachah" (libun hilchasa) will be understood according to what is written in the discourse beginning "The voice of my Beloved," in Parshas Shemos. And therefore the second Tablets were given on it [Yom Kippur]; for

behold, the essence of the Tablets is "I am" (Anochi) and "You shall have no," which are the general and collective expression (klalus) of the Commandments, and of the whole Torah in its entirety: "I am" is that which encompasses all the positive commandments, and "You shall have no" is that which encompasses all the prohibitions.

And the explanation of the matter: the meaning of "I am" ("I, Who I am") is that the level of His essence and being, blessed be He, as it were, was revealed to be "your G-d," to rest and be revealed in you, through the level of Havayah, which is the level of contraction (tzimtzum) and expansion, etc.

(And see what is written about this regarding the festival of Shavuos, in the discourse beginning "And G-d spoke," etc., "I am," etc., and in the discourse beginning "For this commandment that I command you," etc.)

And how many multitudes of myriads of contractions and expansions, etc., until there is the level of "your G-d." And this is through [the mitzvos], for "Who has sanctified us with His commandments" [is] with the supernal Kodesh (holiness), above the level of Kadosh (holy), etc.

For the 248 positive commandments are the 248 "limbs of the King"; they are 248 drawings-down of the Infinite Light (Or Ein Sof), blessed be He, as in the analogy of the limbs of a person, in which the blood spreads, which is the soul and the life-force, etc.

And this is why, before every mitzvah, we bless: "Blessed are You, Havayah, our G-d, King of the world, Who has sanctified us with His commandments." The meaning: "King of the world," for the world is from the level of His sovereignty (Malchus), blessed be He;

but us He has sanctified with His commandments and brought to the level of the supernal Kodesh and the level of "I, Who I am," etc. And in general they are divided into three categories: Torah, avodah (divine service) and acts of kindness (gemilus chassadim). Acts of kindness is the right line, from above to below; and avodah is the left line, from below to above: "His left hand is under my head."

That is, he raises his head above the level of his intellect's grasp. And Torah is the middle line, etc., as is explained elsewhere (and see about this in the discourse beginning "I am Havayah your G-d," of the section of tzitzis, and in the discourse beginning "To My mare," and in the discourse beginning "Your cheeks are comely with circlets"). And "You shall have no" is the general and collective expression of the prohibitions,

for "your iniquities separate between you and your G-d," for a transgression dulls a person's heart, and the light of G-d does not rest and become revealed upon his soul. And this is [the meaning of] "You shall have no other gods before My face (al panai)";

for all transgressions are called by the name "other gods," for "whoever commits a transgression creates an accuser," etc., and it is from the kelipos (husks) and the sitra achra (the other side). And the verse warned that you should not have the power of the sitra achra "before My face."

That is, that they are what withhold and separate "My face," that is, the revelation of His indwelling, as it is written, "May Havayah make His face shine upon you," "May Havayah lift up His face."

(And see what is written on the matter of "before My face" at the end of the discourse beginning "Remember the Shabbos day to keep it holy," and in the explanation on [the verse] "Let them bring royal apparel," regarding "I will surely hide My face on that day.")

Now, the first Tablets were given on Shavuos, with thunder and lightning, and therefore they did not endure. For the tumult of thunder and lightning is from the level of the revealed world (alma de-isgalya), and from there the external forces draw nourishment, through the descent of the levels and the chain of descent (hishtalshelus) of the worlds and the chambers.

As it is written, "Her feet go down to death," and "His kingdom rules over all." Whereas the second Tablets were given quietly, as it is written, "And no man shall go up with you," etc.,

because they are the level of the inner dimension of the heart, the level of the hidden world (alma de-iskasya), the level of the heart's desire (re'usa de-liba), where the sitra achra has no hold or nourishment at all.

(And see what is written about this in Parshas [Ki] Savo, in the discourse beginning "This day"; and see the Zohar, Part I) (folio 50b), and in Sefer Hadras Melech (section 138), and in Parshas Terumah (136a), and in Parshas Shemini (folio 39a).

And see on the matter of the superiority of the second Tablets in [Midrash] Rabbah, Parshas Ki Sisa, chapter 46, regarding "And He would tell you the secrets of wisdom," etc. And this is what our Sages, of blessed memory, said, "The essence of the cry is in the heart"; see the Zohar, Parshas Shemos (folio 20, beginning of side a).

5. And this is the matter of "And He will come to us like the rain." For behold, rain descends in a cloud, "Who covers the heavens with clouds"; and clouds come into being from mists, which "go up from the earth," so that there will be the cloud and the darkness. 19

That is, that he should take to heart his distance from the light of G-d's countenance, and the concealment of His light, blessed be He: "He made darkness His hiding place," and "all lights are darkened before Him," for no thought can grasp Him.

And then "From afar Havayah appeared," with an arousal from above (isarusa dile'eila), so that "He will come to us like the rain": this is supernal kindness and the great love (ahavah rabbah) from above, to cleave to G-d, [Who is] One, with the revelation of the Infinite Light (Or Ein Sof), blessed be He, upon his soul, the level of the supernal will.

(And see what is written on this matter, how the bitterness over the distance brings about the revelation of the great love, in the discourse beginning "You are standing," regarding "And weighed the mountains in a scale.")

And this is [the meaning of] "My teaching (likchi) shall drop like the rain": likchi, that He is taken (lokchin). For through the mitzvos, "Who has sanctified us with His commandments," one takes Him, as it were, actually, and draws down the Infinite Light, blessed be He, actually. For the 248 positive commandments are 248 drawings-down, "limbs of the King";

just as, for example, one who grasps a person by one of his limbs and pulls him toward himself: the whole of him is drawn to him. So too, as it were, through the mitzvos, which are "the limbs of the King," one draws down, as it were, a ray and bestowal from the Infinite Light, blessed be He, itself.

And although the mitzvos involve physical matters, the level of the outer dimension (chitzoniyus), nevertheless the life-force, the Infinite Light, blessed be He, that is enclothed in them, is caught and absorbed in them; just as, for example, limbs, in which the life-force of the blood, which is the soul, spreads.

And this is [the meaning of] "shall drop (ya'arof) like the rain": the level of oref ("the back of the neck"), the level of the outer dimension (chitzoniyus); and through this, likchi, one takes Him, actually, as it were. And this is "like the rain" (kamatar and kegeshem), 20

that is, through an arousal from below (isarusa dilesata) in the manner of teshuvah (return) from the depth of the heart, so that "a mist goes up from the earth," "Who covers the heavens with clouds," etc., "From afar Havayah appeared," etc., as mentioned above.

(And on the meaning of "Give ear, O heavens," etc., "shall drop like the rain," it can further be said that "the heavens" are the supernal emotive attributes (middos) of the World of Atzilus (Emanation), which are called Z'eir Anpin (the emotive attributes) of Atzilus, as is written in the Zohar, Parshas Ha'azinu)

(folio 296b): "'The heavens': these are the supernal heavens, those that are known to be called the Name of the Holy One, blessed be He," etc.; "'And let the earth hear': the supernal earth," etc.,

which is the attribute of His sovereignty (Malchus), blessed be He. And Moshe our teacher, peace be upon him, said to them, "Give ear … and I will speak": that is, that through Torah and mitzvos he draws into them the Infinite Light (Or Ein Sof), blessed be He, from far above the level of heavens,

that is, from the level of "He made darkness His hiding place," which is the level of the supernal Keser (the Crown) and is called Arich Anpin. And of this it is said, "My teaching shall drop like the rain," as is written in the Zohar at the end of Parshas Vayikra (folio 25, end of side b):

that this is the matter of "Drip down, O heavens, from above": "'From above': certainly it comes from Atika Kadisha (the Holy Ancient One), and not from that place which is called 'heavens,'" etc.

And see there in the Mikdash Melech. That is, from there it is drawn into the level of heavens, so that the rain (geshem and matar) descends from the level of heavens to the level of earth.

But the root of this drawing-down comes from above and beyond the level of heavens. And therefore it says, "Give ear, O heavens," etc., to the level of this supernal drawing-down of "My teaching shall drop like the rain."

And this is what is written in the Midrash on Parshas Ha'azinu, and in Koheles Rabbah (folio 92, column d) on the verse "I know that whatever He does," and these are its words: "The Holy One, blessed be He, decreed that the heavens should praise Him, as it is said, 'The heavens declare the glory of G-d.' Moshe stood and silenced them, as it is said, 'Give ear, O heavens, and I will speak.'" End of quote.

And see about this also in [Midrash] Rabbah, Bereishis, chapter 5. And this is because Moshe drew into the heavens from a level that is far above the level of the heavens themselves.

Now, "the wise man does not speak before one who is greater than he in wisdom," etc. And this is [why] Moshe stood and silenced them: so that they receive from the level of this drawing-down and revelation, which is greater than they themselves.

And along these lines it was explained elsewhere, regarding the splitting of the Sea of Reeds, that 21
"the waters congealed," for "since it is occupied with swallowing, it does not spit out," in the discourse beginning "Six days you shall eat matzos." And see what is written on the matter of "He causes the rain to descend" in the explanation on [the verse] "Moshe commanded us the Torah, an inheritance," etc.

And see the Zohar, Parshas Va'eschanan (folio 263a), on [the verse] "Hear, O Israel," of the Shema: "It is written, 'Give ear, O heavens'; so too here, 'Hear, O Israel,' and it is all one matter." And see there in the Mikdash Melech.

That is, in the Shema one also draws down from this level; and this is the matter of "Havayah is our G-d, Havayah is One." And for this he says "Hear, O Israel" to the Israel of above, for the level of this supernal and mighty drawing-down, etc.

But behold, for this supernal drawing-down to come from the level of Keser (the Crown), "He made darkness His hiding place," this is through "a mist went up from the earth," which is the level of an arousal from below (isarusa dilesata), as mentioned above; and this is the bitterness over the darkness that conceals His light, blessed be He.

And therefore this arousal from below rises up to the level of the supernal darkness that is above the light of the higher Chochmah (Chochmah Ila'ah), which is the level of "He made darkness His hiding place," from which it is drawn that the rain

descend in a cloud, the root of that cloud being drawn from the level of "He made darkness His hiding place." And see what is written about this at the beginning of Parshas Vayikra, on the matter of "For the cloud rested upon it," etc.

And this is the matter of "For it is a stiff-necked (kesheh oref) people, and You shall forgive." For it 22
is stated in the Midrash that "stiff-necked" is said in praise: that is, firmness in the service of G-d above intellect; and through this one draws down the level of "shall drop (ya'arof) like the rain," etc.

And similarly in the Shema: in order for there to be the drawing-down, it is through the level of teshuvah (return), "And the spirit shall return," etc., as explained above at length. And see on the matter of "And a mist went up" in the Raaya Mehemna, Parshas Tzav (folio 28, end of side b).

Now, the level of "shall distill like the dew" is a still higher drawing-down, as [will be explained] below. However, our Sages, of blessed memory, said, "An unlearned person (am ha'aretz) cannot be pious (chasid), nor can a boor be sin-fearing."

That is, it is impossible to draw down the level of chasid, a ray from the level of "and abundant in kindness (chesed)," the level of the love of G-d, the Infinite Light (Or Ein Sof), blessed be He, upon his soul, the level of rain (geshem and matar) mentioned above, when he is an am ha'aretz who has no Torah.

For the Infinite Light, blessed be He, which is far above the level of Chochmah (wisdom), shines and is drawn down below only by way of the chain of descent (hishtalshelus), from cause to cause, etc. (and see what is written on the matter of "nor can an am ha'aretz be pious" in the explanation on [the verse] "And the Jews undertook");

and therefore it is first enclothed in Chochmah, as is written in the holy Zohar: "Three bonds: the Holy One, blessed be He, the Torah, and Israel; Israel are bound to the Torah," etc.

And this is [the meaning of] "Give ear, O heavens (shamayim)": it is the level of the Written Torah; sham mayim ("there is water"), which is the level of the higher Chochmah, like water, which has no color, etc.

And so is the matter of the Written Torah, which is the level of the higher Chochmah (wisdom), as 23
our Sages, of blessed memory, said: "Rabbi Akiva would expound heaps upon heaps [of laws] on each and every crownlet." For each and every crownlet alludes to many matters of the higher Chochmah, wondrous, too numerous to count;

and likewise every shape and form of the letters, and their cantillation notes, their crownlets and their vowel points: all of them are in wondrous wisdom, higher and higher, without end or limit.

And "and I will speak (va'adabrah)" is an expression of leading and drawing, as in "He shall lead 24
(yadber) peoples under us." That is, in order to draw down to Israel the level of "My teaching like the rain," there must first be "Give ear, O heavens" and "let the earth hear," which is the level of the Oral Torah,

which receives from the Written Torah. For through the Written Torah and the Oral [Torah], "My teaching shall drop like the rain," etc., which is the love, in the revelation of G-d's light upon his soul.

Whereas when he has no Torah, the light of love does not rest and become revealed in his soul; for "three bonds are bound one to another: the Holy One, blessed be He, the Torah, and Israel.

Israel are bound to the Torah, and the Torah to the Holy One, blessed be He" (and see what is written in the discourse beginning "For with You is the source of life," on the meaning of "Who lowers [Himself] to look upon the heavens and the earth," and on the matter of "Look down from Your holy dwelling, from the heavens," etc. See there. And see what is written on [the verse] "The heavens are My throne and the earth is My footstool").

6. Now, all of the above, the level of rain (geshem and matar), is the request of the Congregation of 25
Israel (Knesses Yisrael): that is, that it should be drawn down through an arousal from below (isarusa dilesata).

But the Holy One, blessed be He, answered her, "I will be like the dew." Dew is a very high and exalted level and rank, which it is impossible to draw down through an arousal from below, for the deeds of those below have no power to arouse this great love. Nevertheless, after the arousal of the deeds of those below, so that "He will come like the rain," etc.,

then, of itself and as a matter of course, the level of the dew is drawn down. And this is the level of the festival of Sukkos, "And a sukkah shall be for a shade by day"; and it is written, "Havayah is your shade," and "In the shadow of My hand I have covered you," the level of "And His right hand embraces me." (And it is possible to say that also according to the Holy Tongue there is a connection between sukkah and tal ("dew"), and this is according to what is written in Nehemiah

(chapter 3, [verse] 15), "He built it and covered it (vi'tal'lenu)," which means like a sukkah, as is written in the Shorashim; and so wrote the Metzudas Tziyon, that it is a matter of shade.

For "in the shadow of my roof" (Bereishis 19) Onkelos translates "betelal"; and so too in the Gemara (chapter 3 of Sukkah, folio 31), "this beam of the covering (metalalta)."

And this is [the meaning of] "shall distill like the dew"; and then they will be able to come to the level of "my speech" (imrasi), that the speech be Mine, along the lines of "And I have put My words in your mouth" and "My mouth shall declare Your praise": it shall declare of itself and as a matter of course, as mentioned above.

(And this is [the meaning of] "And I have put My words in your mouth, and in the shadow of My hand I have covered you": that the level of "My words in your mouth," which is the matter of "my speech like the dew," is the matter of "and in the shadow of My hand," etc., one level with the festival of Sukkos. And see what is written about this in the discourse beginning "On the eighth day, an atzeres." And see the Zohar, Bereishis)

(folio 4, end of side b), and in Parshas Tzav (folio 35a). Now, the end of the verse is "to plant the heavens and to lay the foundations of the earth, and to say to Zion, 'You are My people.'"

That is, the level of dew is drawn into the level of heavens and earth, as it is written, "Give ear, O heavens," etc., "shall distill like the dew," etc.; and through this, "to say to Zion," etc., as mentioned above regarding "Look down," etc., "and bless," etc.

And therefore dew never ceases, as our Sages, of blessed memory, said; because its source is very far above the deeds of those below and the arousal from below, which reach only as far as the source of the souls of Israel and their supernal mazal.

Rather, the dew descends and is drawn from a supernal light called "the crystalline dew" (tala de-vedolcha), as it is written, "For Your dew is the dew of lights" (in Isaiah, chapter 26, [verse] 19) (and see the Zohar, Part I)

(folio 130, end of side b, and folio 232a), that the meaning of "lights" is literal: "from those supernal lights that shine above," etc.; and Part III (folio 128b): "'Lights': the light of the whiteness of Atika," etc.,

as it is written, "And its appearance was like the appearance of bedolach (crystal)," etc.; which is far above the level of the mazalos, which are "Notzer chesed" ("He preserves kindness") and "Venakeh" ("and He cleanses"), etc., as is written in the holy Zohar, etc.

(And this is why in the blessing of Jacob it is said, "May G-d give you of the dew of the heavens," etc.: for this is far above the level of the root of the souls of Israel in and of themselves, which is from the level of the mazalos. And in the Zohar, Parshas Tazria) (folio 49a), regarding "Sprinkle upon them waters of purification": "the remnants of the crystalline dew."

And this is the drawing-down from the level of mazal and Notzer chesed, as is written in Iggeres HaKodesh, in the passage beginning "Why was the section of Miriam juxtaposed," etc. See there. And they are called only "the remnants of the dew," and this is in order to purify one who is impure through [contact with] the dead.

But in the Future to Come, for there to be the actual resurrection of the dead, this is through a revelation from the level of the very essence of "the dew of lights" itself.

And see what is written in the explanation on [the verse] "And I was with Him as a nursling (amon)," regarding "Behind and before You have formed me": that in the level of the supernal will there are two levels, etc. See there. And in the same way is the matter of "shall drop like the rain" and "shall distill like the dew"; 26

for ya'arof, from the word oref ("the back of the neck"), is called the level of "behind" relative to the level of "shall distill like the dew," which is the inner dimension (pnimiyus) of the supernal delight, etc. Except that, nevertheless, in the level of ya'arof too there is drawn a ray from the level of the inner dimension that is enclothed in the level of the mazalos;

and therefore it is called "the remnants of the dew," etc. And see further what is written on the matter of the arousal from above (isarusa dile'eila) that is above the arousal from below (isarusa dilesata) in the explanation on [the verse] "Go out and see," etc.

(in Parshas Kedoshim), and in the explanation on [the verse] "I sleep," etc., "for my head is filled with dew." And see further on the matter of "shall distill like the dew" in the Zohar, Vayakhel, folio 210a.

A summary of the discourse on [the verse] "Give ear." 27

Section 1 will explain the matter of "all his days in teshuvah (return)," and it has four topics. The 28
first is that it first presents the explanation of the saying, "The soul that You gave within me," etc.:

namely, that the root of the soul is exceedingly high above, and in order for it to descend wondrously [low] to be enclothed in a body, it must contract itself and expand itself through many kinds of contractions (tzimtzumim) and expansions; and in general they are four kinds of descent. And this is "You gave within me," "You created," "You formed," "You breathed," corresponding to the four letters of Havayah, etc.

Second: However, not the whole soul enters into the body, but only a ray of it, by way of contraction, etc., as mentioned above.

But the whole soul and its essence remains above, and is called mazal. Third: The matter of the mazal is as it is written, "And flowing from Lebanon." Lebanon is the level of ayin ("nothing"), from which Chochmah (wisdom) is found.

And this is the matter of teshuvah (return): that "the spirit shall return to Elokim who gave it," that 29
is, to the level of its supernal root, the level of ayin and mazal mentioned above, "Until Your people pass over, Havayah," above the level of the Name Havayah, [whose] yud is contraction, etc. And this is through teshuvah, with self-nullification (bittul) and self-sacrifice (mesirus nefesh).

Fourth: And now the matter of "all his days in teshuvah" is well understood: for each day there must be this level of teshuvah to the Source of all, in his saying "Hear, O Israel," etc., for he must give over his soul in [the word] "One."

Section 2 is a gloss. 30

Section 3 has two topics. First: it will explain how his heart is to be transformed, to come to the level of teshuvah (return), self-sacrifice (mesirus nefesh) and self-nullification (bittul), mentioned in section 1; and it will say that this is by his taking to heart what is written, "And you shall choose life." 31

For in everything there is life and death: the physicality is called death, and the spirituality within it is called life; and He, blessed be He, is the Life of life.

And if so, he will contemplate: if for those who transgress His will, which is in physicality, so much life-force and delight is drawn down, for those who do His will, which are the mitzvos, how much more so. 32

And if so, "And besides You I desire nothing," etc.; and he will come to actual self-sacrifice (mesirus nefesh), because it grieves him greatly that he is separated, etc.

Second: it will explain that this teshuvah (return) is the level of Shabbos, [whose] letters [are those of] tashev. And the resting, below, is to divert his mind from all the disturbing thoughts, to bind his soul to G-d, to self-sacrifice in [the word] "One";

and above, it is the matter of the ascent of Chochmah (wisdom) and the emotive attributes (middos) that had spread forth into the level of "making" (asiyah); and on Shabbos [there is] the revelation of the Infinite Light (Or Ein Sof) at a level that is above Chochmah.

However, specifically "one who toiled on Erev Shabbos," in the prayer of each of the six weekdays, which is the ray resembling Shabbos, to self-sacrifice in the reading of the Shema, as mentioned above, "will eat on Shabbos."

Section 4 has two topics. First: it will explain that Yom Kippur is called "Shabbos Shabbason" because it is the principal day of teshuvah (return), and on Shabbos only a ray of it shines. For the essence of teshuvah is the nullification of will; and behold, "there is will and there is will." 33

And on Yom Kippur the supernal will is revealed, which is the level of "before Havayah," and from there is drawn "Forgive us." But it is written, "I have forgiven according to your word": that is to say, according to the arousal from below (isarusa dilesata), the heart's desire; through this the arousal from above (isarusa dile'eila) is revealed, the supernal will mentioned above, "snow" and "wool," etc. 34

Second: it will explain that this is why the second Tablets were given on Yom Kippur. For "I am" and "You shall have no" are the general and collective expression (klalus) of the positive commandments and the prohibitions:

through the positive commandments, the revelation of His being and essence, the level of "I am," is drawn to be "your G-d," through the Name Havayah; and the level of the prohibitions is that there be no concealment and that "other gods" not separate. And they were given quietly: the inner dimension (pnimiyus) of the heart.

Section 5 comes to the explanation of the verse, and it has two topics. The first is what was ex- 35
plained: how, through the teshuvah (return) mentioned above,

there is then the level of "And He will come to us like the rain," the level of "a mist went up": through the distance he will arouse the great love (ahavah rabbah), rain; and then "My teaching (likchi) like the rain," that He is taken, as it were.

Second: it will explain that nevertheless the drawings-down mentioned above cannot take place unless he has Torah, for "three bonds," etc. And this is "Give ear, O heavens" and "let the earth hear": the Written Torah and the Oral Torah; and afterwards, "shall drop like the rain," etc.

Section 6 will explain that the rain is what is drawn down through an arousal from above (isarusa 36
dile'eila); but "I will be like the dew" is from a level that the arousal from below (isarusa dilesata) does not reach, since it is above the level of the source of the souls of Israel and their mazalos: the level of the crystalline dew (tala de-vedolcha), which is above the mazalos and "Notzer" and "Venakeh."

LIKKUTEI TORAH • PARSHAS HAAZINU • MAAMAR 2

האזינו השמים ואדברה ותשמע הארץ כוי יערוף כמטר...

Give ear, O heavens

◇

"Give ear, O heavens, and I will speak; and let the earth hear," etc. "My teaching shall drop like the rain; my word shall flow like the dew," etc. Now, in the portion before it, he said, "I call to witness against you this day the heavens and the earth." 1

Now, the heavens and the earth are the Written Torah and the Oral Torah. The Written Torah is called "heavens" (shamayim), for shamayim is a notarikon of sham mayim, "there is water"; and the Torah is likened to water.

As it is written, "Ho, everyone who thirsts, come to the water," and it is written of Moshe, "For I drew him out of the water." That is, by way of analogy, like water, which has no particular color in its essence; rather, its color changes and turns according to the manner of the vessel's color: if red, etc. 2

So too the Torah: its root is from the level of the higher Chochmah (Chochmah Ila'ah), "wise, but not with a known wisdom," which is above the bounds of comprehension and reception. And therefore the whole Torah is

only stories of events and nothing more, in which there is no comprehension at all of the depth of the secrets clothed in them. And even the laws stated in it,

such as "And Moshe said," etc., "And Havayah said to Moshe," etc., are not spelled out and explained in all their details, until the Sages of the Talmud came and explained it.

And the Oral Torah is called "earth," etc. And it is they who are witnesses before the Omnipresent, blessed be He, concerning Israel, for through them it is evident whether Israel have fulfilled and accepted the Torah and the mitzvos, because 3

through each and every mitzvah one draws down a revelation of the Infinite Light (Or Ein Sof), blessed be He, into the Torah, so that there be the level of the indwelling of the Infinite Light, blessed be He, in the higher Chochmah. For in itself it is exalted and uplifted myriads of levels, without end, above the level of Chochmah.

And as the saying [goes], "No thought can grasp Him"; only through comprehending the Torah and 4
fulfilling the mitzvos does one draw down a revelation of His G-dliness, may He be blessed, so that it rests and is clothed in them.

And as it is written, "These are the commandments which a man shall do, and live in them": "in them," precisely. The meaning is that he draws down the Infinite Light from the Life of life, to rest in them, etc.

Therefore our Sages, of blessed memory, said: "And you shall do them": atem is written; [it is] as 5
though they had made Me, etc. And this is the matter of one who occupies himself with Torah for its own sake (lishmah). And the meaning is: for the sake of the Torah itself.

For through this he calls and draws down a revelation of the Infinite Light into the Torah, as mentioned above. And this is [the meaning of] what is written, "Everyone that is called by My Name, and for My glory I have created him, I have formed him, I have even made him," etc.

"Everyone that is called by My Name" means the souls of Israel as a whole, whom He created for His glory; and "there is no glory but Torah," for the Torah is the level of garments.

As it is written, "He wraps Himself in light as in a garment." And this is as our Sages, of blessed 6
memory, said, that Rabbi Yochanan called his garments "my honorers." That is, by way of analogy, like the king: he is not seen when he is unclothed, but only when he is clothed in a royal garment.

But the king, in himself and in his dignity, is not accustomed to dress himself; rather, the servant dresses him, etc. So too the King of the kings of kings, the Holy One, blessed be He: as He is in His essence, it is impossible for Him to be grasped and revealed in created beings, for "no thought can grasp Him,"

but only through His being clothed in the Torah, which is His wisdom and His will, blessed be He. And this clothing comes about through Israel specifically, etc.

And this is [the meaning of] "And you shall speak of them" (vedibarta bam). Vedibarta is an expres- 7
sion of leading and drawing, as in "He leads (yadber) peoples," etc. "Bam," in them, means the drawing down of the Infinite Light (Or Ein Sof) into the Torah.

And this is [the meaning of] "And these words shall be, which I (Anochi)": He who is "I," His being and essence, may He be blessed, "command you" (metzavecha), an expression of binding and joining, etc.

And this power that the soul has, to bring about this drawing down through the Torah, comes 8
through prayer, which precedes Torah. For one who says, "I have nothing

but Torah," does not have even Torah. For there must first be the level of "And you shall love" in the Shema, to give over his soul at [the word] Echad, "One."

Now, the matter of self-sacrifice (mesirus nefesh) is not as people think, that it is crying out with fervor and tumult. Rather, it is as it is written, "To You, Havayah, I lift up my soul": that he does not want to be an entity (yesh) and a separate thing, 9

but rather to be at the level of self-nullification (bittul), to lift up his soul and his spirit to Him, may He be blessed, who is the Source of life, for "all before Him are considered as nothing." "Yours, Havayah, is the greatness," etc.:

that is, the level of greatness (gedulah), which is the level of the spreading forth of His kindness, may He be blessed, to give life to the worlds, "a thousand thousands," etc., is "Yours, Havayah," at the level of bittul,

for before Him, may He be blessed, [all is] as nothing, etc. And "when is He great? When He is in the city of our G-d": that is, the level of the combinations of letters of the Ten Utterances, which give life to the created worlds, where there is the level of greatness and spreading forth, etc.

Therefore the Men of the Great Assembly instituted for us, before the prayer, "two [blessings] before it," etc., and Pesukei deZimra (the Verses of Praise), "to cut down (lezamer) the tyrants," "the exaltations of G-d in their throat," through one's contemplating how the Ofanim, etc., 10

and they say "Holy" through comprehending that He, may He be blessed, is the Source of life, and that from the revelation of the breath of His mouth, may He be blessed, they live and exist, and that to Him it is fitting. And because of this his soul will be stirred and set aflame, etc.

And although the souls are higher than the angels, they nevertheless need contemplation of the love and awe of the angels, because these things are what cause the intellectual soul, too, to become wise, and from this it, too, will be stirred, etc.

And this is [the meaning of] "And I will give grass in your field for your cattle": that is, the animal soul, whose nourishment is from the angels, which are called "grass," etc. And this is [the meaning of] "I have created him, I have formed him, I have even made him," etc., 11

which are the three garments of thought, speech and action. Thought and intellect are called "creation" (beriah), which is something from nothing, as it is written, "And wisdom is found from nothing (ayin)"; and speech is the level of formation (yetzirah), like form, which is only a revelation of the matter and not something new from its root.

So too, speech is the revelation of what is hidden in the intellect. "I have made him" is the level of 12
the action of the mitzvos, like a king of flesh and blood, the main recognition of whose kingship is through action specifically: that they obey his command and do not alter his orders. And so too of His kingship, may He be blessed, it is written, "Havayah reigns; He is clothed in majesty," etc.

"And a person should not say, 'I have no desire for pig's flesh,' but rather, 'I do desire it, but what 13
can I do? My Father in Heaven has decreed,'" etc. This is the matter of the yoke of the Kingdom of Heaven, even though it is altogether without reason; and "their end is wedged," etc.

And this is what they instituted in the Yotzer prayer, "And unite our heart (levaveinu)," etc. For the two hearts are the inner dimension (pnimiyus) of the heart and the outer dimension (chitzoniyus) of the heart.

The inner dimension of the heart is the level of the heart's will (re'usa deliba), with true desire and longing to cleave to Him, may He be blessed, for "a son is the leg [of his father]," etc.

"Havayah our G-d": truly ours. And it needs no contemplation at all, for it blazes up of itself. However, the outer dimension of the heart, which comes from the animal soul, which conceals, is what is written, "the foreskin of your heart,"

which is the level of the concealment that conceals the light of the holiness of G-d. And of it, it is written, "You shall circumcise," etc.: one must remove this foreskin, which interposes, through contemplating all that is explained in the matter of Pesukei deZimra and the Ofanim, etc.

And of the Time to Come it is written, "And Havayah will circumcise your heart," etc., and through 14
this there will be "And unite our heart," etc. And this [applies] throughout the year; and in the Ten Days of Teshuvah it is written, "Out of the depths I have called You, Havayah": from the depth of the heart, the inner dimension of the heart. "Seek My face," etc.;

"Your face, Havayah, I will seek." For Above, too, there is an inner and an outer dimension, the light that encompasses all worlds (sovev) and the light that fills all worlds (memalei). The light that fills all worlds is the level of the outer dimension, for "all before Him is considered as nothing"; and through the arousal from below (isarusa dilesata), the inner dimension of His G-dliness, the light that encompasses all worlds (sovev kol almin), is aroused, etc. "Do not turn Your servant away in anger (be'af)."

That is, there is a servant below: "For the children of Israel are servants to Me"; and "Avraham, who loves Me," is above the level of a servant, like a son before the king. And King David, peace be upon him, said that it should not be from the level of the servant who is below, but from the servant who is above; and so too, "Moshe My servant," "David My servant."

And this is [the meaning of] "in anger (be'af), Your servant": it is as it is written, "I have even (af) made him," etc., the level of action without reason, like a servant who serves before his master and does his will even though he has no reason for anything, etc. 15

And through the unification of the two hearts in the Shema, there will afterwards be the drawing down through the Torah, "for My glory I have created him," etc. And therefore they are called witnesses, "I call to witness against you," etc., until he said, "Give ear, O heavens," etc., "My teaching shall drop like the rain," etc.

For there are two levels in the Torah. The one is study that leads to action, which is learning in order to know the law, should it be needed in practice, etc.,

and thinking does not suffice, until he knows [it] and it is engraved on the tablet of his heart, etc. And of this it is written, "My teaching shall drop like the rain," etc., as it is written, "For as the rain comes down," etc.,

"and it shall do that which I desire," etc. And just as it "does not return, but waters the earth, and makes it bring forth and sprout," and man will eat, and by this strength he will say "And you shall love," etc.

And so this level of Torah is what is called "strength" (oz), for power is given so that he can say "And you shall love." And this must come through self-sacrifice (mesirus nefesh) going before it, as mentioned above, like the rain, which comes through thunder and clouds, etc.

LIKKUTEI TORAH • PARSHAS HAAZINU • MAAMAR 3

בעז"ה

Give Ear, O Heavens

◇

With G-d's help. 1

"Give ear, O heavens, and I will speak; and let the earth hear the words of my mouth. My teaching 2
shall drop like the rain; my word shall flow like the dew." Now, the Torah is likened to rain and to dew, as it is written,

"For as the rain and the snow come down from heaven," etc., "so shall My word be that goes forth from My mouth," etc.

And likewise it is likened to dew, as our Sages, of blessed memory, said, "Dew is Torah"; and our Sages, of blessed memory, said, "'Of the dew of heaven': this is Scripture," etc. (in Midrash Rabbah, Parshas Toldos, chapter 66).

Now, rain is from below upward, as it is written, "And a mist would rise from the earth and water," etc.; and dew is from above downward. And the meaning of "Give ear, O heavens … and let the earth hear" is

that there are two kinds of souls. The first are those who are masters of Torah, whose Torah is their occupation. And the second are men of business, who occupy themselves with mitzvos and acts of kindness (gemilus chassadim).

For "on three things the world stands: on the Torah, on the service, and on acts of kindness." Now, the service, which is the mitzvah of the sacrifices, we have not had since the Holy Temple was destroyed,

and nothing is left to us but Torah and acts of kindness. And the masters of Torah are called "heavens" on account of the Torah, for the Torah is from heaven; and the earth is the level of the masters of mitzvos, who occupy themselves with fulfilling the practical mitzvos in actual deed.

(And see what is written in the discourse beginning "The heavens are My throne and the earth is My footstool"; and see what is written on the subject of the two levels of souls on the verse "If only you were as a brother to me," etc., "I would find you outside," etc.)

And just as, with the physical heavens and earth, it is written, "In the beginning G-d created the heavens and the earth": the heavens preceded the earth; and it is written, "On the day that Havayah Elokim made earth and heavens": the earth preceded, etc.;

so too with Torah and mitzvos, we have found and seen that at times [the Sages] said, "And the study of Torah is equal to them all," etc.; and likewise they said on the verse "All desirable things cannot compare to her": "All the mitzvos of the Torah are not worth one law of the Torah."

And at times they said, "The purpose of wisdom is teshuvah and good deeds"; and likewise our 3
Sages, of blessed memory, said that "study is great" specifically in that "it leads to deed."

And both are true: for there is a quality and a surpassing advantage in Torah that is not in the mitzvos, and nevertheless there is also a surpassing advantage in the mitzvos that is not in Torah, as is known and explained elsewhere.

Now, concerning the level of the Torah of the two kinds of souls mentioned above, which are called 4
"heavens" and "earth," he says, "My teaching shall drop like the rain," etc.

The explanation: just as the nature of rain and its effect is that it comes down and moistens the earth and prepares it so that it can bring forth its growth, as it is written, "and waters the earth and makes it give birth

and sprout"; and the main part of the growing comes from the power of growth that is in the earth, which can make all its growth sprout; and through the kernel that is sown, it is aroused to make [something] like it sprout, with a new, added increase;

only it is impossible to arouse it so that it is revealed and does its work except through plowing first, which loosens the soil; and afterward rain is needed to moisten the earth, and then it "makes it give birth and sprout."

And this whole analogy exists also in the soul of man. The level of occupation with Torah is the lev- 5
el of the rain, which must come after the level of the plowing; and then it acts

to make salvations sprout from within the soul. And this is [the meaning of] what is written, "So shall My word be that goes forth from My mouth: it shall not return to Me empty, but it shall do that which I desire," etc., "and gives seed to the sower," etc.

The explanation: each and every one of Israel says, "The soul that You have placed in me is pure; You created it," etc., "and You preserve it within me," etc.

Now, who is it that says "in me" and "within me"? It cannot be said of the body, for there is in it no speech and no words. Rather, this is the vital and intellectual soul, the one that speaks, etc.,

and it says, "The soul that You have placed in me," referring to the level of the G-dly soul, which is "a part of G-d above," and "it is pure"; and afterward "You created it," as something from nothing, etc.,

until "You breathed it into me," so that it is actually clothed within the intellectual soul. And this is like the level of a seed sown in physical earth, for specifically then does it bring forth its growth,

because it is specifically in the earth that there is the power of growth to make [things] sprout with an added excellence. So too is the level of the descent of the G-dly soul, "light sown," to be clothed within the animal soul, even though it is physical;

for it is in it that there is the power of growth to make salvations sprout, with a great addition beyond the seed sown in it. And this is [the meaning of] what is written, "And I will sow the house of Israel," etc., "And I will sow her for Me in the earth," etc.:

specifically [in the earth], that is, in the animal soul, of which it is said, "And the spirit of the animal that goes downward into the earth" (in Koheles, end of chapter 3). (And see what is written on this in the discourse beginning "There are sixty queens," on the meaning of "Light is sown for the righteous," and on the meaning of "my perfect one.")

And therefore all the mitzvos too were lowered below and given for the sake of the animal soul specifically, for they are all practical; only a few of them,

such as faith and knowledge of the Creator, are for the G-dly soul alone; and even these touch the animal soul as well.

For the language of command and warning does not apply to the G-dly soul, since while it was in Gan Eden it believed and knew as a matter of course. And why then did it descend into a body to know and to believe, if not for the sake of the animal soul,

that is, so that it should fulfill them while clothed in the animal soul? And specifically then are they called mitzvos (commandments), and "greater is one who is commanded and does," etc. And all the more so, a fortiori, all the other mitzvos, none of which pertain at all to the G-dly soul while it is above,

but only when it is clothed in the body and the animal soul, specifically, for it is the animal soul that fulfills them: such as sacrifices, the corners (pe'os) and first fruits, terumos and tithes, etc., and likewise the breastplate and the ephod, and the like.

And also the mitzvah of Torah study, whose main [fulfillment] is in the speech of the mouth, and "the movement of the lips is an act," etc. And even love and awe, where the matter depends on intention and not on deed:

love is in the heart, where the element of fire is, and the thirst of love; and it is born of the blood in the heart, which comes into being from the refined portion of physical foods specifically, which are refined in the stomach and turned into blood in the liver;

and it sends the blood to the heart, and in it is the main dwelling of the animal soul. And the fear of G-d too is mainly in the heart, even though "awe rests in the brain":

there is awe and there is awe, etc., and the beginning of awe is in the brain and it ends in the heart, etc. Thus nearly all the 613 mitzvos were given and lowered into the animal soul specifically. And the reason is that

the mitzvos are also called by the name "seed," as it is written, "He sows righteous deeds," and it is written, "Happy are you who sow beside all waters." And sowing is specifically in the ground, for there is the power of growth; and this is the level of the animal soul, for in it is the power to make salvations sprout.

[And see what is written in the discourse beginning "In days to come Yaakov shall take root," for there it is explained that the Congregation of Israel (Knesses Yisrael) is called "a land of desire," and that the mitzvos were sown in this land specifically; see there at length. And this does not contradict what is written [here], for nevertheless this sowing is specifically when the G-dly soul is clothed in the animal soul.

And see what is written in the discourse beginning "And it came to pass, when Pharaoh let [the people] go," etc., see there; and in the discourse beginning "Remember the Shabbos day to keep it holy," etc., [on] "'Remember' and 'Keep' in one utterance," etc.; 6

see there on these subjects.] And the reason is that the animal soul, in its root and source, is more exalted than the G-dly soul; and therefore it is that it has this power to make [things] sprout, etc.

For the animal soul was taken from the level of the dregs of the Ofanim (the "wheels") of the Chariot; for of the Ofanim it is also said, "And behold, one ofan [wheel] upon the earth," as [explained] below.

Now, just as among the Seraphim there is the face of a lion and the face of an ox, so too of the Ofanim it is written, "upon their four sides," and it is written, "And each one had four faces: the face of the first was the face of the cherub," etc.; and this is the face of the ox, as it is stated in the Gemara. And it is from it that the animal soul in Israel is drawn.

2. Now, the Ofanim rise up with a great noise facing the Seraphim. For the Seraphim say, "Holy, holy, holy is Havayah Tzevaos (of hosts)," etc. 7

The meaning of Tzevaos is "He is a sign (os) in His host (tzava)": that is, all the hosts upon hosts below, "a thousand thousands to one troop, and to His troops there is no number," etc.,

all of them come into being and receive life-force only from one letter, as it is written, behibar'am, "when they were created": "with the hei He created them." And the hei is "a light letter, in which there is no substance," as explained in the Akdamus. And the meaning of "a light letter" is that the breath of the heart that is clothed in it is less than in all the [other] letters. For

there are five places of articulation in the mouth: alef-ches-hei-ayin from the throat, beis-vav-mem-pei from the lips, gimmel-yud-kaf-kuf from the palate, etc. And the letters alef-ches-hei-ayin are lighter than all the letters; that is, the breath in them is less than in the other letters,

for example, gimmel-yud-kaf-kuf from the palate have more of the breath in them, etc. And the letter hei is one whose breath is less even than the letters alef-ches-ayin;

therefore it is called "a light letter": that is, it is light to pronounce, because "there is no substance in it," since the breath in it is very slight.

And by way of this analogy it will be understood above, that there is a level of breath that is clothed in the letters, as is written in the Zohar HaRakia, Parshas Tazria (page 47b);

and the letter hei is called "a light letter," and from this level comes the coming-into-being of all the supernal hosts upon hosts. And this is "He is a sign in His host."

But His essence, may He be blessed, is holy and separate, etc. And the three times "holy, holy" correspond to the first three letters of the Name Havayah,

which are contraction (tzimtzum) and expansion, until afterward there is the drawing down into the level of the lower hei, so that there be "with the hei He created them," etc. [And see what is written on this in the discourse beginning "Sing and rejoice, O daughter."]

And this is what is said afterward, "The whole earth is full of His glory." The meaning: because He is holy and entirely separate, beyond comparison, then heavens and earth, which are spirituality and physicality, are equal before Him. And as is known, He, may He be blessed, is infinite in the three dimensions of world, year and soul. In the dimension of world:

that is, the extension of the attribute of His Malchus (sovereignty), may He be blessed, into myriads of myriads of worlds, upward without end and downward without limit. And in the dimension of year, that is, the dimension of time: "You are He before the world was created, and since it was created, and in the World to Come," etc.,

without limit. And in the dimension of soul, that is, the dimension of the comprehensions with which the souls comprehend His G-dliness, may He be blessed: for there are many kinds of comprehension, one higher than the other, in ascent after ascent without end, as is known. [And see what is written on this in the second discourse beginning "I am black and comely."]

And therefore He fills this whole lower, physical earth just as [He fills] the higher worlds, as it is written, "The heavens and

the earth do I fill": "I," My very self, specifically; for before Him, may He be blessed, all is considered as actually nothing, heavens and earth equally, since nevertheless "there is no place empty of Him."

Now, the Seraphim "stand above" and comprehend this, for they have great comprehension and knowledge, since they are in the World of Beriah (Creation), where the Chochmah, Binah and Daas of Atzilus are clothed. 8

But the Ofanim, when they hear "Holy, holy, holy" issuing from the Seraphim, make a commotion with a sound of thunder and a great noise, because their comprehension cannot contain this, for they are in [the World of] Asiyah, as it is written, "one ofan upon the earth."

And therefore the emotive attributes are very intense in them; and this is what is written in Yechezkel, "a sound of tumult, like the sound of a camp." And this is what is said, "they rise up facing the Seraphim": that they rise up above the Seraphim,

for the arousal of the emotive attributes in them is greater than in the Seraphim, as mentioned above. And this is in truth because their root is from a place more exalted than the level of the Seraphim; and as is also known, the root of the emotive attributes is above the intellect, etc. [As is written on this in the discourse beginning

"To understand the explanation of the matter that the Patriarchs are the Chariot," and in the explanation on the verse "Set me as a seal."] And this is the level of "And these are the kings who reigned before a king reigned over the children of Israel," which are the level of the seven primordial kings,

which are the seven supernal emotive attributes that are before the level of the intellect (mochin), which is called Yisrael, [the letters of] li rosh, "a head for Me," as is known to those who know the hidden wisdom. And through this noise they carry the Throne, and the "likeness as the appearance of a man" upon the Throne is also included. For

the World of Beriah, which is the world of the Seraphim, is called the world of the Throne [see Etz Chaim, the Gate of the Throne of Glory; and see what is written in the discourse beginning "Remember" of Amalek, on the subject of the Throne]: that is, kes alef, "the cover of the alef,"

meaning that it is the level of a covering with respect to the Master (Aluf) of the world, which hides and conceals Him; and it is the level of the lower unity (yichuda tata'ah),

which is at the level of Beriah, where "the host of heaven bows to You." Thus, even though they are in a state of self-nullification (bittul) and bowing, nevertheless, at any rate, there is someone who is nullified, etc.

For the angels and all the host on high are clothed in bodies; for example, the great angel Sandalphon, [whose size is] five hundred years; and there are angels that are a third of the world,

that is, a third of five hundred, etc.; and as it is written of them, "And his body was like tarshish." And if so, there is here the level of an essence and existence separate from His G-dliness, may He be blessed;

and even though it is nullified and bows, nevertheless its essence and being is a level of covering and concealment for the Master of the world, that is, for His G-dliness, may He be blessed, as it is [in truth]: "there is nothing else besides Him," literally, at the level of the higher unity (yichuda ila'ah).

And therefore the level of "and what (mah) are we" is the Name Mah (45), in the spelling-out with alefs. And through the great noise of the Ofanim, who rise up very high, above even the Seraphim, they carry 9

and also lift up the Throne that is at the level of Beriah, so that it rise higher, until the Infinite One (Ein Sof), blessed be He, shines in them in revelation, as He is at the level of the higher unity, and not to be at the level of covering and the hiding of the Face.

And also "the likeness as the appearance of a man" upon the Throne, which is the level of the Torah, which is called "man," as it is written, "And this is the Torah of man," and it is written, "This is the Torah: a man." For the 248 positive commandments in the Torah are the level of the 248 limbs of the King: just as the limb 10

is a vessel for drawing the life-force from the soul, so the mitzvos are the level of the supernal will, which is drawn down and clothed in every act of the mitzvos, etc.

And the 365 prohibitions are the 365 sinews, like the sinews in which the blood, the main life-force of the soul, is drawn and spreads. For the 365 prohibitions are higher and more exalted than the level of the positive commandments, as is known on what is written, "This is My Name

and this is My remembrance": that the prohibitive commandments are at the level of shemi ("My Name") together with the level of yud-hei. The meaning of shemi with yud-hei: shemi is the level of which our Sages, of blessed memory, said, "Before the world was created there was He and His Name," etc.,

and it is drawn down and revealed in the level of yud-hei. And see in Parshas Terumah (165b) on the verse "Extol Him who rides upon the heavens, by Yah His Name," etc.

But the positive commandments are at the level of zichri ("My remembrance") together with vav-hei, which are only the level of a remembrance and a mere glimmer, and not His Name itself. And see what is written on this on the verse "These are the accounts of the Mishkan." And for the Infinite One (Ein Sof),

blessed be He, who "is not any of these attributes at all," to be actually clothed in the level of the Torah, which is the level of "man" with 248 limbs, etc., this too is through the great noise of the Ofanim;

for "spirit brings spirit and draws down spirit." (And see what is written on this in Parshas Yisro, in the discourse beginning "The matter that the Patriarchs are the Chariot," and in the discourse beginning "Remember the Shabbos day to keep it holy," mentioned above.)

And this power in them is for the reason explained above: that in their root they are above the level of "man"; and this is the level of "And these are the kings" who [reigned] before a king reigned, etc.,

which is above the level of "man" mentioned above; only, below they are in a state of lowliness, far lower than the level of "man," like the analogy of a stone falling from the top of the wall, which falls further down, etc.

But when they rise and lift themselves up with a great noise, they arouse [a response] above, in their very lofty root; for "spirit brings spirit and draws down spirit" like it. And therefore they carry and lift up the Throne and "the likeness as the appearance of a man" upon it, as mentioned above.

3. Now, the Ofanim say, "Blessed be the glory of Havayah from His place." "Blessed" (baruch) means a drawing down from concealment to revelation, etc. 11

"The glory (kavod) of Havayah" is the level of the thirty-two paths of Chochmah, numerically equal to kavod. And of this he said "blessed": that the level of kavod, the thirty-two paths of Chochmah, be drawn down from its supernal place, to be revealed in the lower wisdom.

For the level of the lower wisdom is also called kavod, for kavod is a term for a garment, as in "Rabbi Yochanan called his clothes 'my honorers.'" And the level of the lower wisdom is a level of a garment and a covering that conceals His G-dliness, may He be blessed.

As we see with our senses: an animal, because it has no wisdom and intellect, is in a state of greater self-nullification, so that even a small child can rule over it; whereas a man, even a small child, has in him the nature of self-exaltation, to dominate and rule, because he possesses intellect.

For it is the intellect that makes him into the level of a being and a thing (yesh), because it is a covering, a garment, that hides and conceals the level of the Nothing (ayin), through which there would be self-nullification.

For this wisdom is from the level of the Tree of Knowledge of good and evil, as it is written, "And your eyes will be opened, and you will be," etc., "knowing good and evil" (and as the Rambam wrote on this in the book Moreh Nevuchim, Part I, chapter 2).

And for this they ask that the glory of Havayah, the thirty-two paths of Chochmah, be "blessed" and drawn down "from its supernal place," which is the level of the higher Chochmah (Chochmah Ila'ah), which too is a level of Chochmah and is called kavod, a term for a garment;

for it too is a level of garment for the Infinite One (Ein Sof), blessed be He, who in it and through it is clothed in the worlds. (And see what the Ramaz wrote in Parshas Bamidbar, page 118, on the subject of "the King of glory," and on the meaning of "Show me, I pray, Your glory," etc.)

And see what is written in the discourse beginning "For over all the glory shall be a canopy." And as it is written, "With Chochmah He founded the earth": "Abba founded the daughter"; and it is written, "How manifold are Your works, Havayah," because "in Chochmah You made them all," specifically.

But it is not a level of a concealing garment, G-d forbid; on the contrary, the Infinite One, blessed be He, actually shines within it, as it is written, "He wraps Himself in light as with a garment": this garment shines like light. And as it is written, "And Chochmah is found from ayin (nothing)":

it is always in a state of self-nullification to the level of the ayin from which it is found, and does not conceal, G-d forbid, like the lower wisdom. And of this it is said, "Who is wise? One who sees what is born," from nothing to something, etc.

And this is their request: that the glory of Havayah, which is this level of the higher Chochmah and this self-nullification, be "blessed" and drawn down, to be revealed also below, in the lower wisdom, until it too will not conceal, etc.,

and it will be plainly visible even to our eyes of flesh how "all before Him is considered as nothing," as it is before Him, may He be blessed, at the level of the higher Chochmah, ko'ach mah ("the potential of what"), where there is no hiding of the Face; and so too below, it will not hide and will not conceal, etc.,

just as it was before the sin of the Tree of Knowledge. And therefore it is specifically the Ofanim who say "Blessed," etc.; but the Seraphim say "The whole earth is full of His glory," because they are in Beriah, and "Imma (Binah) nests in the Throne."

And there, there is a revelation of His G-dliness, may He be blessed, and they comprehend well how "the whole earth is full of His glory" and "the heavens and the earth do I fill." 12

But the Ofanim, who are in Asiyah, which is darkness, hiddenness and concealment, etc., therefore need this request: that the glory of Havayah be "blessed" and drawn down.

For the lower wisdom conceals, as mentioned above; and even though before Him, may He be blessed, all is as nothing, etc., yet in relation to the created beings the world appears as something (yesh), etc.

But this is the request: that there be drawn down the glory of Havayah, the level of the higher Chochmah and the level of self-nullification, etc. And this drawing down is from the Infinite Light (Or Ein Sof), blessed be He, itself; and this is "Blessed be the glory of Havayah from His place."

For the meaning of "His place" is in the manner of "Where is the place of His glory?": that is to say, "His place" is the root of the level of His glory, which is the level of "Where?", which is not comprehended at all.

For "His glory" is the attribute of His Malchus, may He be blessed, in the lower Chochmah (Chochmah Tata'ah), and its root is in the higher Chochmah and also above Chochmah. And this is the meaning of "the holy King" that we say during the Ten Days of Teshuvah: it is the level of the supreme Keser (Keser Elyon), which is the crown of Malchus, etc.

And the Ofanim, through the great noise, say, "Blessed be the glory of Havayah from His place": they draw down from the level of "Where is the place of His glory?", that which is not comprehended, that it be in a state of "blessed" and drawn down, so that there be a revelation of the higher Chochmah actually below. And this is the meaning of "And a spring shall go forth from the House of Havayah and shall water," etc., 13

[explained] in the discourse beginning "There are sixty queens." And in order to draw down the revelation of the level of this spring, which is the higher Chochmah, below, the drawing down must be from higher even than the higher Chochmah, as is written in the discourse beginning "When you kindle," on the subject of "Wisdoms cry aloud outside," etc.; see there.

And the power they have to draw down this revelation is because of their great noise, in that they 14
rise up higher and higher, to the loftiest heights, as mentioned above. And this is because their root is very exalted, only they fell, etc.

And of this it is said, "But much produce comes through the strength of the ox": from the level of the face of the ox in the Ofanim of the Chariot is drawn "much produce," that is, an abundance and increase of radiance from the very highest, from the Infinite One (Ein Sof), blessed be He, Himself.

4. Now, along the lines of this advantage of power that the level of the Ofanim has over the level of 15
the Seraphim, even though the Seraphim are in Beriah and the Ofanim are in Asiyah, so along these lines will be understood the matter of the animal soul in relation to the G-dly soul.

For the vital, animal soul in man was taken from the face of the ox in the Ofanim, as mentioned above. And therefore its power is great and mighty, and it has in potential the level of a great noise, more than the G-dly soul, because in its root it is higher, from the level of "before a king reigned over the children of Israel," etc.

(And see what is written in the discourse beginning "When Pharaoh let go," concerning "her great son," that the World of Tohu came first, etc. And because the Ofanim are from what was refined from the World of Tohu, therefore [their sound] is called "a great noise.")

But nevertheless, because it was lowered very far down, this level in it cannot be revealed except through its utter self-nullification before the G-dly soul, so that [the G-dly soul] rules over it, to lead it and to turn it.

And this is the purpose of the soul's descent, as is written in the Zohar: "to bring the righteous to teshuvah." For the souls, while they were above, were all at the level of the righteous (tzaddikim), whose nature is to rise up to G-d, etc.;

and their descent into bodies is in order to be baalei teshuvah, "who draw Him down with greater strength," for they are at the level of "their heart cried out to G-d," with a great noise, because of the turnabout, as is known. And so must actually be the measure of every person, even one who has no sins, G-d forbid [that he have any];

for of all of them they said, "all his days in teshuvah," as written above on the subject of "And the spirit will return," etc. And the noise comes from this very thing: "from it and with it, to strike at it,"

when he contemplates the immensity of his soul's descent, so very far down, and [how] it has become distant from its Emanator, who, may He be blessed, is holy and separate, and before whom all is considered as actually nothing; from this he will come to a great noise.

And this is because of the great power of the animal soul, whose root is very high above and which was lowered below; therefore it has the power to be at the level of a great noise, more than the G-dly soul in itself, as mentioned above.

16 And through this, afterward, there must be a hundred blessings every day, to bring about a drawing down of G-dliness, in the manner mentioned above with the Ofanim, who, after they rise up with a noise, say "Blessed," etc.

And therefore they are a hundred blessings specifically, to draw down from the source of all, that is, from the level of "And Chochmah is found from ayin (nothing)." And the meaning of the blessings, "Blessed are You, Havayah, our G-d, King of the world, who has sanctified us with His commandments and commanded us," [is]

that the level of "You" be "blessed" and drawn down, so that Havayah be "our G-d": a revelation of G-dliness in the souls of Israel, who are the level of the inner dimension (pnimiyus) of the worlds, so that there be "and besides You I desire nothing,"

for they will be filled with the Infinite One (Ein Sof), blessed be He, from their very innermost core. And afterward, "King of the world": that is, the revelation of G-dliness also in the outer dimension (chitzoniyus) of the worlds, so that they will not conceal and appear as a being and a thing (yesh); for even the physicality of the earth is in truth an extension of His G-dliness, may He be blessed, and it is the level of the Malchus of Asiyah.

17 Now, this drawing down is through speech, the hundred blessings, etc.; but the main revelation is through deed, which is the fulfillment of the mitzvos in actual practice.

For the 248 positive commandments are the 248 limbs of the King: like the analogy of the limb, in which and through which life-force is drawn from the soul and is revealed and clothed in its very core; so the mitzvos are drawings-down of the supernal will, etc., as is known.

But the mitzvos in themselves are physical acts; and if a man who is not of the children of Israel does them, it is not a mitzvah at all;

rather, only when Israel are the ones who fulfill it, for then it is a mitzvah, and through it they draw down the revelation of the Infinite One, blessed be He, so that there be 248 limbs, etc.

And this is through the level of the desire of the heart (re'usa d'liba), which is the level of the great noise, "their heart cried out to G-d," that is in them; through this, afterward, they bring about the drawing down from above to below through the fulfillment of the practical mitzvos, as mentioned above. 18

And see what is written on this also in the discourse beginning "I am Havayah your G-d, who brought [you] out," etc.: that from the level of noise are born and drawn down the drawings-down of the level of "and the hair (se'ar) of His head," etc.,

[and] "This is the gate (sha'ar) to Havayah." And see what is written below concerning "like showers (se'irim) … like raindrops (revivim)." And therefore the mitzvos are called sowing, "He sows righteous deeds," as mentioned above, for they are

like a sown kernel, which as yet has no taste or fragrance; only when it is sown in the earth, which has the power of growth, does fruit come from it. And so are the mitzvos: when Israel specifically fulfill them,

the Infinite One (Ein Sof), blessed be He, is drawn down through this; whereas if they remain as they are, such as the tefillin and the tzitzis, if a man of Israel does not put them on and wrap himself in them, nothing at all will be drawn down through them. And this is exactly like the analogy of the seed with the ground, as mentioned above.

But the main power of growth is specifically in the level of the animal soul in Israel, for it is the one that was taken from the level of the face of the ox in the Ofanim, as mentioned above, whose root is very exalted; and through this it has in potential to be an actual noise, like the analogy of the ground, which in itself is physical, and in it

specifically is the power of growth clothed, as mentioned above. For likewise it was taken from the face of the ox in the Ofanim, as mentioned above, who in their own essence and being are lower in rank than the Seraphim and the Chayos; and nevertheless it is specifically in them that the root of the power to be in a great noise is found, for their root is very exalted, as mentioned above.

And so it is exactly with the animal soul: [the ability] to be at the level of a great noise and "their heart cried out," etc., through which all the drawings-down are drawn, even those that are through the mitzvos, as mentioned above, is specifically from the side of the animal soul, for it is in it that there is this power to be in a great noise, etc. 19

Only, just as the ground, even though it has the power of growth, makes nothing sprout of itself but only through the seed sown in it, so too the animal soul in itself would not give birth to the level of the great noise mentioned above,

for "the spirit of the animal goes downward," and it would remain so; but through the level of the G-dly soul that is clothed in it, which contemplates the greatness of G-d and His exaltedness without end, through this the great noise mentioned above is born.

And this is "And I will sow her for Me in the earth," etc., "Light is sown for the righteous," etc.: that through Israel's fulfilling the mitzvos, they make salvations sprout, so that there be drawings-down and revelation of the very essence of the Infinite One (Ein Sof), blessed be He;

for the 248 positive commandments are the 248 limbs of the King, and a limb is a drawing-down from the essence of the soul; and [this is] as the Ofanim carry and lift up the level of "as the appearance of a man" upon the Throne, which is the level of the Torah, as mentioned above.

20 And this is what our Sages, of blessed memory, said: "Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come." For the World to Come is only a radiance and a glow, as our Sages, of blessed memory, said, "With the yud the World to Come was created."

But the level of teshuvah, which is the level of the great noise of the animal soul, and good deeds, from the level of the doing of the mitzvos, draw down the revelation of His very essence and being, may He be blessed. And of this it is said, "But much produce comes through the strength of the ox":

that is, the level of the animal soul, which is drawn from the face of the ox in the Ofanim, as mentioned above, to draw down a great revelation from His very essence and being, may He be blessed.

And therefore it is written, "Because you did not serve Havayah," etc., "more than the abundance of all (kol)": above the level of the World to Come, which is called kol ("all"), which is only a glow, etc.

21 And this is the meaning of "My teaching (likchi) shall drop like the rain": likchi means that you take (lokchim) Me, My very self, as it were; for the drawing down of G-dliness that Israel draw down through the great noise and the fulfillment of the mitzvos is from His very essence, may He be blessed.

And so is the saying "And You, Havayah our G-d, have given us," etc.: it means, as it were, that He gave Himself to us, so that we can draw down His very essence, may He be blessed. And this is [the meaning of] what is said, "You have chosen us," etc., "and have taken pleasure in us"; and through this, "And He has raised up the horn of His people," etc., in the manner mentioned above.

5. But first there must be "[My teaching] shall drop like the rain," etc. For it was explained above, in the analogy of the revelation of the power of growth in the earth to bring forth growth, that it must come first through plowing, to soften the hardness of the soil, and afterward through rain, which comes down and moistens the earth; and then it is that it brings forth its growth. 22

And so it is exactly with the animal soul: in order that the power hidden in it be revealed, to make the revelation of the great noise sprout from the seed sown in it, etc., there must first be the level of plowing, "which loosens the soil," 23

that is, the level of "a broken and crushed heart"; for hard earth that is not plowed yields no fruit at all, as is known. And afterward it needs rain to moisten the earth,

and this is the level of the study of Torah, which is likened to water. For just as water moistens the ground until it becomes moist enough to be fit to bring forth its growth, so the Torah draws down the level of self-nullification into the soul after the plowing, when there is truly a broken heart, etc.,

so that then, afterward, it can make salvations sprout. And in Bereishis Rabbah, chapter 13: "'Shall drop (ya'arof) like the rain': [when] people broke their necks (orfan), at once rain falls."

And this is what our Sages, of blessed memory, alluded to when they said, "If this repulsive one meets you, drag him to the house of study; if he is a stone, he melts." For the Torah is to the soul like water, which can wear away even stone; so, even if his soul is dulled and hard as this stone, 24

the Torah can dissolve it. For it draws down the level of the supernal waters, and is called "the rain of your land," etc. [And see what is written in the discourse beginning "If you walk in My statutes," on the subject of "And I will give your rains in their season."] For the Torah is the level of the higher Chochmah, the level of "the glory of Havayah from His place," itself.

And it is the opposite of the level of human intellect, which is from the Tree of Knowledge of good and evil, which conceals and hides; whereas the Torah, which is the higher Chochmah, is luminous and bright, so that one can see in it what is above it, which is the level of His G-dliness, may He be blessed, which is called ayin (Nothing), from which Chochmah is found. 25

And therefore it is in truth in a state of genuine self-nullification before its source, which brings it into being, the opposite of the lower wisdom, which is the level of yesh (a being), as mentioned above in the matter of "Blessed be the glory of Havayah," etc. 26

And therefore, for one who reads in the Torah, this wisdom and this self-nullification shine upon the person's soul, so that the wisdom and the self-nullification enter the very inner dimension of the soul. And this is [the meaning of] what is written,

"For as the rain and the snow come down from heaven and water the earth," etc.: the rains come down from above and are absorbed in the earth, and through this they moisten it; "so shall My word be that goes forth from My mouth,"

which is the level of "'the word of Havayah': this is halachah"; "it shall not return to Me empty, but it shall do that which I desire,"

to bring the self-nullification into the souls of Israel, as mentioned above; and then the soul can make salvations sprout, which are the level of the desire of the heart and the revelation of G-dliness in the mitzvos, as mentioned above. But in truth, in the Torah itself there are also two levels.

That is, there is found another level in the Torah, higher in rank than the level called rain, and it is 27
the one called dew; and of this it is said, "My word shall flow like the dew."

The explanation: rain is drawn from below, for "a mist would rise from the earth," as mentioned above; and it is the level of the Torah that is from below upward,

that is, when a person studies the Torah in the manner of what our Sages, of blessed memory, said: "A person should always occupy himself with Torah and mitzvos not for its own sake," meaning, not for the sake of the Torah itself; but rather, as our Sages, of blessed memory, said, "At first,

when a person acts, he acts with his own mind in view"; that is, in the manner of the purpose of wisdom, to comprehend it: he occupies himself with the Torah in order to grasp its laws and rulings, through which he binds his soul to His wisdom and will, may He be blessed. And this level is likened to rain,

for this Torah was taken from below, from the man, as mentioned above, like rain, which is from vapor that rises from the earth, as mentioned above. But that which afterward, "from [study] not for its own sake, he comes to [study] for its own sake," is the level called dew.

For dew is that which comes down from above. And so our Sages, of blessed memory, said: "Whoever sits and occupies himself with Torah, the Holy One, blessed be He, reads and studies opposite him." That is, there is revealed in his soul the level of the word of G-d and this halachah as it is above, exactly as it was at the time they were given at Sinai.

For even what a seasoned student will in the future innovate was said to Moshe at Sinai; that is, the level of the revelation of that word of Torah within that innovation, as it is in the Torah above.

Now, "His words are living and enduring." For even though this was at a time three thousand years 28
before, and also only on Mount Sinai alone,

above there is no time at all, G-d forbid; and if so, His words that He spoke then endure now as well. And also there is no confinement to place at all, G-d forbid.

And therefore, in every place where one sits and occupies himself with Torah, and even what a seasoned student innovates, etc., which are the very words that were said to Moshe at Sinai, as mentioned above,

they then shine and are revealed now in his soul; and even though "he does not see, his mazal sees." And this is the meaning of occupying oneself with Torah lishmah, "for its sake": for the sake of the Torah itself, to draw down a revelation of the Infinite Light (Or Ein Sof), blessed be He, into the Torah, etc.

(And see what is written below in the discourse beginning "To understand what is written, 'On the eighth day, an atzeres,'" concerning "My tongue shall respond with Your word." Also, the matter of these two levels can be explained along the lines of what is written in the discourse beginning "Who is enthroned on high," that there are two levels: the level of a servant, who studies in order to know, etc.; see there.) And this is "Give ear, O heavens … and let the earth hear," etc.

The meaning: Moshe spoke all this to all Israel, and said "Give ear, O heavens … and let the earth hear" to the two kinds of souls in Israel: that both of you can make salvations sprout and draw down a revelation of the Infinite Light, blessed be He, through Torah and mitzvos. And of this he said to them, "My teaching shall drop like the rain":

this is the level of the Torah that is from below upward, the level of "he acts with his own mind in view"; and also "My word shall flow like the dew," the drawing down of the Infinite Light, blessed be He, from above to below, in that "the Holy One, blessed be He, reads and studies opposite him." [And see in the Zohar, Vaeschanan (page 263a), that "Give ear, O heavens" is like "Hear, O Israel," etc., in the first verse of the Shema.

And if so, the discerning will understand that the level of "shall drop like the rain" and "shall flow like the dew," etc., is itself along the lines of the drawings-down spoken of in "Havayah is our G-d, Havayah is One." And as is written on this above.

And see what is written in the discourse beginning "For on this day He shall atone," in Parshas Acharei, on the meaning of "And these words shall be," etc., "and you shall speak of them": 29

that this is written of words of Torah; and they are themselves "these words" stated in the first verse of the Shema, "Havayah is our G-d, Havayah is One"; see there at length.] And all this is within the power of the two kinds of souls mentioned above.

For one whose Torah is his occupation accomplishes this, that there be a revelation of the Infinite One (Ein Sof), blessed be He, through occupation with Torah, as mentioned above, through the level of the desire of the heart (re'usa d'liba), at the level of "And you shall love with all your heart (levavcha)," with both chambers of the heart.

And of this he said, "Give ear, O heavens": these are the souls that are from the level of heaven, 30
which is the level of Torah; and therefore their Torah is their occupation, etc.

And also one who is among the men of business can nevertheless draw down the Infinite Light (Or Ein Sof), blessed be He, through occupation with Torah lishmah, in setting times for Torah, etc.,

through the level of charity (tzedakah). And this is [the meaning of] what is written, "I speak in righteousness (tzedakah)": that is, so that it be "I speak": that when he says Tehillim and the like, it will be the level of "I," Myself, speaking, in the manner of what is written, "And My words that I have put in your mouth,"

which is the level of the drawings-down and revelation of the Infinite Light, blessed be He, that is in the Torah; [this] is through charity. [And see what is written in the discourse beginning "And the number of the children of Israel shall be," concerning "You have remembered the earth and watered it," etc., "full of water," etc.; see there. And from this will be understood the matter of "My teaching shall drop like the rain," which is drawn down through the mitzvos, etc.]

And of this it is said, "and let the earth hear": these are the souls that are drawn from the level of earth. And the meaning of "let it hear" is like "Let your ears hear what you (atah) bring forth from your mouth": that is, the level of Atah ("You") that goes forth from your mouth; for "'the word of Havayah': this is halachah," and this is what goes forth from your mouth. And this suffices for one who understands.

6. Now, even though all this is a person's service each and every day, in a general way it is in the 31
month of Tishrei, which is called the head of the year (Rosh HaShanah), for it includes the life-force of the whole year

in its entirety, and of all the festivals, all of which are drawn down in one inclusion on Rosh HaShanah. And in it there are, in a general way, all the rectifications mentioned above that the soul needs until it brings forth its growth, as was all mentioned in detail above. For

the matter of the shofar on Rosh HaShanah, "a day of teruah," etc., is "groaning" and "wailing," which is the matter of a broken and crushed heart, the level of shevarim (the broken notes), until through this he comes to weeping and wailing, etc. And this is the matter of the plowing that must be in the animal soul,

which is the first of all the labors that it needs, as mentioned above; for even rain, when it falls on the earth without plowing, will not through this make its growth sprout, etc.

And so it is with the soul: it will not bring forth its growth, to be stirred by its contemplation of the greatness of G-d; and even if he has studied Torah, which is likened to rain that moistens, as mentioned above, it will not help unless it was first plowed, 32

that is, that he first have a broken heart, etc. For nevertheless, because of the greatness of the physicality, while he is whole and a being unto himself, the contemplation has no effect on him at all.

For even though he contemplates how He, may He be blessed, is holy and separate, and only "His splendor" and radiance are "over earth and heaven," etc., nevertheless the matter does not touch him; for even though he believes and knows that this is the truth,

that "the heavens are the heavens of Havayah," etc., he is nevertheless a person unto himself, as though the matter does not touch him at all.

And this is in the manner of what is written, "For all the nations are uncircumcised, and all the house of Israel are uncircumcised of heart," and as it is said, "You grew fat, you grew thick, you became covered." For because of the intensity of his immersion in the desires and longings of this world, and he does not feel pain so that his heart be broken, 33

then "you grew thick, you became covered": there forms something like a covering over the heart, and it is called the foreskin of the heart, which covers it, until because of this the influence does not enter it at all, for him to be stirred by the contemplation of the intellect, etc.

And this is because of "you grew fat, you grew thick," in his immersion in the matters of this world, to eat and to drink, etc.; and so his blood becomes thick and his heart uncircumcised.

And there must be "And you shall circumcise the foreskin of your heart," etc., to cut it off from his heart; and this is through a broken and crushed heart, which is the level of the shevarim and teruah of Rosh HaShanah, "groaning," to crumble it into many crumbs. 34

And so are all the Ten Days of Teshuvah; and that is why it is a mitzvah to fast on them, even if one does not complete [the fast], for the main intent is only to afflict the soul in order to crumble it and break it, etc.

And through this, afterward, there is drawn down the level of "And I will sprinkle pure water upon you," etc., through "And a mist would rise from the earth," etc.; and as it is written, "For as the rain and the snow come down," etc.: the level of "they shall become white as snow."

"And it gives seed to the sower and bread to the eater": this is the level of Sukkos. [And see what is written on this below in the discourse beginning "And you shall draw water with joy," how the plowing is in the Ten Days of Teshuvah, "His left hand is under my head," and the sprouting is on Sukkos, "and His right hand embraces me"; see there at length.] For 35

our Sages, of blessed memory, said, "Israel sustain their Father in heaven." The meaning: just as, by way of analogy, sustenance for a physical person is what brings about the spreading of the soul in the body (for if he does not eat for several days the soul will depart and separate from the body), and through bread the soul is joined [to it], to shine and spread in the body;

so too will be understood the matter of sustenance above: that through it there be the spreading of the Infinite One (Ein Sof), blessed be He, within the Sefiros, for He, may He be blessed, is to them as a soul to a body, as is written in the Tikkunei Zohar: "Chesed is the right arm, Gevurah the left arm, Tiferes the body," etc.

And the Infinite Light (Or Ein Sof), which gives them life, is what is clothed in them, as a soul in a body. And for there to be this drawing down and clothing (for the Infinite Light, blessed be He, in itself "is not any of these attributes at all"), it is through an arousal from below.

And this is called by the name sustenance: Israel sustain their Father in heaven, so that there be the joining and clothing of the Infinite One, blessed be He, in the ten Sefiros, which are called by the name "body," as mentioned above. And as is written on this on the verse "And Moshe spoke to the heads of the tribes," etc.,

in the explanation of the matter of "Come, eat of My bread"; see there. And this is "For I said, 'The world is built (yibaneh) with kindness (chesed)'": that through My saying in the world, which is the level of the Torah that was given to Israel,

then chesed yibaneh, "Chesed is built": the Chesed is built. For the drawing down and clothing of the Infinite One, blessed be He, in the attribute of Chesed is through an arousal from below, in occupation with Torah, by which Israel sustain, etc.,

as mentioned above (and see what is written on this in Shir HaShirim, on the verse "To my mare"). And this is the level of Sukkos, in the manner of what is written, "And a sukkah shall be for a shade by day (yomam)."

For the emotive attributes are called "days," as is known; and yomam ("by day") is the level of Chesed, as is written in the Zohar, Parshas Emor (page 103b), for it is written, "By day (yomam) Havayah commands His kindness."

And it is the level of "the day that goes with all the days," for Chesed is the first of the emotive attributes, and it includes them all and gives power to all of them, as is written

in the commentary of the Ramaz there. And see Pardes, in Erchei HaKinuyim, the entry yomam. And elsewhere it is explained that yomam is the Chesed of Abba; and so it is implied somewhat from what is written in Parshas Balak (page 191b): "The supernal elder," etc.,

"and who is it? Avraham, as it is written, 'By day He commands.'" And the Ramaz, Parshas Tetzaveh (page 189b), on "This is Avraham, the elder," explained that the intent is to Chochmah, for there is the place

of old age; see there. And see what is written further on the subject of yomam in the Siddur, the Gate of Rosh HaShanah, in the discourse beginning "Ado-nai, open my lips." And the meaning of "for a shade by day" is the level of a surrounding [light] (makif) and a shade over the level of yomam, which is Chesed.

The explanation: for there to be the drawing down and clothing of the Infinite Light, blessed be He, in the emotive attributes, and in general, that is, in the level of Chesed, to give it life like a soul that spreads in a body,

it is impossible for this drawing down to be in an inner manner except by its first being drawn down in a surrounding manner (makif); and afterward it is drawn down and clothed in an inner manner (pnimi).

(And see what is written on this in the explanation on the verse "Command the children of Israel," etc., "My offering, My bread," etc., in Parshas Pinchas.) And all this is the level of Sukkos, for at first it is drawn down in a surrounding manner;

and this is the matter of the mitzvah of the sukkah, which surrounds from above. And of this it is said, "And a sukkah shall be for a shade by day": the sukkah is a shade and a surrounding over the level of yomam, etc. [And see further on this in the Ra'aya Mehemna, Parshas Pinchas, pages 255b and 256a.] And afterward, on Shemini Atzeres, the radiance enters and is grasped within their inner dimension.

And therefore it is called Atzeres, a term for absorption, entering and gathering, for the drawing down enters in an inner manner. (And along these lines will be understood the saying of our Sages, of blessed memory, in chapter 9 of Berachos (page 55), concerning Betzalel: "You were in the shadow of Kel (betzel Kel), and you knew.")

For Betzalel's saying to make the Mishkan first and afterward the Ark and the vessels is also along these lines: every drawing down from above to below must be [such that] the light is drawn down first in a surrounding manner, and specifically afterward is it drawn down in an inner manner.

And this is why one must first make the Mishkan, which is the level of the surrounding [light], and afterward the vessels, which are the level of the inner light (or pnimi), etc.

And therefore Moshe said of him, "You were in the shadow of Kel." For Kel is the level of Chesed, as it is written, "The kindness of Kel is all day long."

And it was explained above that in order for there to be "Chesed is built," the drawing down must first be in a surrounding manner, as in "for a shade by day," etc.; and this is the level of "You were in the shadow of Kel," 36

that is, the surrounding light of the level of Chesed; and then, afterward, it is drawn down in an inner manner as well. And see the Zohar, Terumah (end of 152a), and Parshas Pekudei (pages 223b and 222a), and Parshas Shelach (page 162b).

That is, Betzalel himself is the one who connects and draws down the drawing down in an inner manner, for he is the level of "the righteous one is the foundation of the world," as is written in the Zohar, Parshas Vayakhel (end of page 214b), and in Parshas Pekudei (end of page 224a);

only, "you were in the shadow of Kel," for his root is from the level of the surrounding [lights], since in order for the drawing down to be drawn in an inner manner, it must first be in a surrounding manner. And see Pri Etz Chaim, the Gate of the Amidah, chapter 14, concerning "the supreme Kel," etc.,

"who possesses all," etc. And see the like in the Zohar, Bereishis (end of page 6a), on the verse "And Benayahu son of Yehoyada," etc.: "From what place does he come forth?" etc. "The verse answered and said: from Kabtze'el,

a supernal, hidden level, of which 'no eye has seen,'" etc. And in the commentary of the Ramaz there: mi-Kabtze'el means the gathering and collecting of the Name Kel, etc.

And "son of Yeho-yada": this is like what they said, "You were in the shadow of Kel, and you knew (yada'ta)," for knowledge (daas) is a connection, so that it be drawn down afterward in an inner manner.

And this is also the matter of the Ohel Mo'ed (Tent of Meeting): mo'ed is from the term "And I will meet (veno'adti) with you," the same letters as "and I will be known (venoda'ti)," which is a term for bonding and connection, etc.,

that is, the drawing down of the union of the Infinite Light (Or Ein Sof), blessed be He, into the soul of man; and this is through the level of the tent, which is the level of "And in the shadow of My hand I have covered you." And as is written on this on the verse "In the wilderness of Sinai, in the Tent of Meeting," etc.;

see there. And see the Zohar, Part I, Vayera (pages 98a-b, and end of 97b), on the subject of "And he was sitting at the entrance of the tent," etc.,

and in Parshas Bo (end of page 36a), and in the commentary of the Ramaz (in both places), and in Parshas Vayikra (page 14a), and in Parshas Acharei (end of page 71b). And see what is written at the end of the discourse beginning "The voice of my beloved," etc., on the subject of "And Havayah will pass over the entrance," etc.

And see what is written at the end of the discourse beginning "To understand the meaning of the verse 'Who is a G-d like You,'" etc.; and see what is written at the end of the discourse beginning "And Moshe assembled": "Whoever recites the Shema without tefillin," etc.; see there.

Now, just as the matter of "And a sukkah shall be for a shade by day" is a drawing down above, in the supernal ten Sefiros, [first] surrounding and afterward inner, so it is also in the soul.

For through the sprouting of the love and the great noise mentioned above, through this "it gives seed to the sower and bread to the eater": a drawing down and revelation of G-dliness in the soul from above to below, also in a surrounding and an inner manner.

For Israel sustain, etc., and through this they too are sustained, etc. (See what is written on this in the discourse beginning "My dove," etc.) And the drawing down is on Sukkos;

and therefore it is "the time of our rejoicing," through the revelation of the Infinite One, blessed be He, in one's soul, etc. But this joy is still in a surrounding manner;

only afterward, the level of Shemini Atzeres is the absorption, in which it is absorbed into one's very inner being. And this is [the meaning of] what is written, "It shall be an atzeres for you," specifically, and as its Targum [renders it], "gathering," etc. And as is written on this below, on the verse "Havayah is for me among my helpers," etc.;

see there. And this is "And He has raised up the horn of His people": that there is drawn down a revelation of the Infinite One, blessed be He, that is above the level of the World to Come, which was created with the yud alone, the radiance of the Shechinah, etc.; and as it is written, "more than the abundance of all."

7. "Like showers (se'irim) upon the tender grass (deshe), and like raindrops (revivim) upon the herbage (esev)." Now, the difference between deshe and esev is that deshe is what the herbage is called at the beginning of its growth, when it has begun to sprout and appear above the ground; 37

and after it has grown it is called esev. So it is explained in the Likkutei Torah of the Arizal, and so it is in the Shorashim, and as it is written, "Let the earth sprout deshe." And se'irim is the very fine rain, like hairs (se'aros), etc., from which the deshe grows.

But the esev, which is already grown, grows from the revivim, which are the coarse drops of rain. And so there are these two levels in the level of the Torah, which is called rain:

that is, Mishnah and Talmud. That is, the Mishnayos are called se'irim, from the term se'aros (hairs), for the Torah is likened to hairs, as it is written, "His locks are curled (taltalim)," etc.: "heaps upon heaps (tilei tilim) of laws." And likewise it is said, "And the hair of His head was like clean wool." 38

For just as the hair is drawn from the brain, so are the particulars of the laws in the Torah, which are many drawings-down, drawn from the level of the higher Chochmah, "wise, but not with a known wisdom."

And this is the level of the Mishnayos, which are decided laws, which are only likened to hairs, which are also drawings-down, as mentioned above. And occupation with Talmud is called revivim, which are also drops of rain, 39

only they are large. And so is the level of Talmud, which is the analysis of the law with much dialectic and with depth of intellect, more than in the Mishnah. And just as the rain called revivim makes esev sprout,

which is a greater growth than the level of deshe, so through occupation with Talmud one works salvations in the soul, so that there be a revelation of love and awe at the level of greater love and awe, etc.

For the emotive attributes are called the level of the vegetative, and they have smallness and greatness, as is known. [And see on the subject of deshe and esev in the Zohar, Part I, Bereishis (page 18b),

that they are two levels of angels: "who forms ministers," who every day are "new every morning," and "whose ministers" stand "in the heights of the world" since the six days of creation, etc.;

and that this is also the matter of "grass for the cattle, and herbage for the service of man"; and see there also (page 19a). And see on the subject of grass and herbage also in the Zohar, Parshas Pinchas (page 217a).

And along these lines it will be understood in the soul: the level of esev is the level of "the service of man," which is above the level of an animal. And see what is written on the subject of esev on the verse "And these are the ordinances"; and see further in the Zohar, Terumah (end of page 171a),

and in Parshas Vayikra, page 12a.] And the essence of the matter is that there are two kinds of growth that sprout from the earth through sowing. The first: the growth is, in its nature and essence, like the sown kernel,

such as the seeds of produce, grain and wheat, etc.: the wheat that sprouts is like the wheat that was sown, only the effect of sowing in the earth is that the growth comes with a very, very great increase, as our Sages, of blessed memory, said, "Does a person sow a kav

except to bring forth many kor?" And the second is like the growth of the fruits of a tree through the kernel planted in the earth, where the planted kernel bears no comparison at all to the fruits that grow from it.

And it is an actual renewal. (And see what is written elsewhere on the Zohar, Part I, at the beginning of Parshas Noach, concerning "and it makes fruits and increases seeds," and the Ramaz there explained that they are the fruit of the tree and the fruit of the ground, souls and angels.) And so too above. For

through an arousal from below [there is] an arousal from above, and this is like the analogy of sowing and growing. And in it there is a growth, an arousal from above of the same kind as the arousal from below, only it is with a very, very great increase.

And the second: when the arousal from above is from a very lofty level, such that the arousal from below is not of this nature and value at all; only, nevertheless, through sowing in the supernal earth, which has in it the power of growth

that is from a very high level, for "their beginning is wedged in their end," there sprouts in this way a very, very lofty growth. (And it can be said in this that [these are] a drawing down in the manner of the chain of descending worlds (hishtalshelus) and a drawing down that is above the order of hishtalshelus.

And see what is written in Iggeres HaKodesh, the section beginning "He sows righteous deeds," concerning "but seemingly this is not in proportion," etc., "but the explanation is," etc., "and through this the power of growth brings its power into actuality," etc.; see there. And [see] at the end of the section beginning "He and His life-forces.")

And this is the matter of "like showers," etc.: the growth that comes from the level of se'irim, which is the fine rain, is only like the sown seed, except that it is with a great increase;

and this is the level of the study of the Mishnayos, which is "upon the deshe"; for deshe is not like esev, of which it is said, "esev yielding seed," which is not so of deshe, as is written in the Zohar, Bereishis (page 19a).

That is, from the study and recitation of the Mishnayos no new birth comes about, only what is explained in the Mishnayos. But "like raindrops upon the esev": that is, the growth that comes from the level of revivim, which is the masters of Talmud,

is the level of "esev yielding seed, fruit tree," etc.: they bring forth from their dialectic a new ruling, as in "a matter came out from between them," for through analysis they give birth to a new ruling, something that was in concealment before this analysis.

(And it is like the analogy of the growth of something new, like the fruit from the sown kernel, etc., which had in it the power of the fruit in deep concealment. And see Iggeres HaKodesh, at the end of the section beginning "And the wise shall shine," that this is the revelation of "the hidden things of wisdom." And elsewhere it is explained that this is like one who digs in the depth of the earth and through this brings forth spring water,

which is a new welling-up from the source; whereas one who studies only what is written, this is like the water that is not in the depth of the earth but on the surface of the earth. And it is known that the spring is a very lofty level, for it is from the level of Chochmah, which is above Binah, etc.

And see what is written below in the discourse beginning "And you shall draw water with joy from the springs of salvation": from the level of a spring, specifically; see there. And therefore through this there is also drawn down from above an arousal from above from the level of "the hidden things of wisdom." And this is what is written in the Zohar, Part I, Parshas Chayei Sarah)

(page 130b), on the verse "No eye has seen, O G-d, besides You, what He will do for one who waits (limechakeh) for Him": "What is 'for one who waits for Him'? As it says, 'He waited (chikah) for Iyov with words.'

And these are those who press upon a matter of wisdom, and examine it closely, and wait upon it, to know the clarification of the matter and to come to know their Master," etc.; see there. Thus through this there is drawn down from the level of "No eye has seen," etc.,

"He will do," etc. And see on this explanation in the Zohar (Vaeschanan, page 267b), on the matter of "'He will do': it should have said 'You will do,'" etc. And this is the matter of "like showers" and "raindrops": for se'irim is the level of the hairs themselves, by way of analogy;

but through analysis, it is written, "Exalt her (salseleha), and she will raise you up," to the level that is above the hairs; and this is the level of revivim, in the manner of what is written, "And He came from the myriads (rivevos) of holiness," "How great (rav) is Your goodness," etc. And this is the level of the inner dimension that is clothed within the hairs, which are the outer dimension.

And this is what is written (in Michah, chapter 5), "And the remnant of Yaakov shall be," etc., "like dew from Havayah, like raindrops upon the herbage," etc. Thus revivim belong to the level of dew, etc.

And see what is written in the discourse beginning "The Torah he commanded," on the subject of the two levels in the Torah, betrothal and marriage; and along these lines will also be understood the matter of "like showers" and "raindrops,"

for when through analysis a new ruling is born, this is like the level of giving birth, which is from the level of marriage, etc.

Now, in the Sifra deTzniusa in the Zohar, at the end of Parshas Terumah (page 177a), it is stated: "'And G-d said, Let the earth sprout deshe, esev yielding seed': this is what is written, 'And you shall afflict your souls on the ninth of the month in the evening.'

At this time: 'Ado-nai Havayah, You have begun,'" etc. And if so, it is understood that the level of "showers upon the deshe" and "raindrops upon the esev" also pertains to the level of this sowing and growing of the Ten Days of Teshuvah and Yom Kippur.

The explanation is as written above on the verse "For as the earth brings forth its growth," etc.: that is, the growth and the arousal from above that is drawn down throughout the year through the sowing of the mitzvos, "He sows righteous deeds," etc.;

"so will Ado-nai Havayah make righteousness and praise sprout," on Rosh HaShanah and Yom Kippur; and this is through teshuvah, as explained above, that the level of shevarim is the level of plowing, etc. And this growth is from a higher level. And this is what is written, "At this time: 'Ado-nai Havayah, You have begun,'" etc.

Now, this growth too is through "And I will sprinkle pure water upon you," which are the Thirteen Attributes of Mercy. And it is known that there are several levels, one above the other, in the revelation of the Thirteen Attributes of Mercy: the beginning is on Rosh HaShanah, through the shofar, and the main revelation is on Yom Kippur, and especially at Ne'ilah of Yom Kippur. 40

And this is the matter of "like showers," etc., "and like raindrops," etc. And see what is written at the end of the discourse beginning "And it shall come to pass on that day that a great shofar will be sounded," etc.; and see what is written further on the subject of "Exalt her, and she will raise you up" in the explanation on the verse "For on this day He shall atone," in Parshas Acharei.

8. Now, "one ofan upon the earth": Targum Yonasan renders it "below (milra), [reaching] to the height of heaven." And likewise "beneath the firmament" is translated milra. The explanation is as is written in the name of the Maggid: in Parshas Bereishis it is written, "all that He had made, 41

and behold, it was very good." If so, from where did evil come into being? For it is said, "See, I have set before you this day life and good, and death and evil."

But the explanation is that evil in its root is not evil at all; on the contrary, its root and source, which gives it life, is good, in the manner of what our Sages, of blessed memory, said: "The Satan and Peninah intended it for the sake of heaven."

And it is like the parable of the harlot with the king's son, explained in the Zohar, Part II (Parshas Terumah, page 163a), whose whole will and desire is that the son not listen to her, etc. And this is what our Sages, of blessed memory, said on the verse: "'Good': this is the good inclination; 'very': this is the evil inclination."

But when it descends below through the chain of descent (hishtalshelus), it becomes, below, utter evil. And this is like the analogy of the broom with which the house is swept:

it is good, for through it the chips and the refuse are cleared from the house; but when a stick is taken from it to strike a child with, it becomes bad, etc. And this is [the meaning of] the terms mil'eil and milra,

which are the Targum of "above" and "below": what is at the level of "below" is called milra, not that it is evil (ra), G-d forbid, but that it is the root and source from which, through many stages of descent, the level of evil will come into being, etc.;

whereas at the level that is mil'eil, there is no root at all there for evil to come into being. And along these lines, "Seraphim stand above Him" in the World of Beriah, where "Binah nests"; there is no root for evil there at all.

But the Ofanim are in Asiyah, of which it is said, "even (af) I have made it": that is, in Asiyah there is nurture for the level of af (anger), in the manner of "three opened with af," etc.

Therefore, even though the Ofanim are complete holiness, and "one ofan upon the earth," which is Sandalphon, who is the Keser of Asiyah, is called milra: that is, they stand in a world that is the source and root for the branching out of actual evil below.

And from this, on the contrary, their noise grows greater than that of the Seraphim, for they are in a great noise over there being a root for the coming-into-being of evil and concealment, etc.;

like the matter of the level of teshuvah, which is above the righteous; for teshuvah too is not necessarily over actual sins, for our Sages, of blessed memory, said, "all his days in teshuvah";

rather, the teshuvah is over the spark of G-dliness in his soul, which descended wondrously far down from the light of His countenance, may He be blessed, of whom "no thought can grasp Him," etc. And as is written at the end of the discourse beginning

"For the mountains shall depart." And therefore they are called "the holy Ofanim" (ofanei hakodesh), for through their noise they reach the level of the supernal kodesh, which is above the level of kadosh with a vav that the Seraphim say, until through this they draw down "the glory of Havayah from His place," a drawing down from the level of the higher Chochmah itself.

And with this the [passage of the] Talmud in Chullin (chapter Gid HaNasheh, end of page 91b) is resolved, from which it is implied that the Ofanim are of a higher rank than the Seraphim; and this is difficult in light of what is written, "one ofan upon the earth," etc.,

and as the Arizal wrote, that the Ofanim are in Asiyah, etc. But both are true: although they are in Asiyah, nevertheless through their great noise they reach above the Seraphim;

that is, the Seraphim comprehend the level of kadosh with a vav, and the Ofanim are called ofanei hakodesh, etc. And this is because "Malchus nests in Asiyah,"

and through this descent she becomes "the crown of her husband," and she rises higher and higher, as is written elsewhere, at the end of the discourse beginning "Sing and rejoice, O daughter," etc., "and I will dwell in your midst," specifically. And see the Zohar, Part I, Vayetzei (page 158b).

And this is because "the advantage of light" is drawn specifically from darkness. And this is "And it shall come to pass on that day that living waters shall go out from Jerusalem,"

which is the level of Malchus that nests in Asiyah, "half of them to the eastern sea," the level of Binah that nests in Beriah, as is written in the Zohar, Part III (Parshas Shelach, page 171).

And as is written elsewhere, in the discourse beginning "Who can count," etc., "the fourth part of Israel," on the meaning of "even (af) I have made it": that af is an inclusive term (ribbui), which includes a fourth level that is above the three levels "I created it, I formed it, I made it," etc.; see there.

Summary 42

(1) The Torah is likened to rain and to dew. Rain is from below upward, and dew is from above 43
downward. And the heavens are the masters of Torah, and the earth is the level of the masters of mitzvos. And at times the heavens preceded the earth, and at times the earth preceded.

The effect of rain is that it waters the earth, and through this "it makes it give birth and sprout," from the power of growth that is in it. And so in the soul there is a power to make "the first of its produce" sprout, through its being clothed in the animal soul, whose root is from the level of the dregs of the Ofanim. (2) And the Ofanim rise up with a great noise,

for the Seraphim, who are in the World of Beriah, which is the beginning of the creation of something from nothing, and where Binah shines, comprehend that He is holy and separate, and only "He is a sign in His host," for the hosts upon hosts came into being from one letter.

But the Ofanim, who are in Asiyah, and even the Chayos, who are in Yetzirah, which receives from Beriah in the manner of a chain of descent (hishtalshelus), something from something, not like Beriah, which receives from the level of nothing (ayin), are therefore further from the comprehension of G-dliness.

Therefore they are in a great noise, in the manner of baalei teshuvah, for because of the distance it is "with greater strength." And this great noise has its root from "before a king [reigned]," etc.

And through this they carry the Throne, which is the head of the World of Beriah, and also "as the appearance of a man" upon the Throne: the 248 commandments, which are the 248 limbs, and the 365 prohibitions, the 365 sinews. See what is written in the discourse beginning "And Yehoshua sent," etc.,

"spies, secretly." And they lift up this level to the Infinite Light (Or Ein Sof), blessed be He, itself. (3) And through this they say, "Blessed be the glory of Havayah from His place."

The supernal glory is the thirty-two paths of Chochmah, in which the Infinite Light, blessed be He, shines in actual revelation, as is written in Sefer Shel Beinonim, chapter 35, in the gloss. And see what is written in the discourse beginning "And you shall love" in Parshas Vaeschanan, and what is written on the verse "Take the count of the sons of Gershon," on the subject of "a point in the palace."

[They say] that it be drawn down and revealed below. That is to say, the revelation of the supernal glory is how the [true] being (yesh) is above, and all that is below is considered as nothing.

And for this Moshe asked, "Show me, I pray, Your glory": how above is the true being, which is the matter of "glory." 44

And therefore Chochmah, in which there is the revelation of this level, is the level of ko'ach mah ("the potential of what"), in a state of self-nullification and actual nothingness. And see what is written at the end of the discourse beginning "This is the dedication of the altar."

And of this revelation in the Time to Come it is said, "And a spring shall go forth from the House of Havayah." And see what is written on the verse "And Havayah will utterly destroy the tongue of the Egyptian sea, and He will wave His hand over the River," etc.

(4) And along these lines it will be understood with regard to the animal soul. And this is the matter of the hundred blessings; and in deed it is through the mitzvos. And this is the matter of "like the rain, My teaching," and "And You, Havayah our G-d, have given us." 45

(5) But first there must be plowing, "which loosens the soil": a broken and crushed heart; and afterward the rain, which is the Torah. 46

And this is through "And a mist would rise"; "people broke their necks." And the level of dew is the matter of "the Holy One, blessed be He, reads and studies opposite him," and "My words that I have put in your mouth."

And this is "Give ear, O heavens": Torah scholars; "and let the earth hear": men of business; for all of them can draw down the level of "like the rain" and "like the dew," etc.

(6) And in a general way these levels are in the Ten Days of Teshuvah and the festival of Sukkos. For the matter of "a day of teruah" is the matter of a broken heart; and through this, "And I will sprinkle upon you 47

pure water," the level of "as the rain and the snow come down," which is the matter of Yom Kippur, as in the analogy in the discourse beginning "Give ear, O heavens" (the first). And through this, "it gives seed to the sower and bread to the eater": Israel sustain their Father in heaven.

And this is "And a sukkah shall be for a shade by day"; "By day Havayah commands His kindness": at first in a surrounding manner, and afterward, on Shemini Atzeres, it is drawn down in an inner manner. And along these lines is the matter of "You were in the shadow of Kel, and you knew."

(7) "Like showers (se'irim)": this is the fine rain, and it is the matter of the Mishnayos; "and like raindrops (revivim)": Talmud. And from this two levels of growth are drawn: deshe and esev. 48

(8) The matter of "one ofan upon the earth," [which the] Targum [renders] milra. That is, what is below is called milra because there is there a root for the coming-into-being of evil; and therefore they are in a great noise, and therefore they are called ofanei hakodesh (the holy Ofanim). And see Chullin (end of 91b). 49

LIKKUTEI TORAH • PARSHAS HAAZINU • MAAMAR 4

כנשר יעיר קנו על גוזליו ירחף

As an Eagle Rouses Its Nest

◇

"As an eagle rouses its nest, hovers over its fledglings, spreads its wings, takes him, bears him upon its pinions." (This verse is cited in the Jerusalem Talmud, chapter 2 of Chagigah; Zohar, Part II, Yisro 80b; Beha'aloscha 154b; Pinchas 233a, 238b; Ha'azinu 298b.) 1

Now, what is written just before it is "He found him in a desert land," and this refers back to the verse before it, "For Havayah's portion is His people": the souls of Israel are "a portion of G-d above," and that portion — "He found him in a desert land."

For the portion is from the level of Havayah, which brings into being (mehaveh) all the worlds and all that exists (havayos), and [is] "was, is and will be"; and it descends to be enclothed in a body

that comes into being and passes away (hoveh venifsad). And when it is drawn after the body that comes into being and passes away, it is found "in a desert land" and desolation, the opposite of the level of Havayah. Therefore, "As an eagle rouses its nest": through the levels of the eagle, which is the attribute of compassion.

The explanation: in the Chariot of Ezekiel it is written, "the face of a lion on the right, and the face of an ox on the left, and the face of an eagle, for the four of them." 2

The explanation of the matter is that Ezekiel saw the Chariot in the time of exile — "they were exiled to Babylon, the Shechinah [was] with them," as it is written, "And I was among the exiles." Therefore he saw an enclothement in the aspects of "the face of a lion," "the face of an ox," etc. For when the Holy Temple stood, the revelation of the Shechinah was on a higher level.

So it was at the first revelation to all Israel, at the Giving of the Torah, as it is written, "Face to face Havayah spoke with you." "Face to face" means without any intermediary or enclothement at all. Therefore it is written, "And all 3

the people saw the sounds": they saw what is heard and heard what is seen. For it was a revelation of G-dliness without any division into a multitude of levels; rather, they saw the revelation of the life-force in its general and collective expression (klalus), and a G-dly flow, and there was no separation whatsoever, G-d forbid, between seeing and hearing.

In exile, by contrast, the revelation of the Shechinah to Ezekiel came through a division into a multitude of levels, in the enclothement of the face of a lion, the face of an ox, etc.

It is like, by way of analogy, a child who is able to understand more: he is taught even one [whole lesson] or more at a single time, as much as his mind is able to grasp 4

as one; whereas one whose mind lacks the capacity to take in so much at once is taught little by little, section by section. So, by way of analogy, it was at the Giving of the Torah.

And likewise, as long as the Holy Temple stood, the souls of Israel were on a lofty level, and their power of apprehension was in the revelation of G-dliness in the life-force in its general and collective expression (klalus), not through intermediaries (and see what is written in the discourse beginning "Then Israel sang").

But in exile, when they were exiled and enclothed among the seventy princes, the revelation of the Shechinah, too, comes through a descent into a state of division into a multitude of levels, and their enclothement in the aspect of the face of a lion and the face of an ox.

The face of a lion is the camp of Michael, which corresponds to the camp of Reuben, to the south, and all who turn toward the camp of Reuben, etc. So there are many multitudes of myriads in the camp of Michael, which are many levels, distinct from one another, within them;

and through them the G-dly flow flows to the soul, the level of love, which the soul receives through the angels, as it is written, "For He will command His angels for you, to guard you in all your ways; upon [their] palms they will bear you up," etc. The meaning is:

"He will command His angels" to bestow upon you, "and they will bear you up," for through them the soul is lifted up and elevated — through the face of a lion, in the level of love, and through the face of an ox, in the level of awe

(and see on the verse "For He will command His angels": Chagigah 16a; Taanis 11a; Sanhedrin 103a; Midrash Rabbah, Vayishlach, beginning of chapter 78, and the end of Mishpatim; Zohar, Part I, 12a, 165b; Part II, 41b; Part III, 297b; and on the verse "upon [their] palms," Part I, 27b).

Along these lines our Sages, of blessed memory, instituted the blessings before the recital of the Shema: "Who forms ministers, and Whose ministers all stand," etc., and "the Ofanim and the holy Chayos, with a great noise, raise themselves toward the Seraphim," etc., from which a person receives the attribute of awe

(whereas by Torah law the Shema alone suffices. That is, as it was in the days of Moses, when the light and the flow were drawn down to Israel through the Shechinah itself, not through the angels — for Moses did not want an angel as messenger, as it is written, "If Your Face does not go," etc.

Therefore in [divine] service, too, they did not need to receive love and awe through the angels. But afterwards, since they needed to receive through the face of a lion and the face of an ox — and even with Joshua, the angel said to him, "Now I have come" — therefore in [divine] service, too, to come to the level of

"One" and "You shall love" in the Shema comes through the two [blessings] before it, where it speaks of the angels, how they stand in awe; and through this, love and awe are drawn to the person as well. And see what is written in the discourse beginning "When you go out," and at the end of the discourse beginning "And the lion, like the ox, shall eat straw").

2. And this is the meaning of the ladder that Jacob saw: "And behold, a ladder set up on the earth," 5
which refers to the Congregation of Israel (Knesses Yisrael) (and see Zohar, Part III, 17a, 123b), the souls of Israel as a whole, which is "set up on the earth," in the physical body, "and its top reaches heaven,"

for "Israel arose in [G-d's] thought," etc.: in the root of their souls they are higher than the angels, even though below they receive from them.

For the life-force of the angels is from "the breath of His mouth," blessed be He, whereas Israel "arose," etc. And so we find that in the time of Isaiah it is written, "Holy, holy, [holy] is Havayah of Hosts; the whole earth is full of His glory" (there, chapter 6).

That is: for His holiness, blessed be He, to be drawn from the supernal Kodesh (Holiness) down below, so that "the whole earth is full of His glory," comes about through the level of descent through the chain of worlds (hishtalshelus) — three times "holy" — so that there be "Havayah of Hosts; the whole earth is full of His glory."

That is, through the enclothement in the angels, who are called "Hosts" (and see what is written in Parshas Bo, in the discourse beginning "On that very day," etc.); and then "the whole earth is full of His glory," which Israel below receive from them.

But above, in the root of their souls, it is written, "Israel is holiness (kodesh) to Havayah," for they are from the level of the supernal Kodesh itself (and see what is written in the discourse beginning "My dove, in the clefts of the rock," and in the discourse beginning "Israel is holiness," etc., in Parshas Pinchas)

and not from the level of kadosh (holy), which is the drawing down of His holiness below through the descent of the levels. And this is "and its top reaches heaven." And through this,

"and behold, angels of G-d ascending and descending on it." "Ascending" means that they are elevated through Israel, as it is written, "I have eaten my honeycomb with my honey."

"My honeycomb" is the angels, as is explained elsewhere: through self-sacrifice (mesirus nefesh) in the Shema, in "One" and in "You shall love with all your heart and with all your soul" — that is, in the manner of "To You, Havayah, I lift up my soul" — the soul ascends to the source from which it was hewn.

As it is said, "You breathed it into me," etc., "and You will in the future take it from me," etc. — that 6
is, to its source, to the place from which it was breathed into me. And in its root it is lofty, higher than the angels; and the angels, too, are elevated through this.

For since it was from them that it received their love and their awe, to rise up to Havayah [Who is] One, to love "with all your soul," they too will ascend and be included in the level of the supernal unity, blessed be He, and "be absorbed into the body of the King."

(See what is written in Parshas Vayeishev, in the discourse beginning "And I will give you places to walk among these who stand," and from what is written there — "It follows that the influence the angels receive from Israel is both from below upward and from above downward," etc.; see there — from this the meaning of "ascending and descending," etc. will be understood: these are the two kinds of walking mentioned there.)

Now, it is written, "ascending and descending." "Ascending" is two, namely the face of a lion and the face of an ox; and "descending" is the level of the eagle, for nesher (eagle) comes from the word noshar (dropping off),

that is, something that has fallen down. And this is the very level of compassion for the spark of G-dliness. For the compassion is not for his body and his animal soul, but as it is written, "Let him return to Havayah, and He will have compassion on him"

— that is, for the spark of G-dliness that has fallen "from a high roof," etc., in its enclothement in the physical body in this world, because of which it is drawn after the materiality of the body. Therefore we say, "Pardon us, for we have transgressed (pashanu)." For

it is written, "And He placed him in Gan Eden to work it and to guard it": Gan Eden needs guarding, and it is the revelation of G-dliness that is revealed in his soul (see what is written in the discourse beginning "When you hearken to the voice," in Parshas Re'eh).

Of this our Sages, of blessed memory, said, "The righteous sit with their crowns on their heads and delight in the radiance of the Shechinah." And the reward of a mitzvah is the mitzvah itself,

for the mitzvos are themselves the drawing down of a revelation of G-dliness upon one's soul. As in the mitzvos he accepts upon himself the yoke of the Kingship of Heaven, so

will his reward be in Gan Eden: to enjoy and delight in the revelation of G-d. Not so one who performs mitzvos as "a commandment of men learned by rote": even though he "turns from evil and does good," and his reward will certainly be in Gan Eden,

yet this is not an actual revelation of G-dliness. For it is specifically the righteous who sit and delight in the radiance of the Shechinah itself (see what is written about the radiance of the Shechinah in the World to Come in the discourse beginning "To understand what our Sages, of blessed memory, said," in Parshas Chayei Sarah, and see what is written on the verse "In the wilderness of Sinai," etc.)

— namely, those who draw a revelation of G-dliness upon their souls, whose intent is that the Infinite Light (Or Ein Sof) should rest and be revealed through the drawing down of His mitzvos; for all the mitzvos are the commands of the King, and through fulfilling the mitzvos they draw down the Kingship of Heaven, that it be revealed in their souls. And it is they who become a chariot for the resting of His holiness, blessed be He,

as it is said, "Who has sanctified us with His commandments." Now, "G-d has made one opposite the other," as it is written, "For My thoughts are not your thoughts, nor are your ways My ways." The meaning is: when your ways are not My ways, My thoughts, too, are not your thoughts. For

when your ways are My ways, they draw down [a state in which] My thoughts are your thoughts. Not so in the opposite case, when the thoughts of "others" are drawn down, which come from the side of kelipah and the sitra achra.

Now, every Jew has within him a spark of G-dliness that at times, at appointed times, arouses love, 7
"each one according to his own measure"; and afterwards he falls, etc. In this fall the spark in his soul, too, is lost and sunk, and the kelipos and the sitra achra draw nourishment from it.

This is [the meaning of] "for we have transgressed (pashanu)": for peshiah (negligence) is men- 8
tioned in the Torah in connection with guardians, [where] an unpaid guardian is liable for negligence. For the spark of G-dliness needs guarding, lest it be lost and another find it. And the guarding is, as is found in the books, "'Guard' — this is Mishnah."

That is, as our Sages, of blessed memory, said: "And G-d saw that it was good" — to hide it away; and where did He hide it? In the Torah. That is, when the light of love is revealed in a person's soul, he must guard it so that "the one who falls" will not fall from it; and the guarding is through occupation with Torah, for through occupation with Torah it endures, etc.,

as is explained elsewhere (and see on this the discourse beginning "Command the children of Israel," etc., "you shall guard to offer," etc., in Parshas Pinchas). But when he does not guard [it], he is negligent (poshea) with the spark of G-dliness, which will be lost to him, and another will find it.

This is [the meaning of] "Children I have raised and exalted, and they have transgressed against Me (pash'u vi)." That is: I raised and exalted the source from which their souls were hewn, for "Israel arose in [G-d's] thought"; and "pash'u vi," they were negligent with Me Myself — that is, with the spark of G-dliness within them.

The rectification for this is "Pardon us." Pardon (mechilah) is a revelation of will (ratzon): when a person is angry with his fellow, he withdraws his will from him, and when he is appeased again, there is once more a revelation of will toward him.

Now, this revelation of will comes through an arousal from above, from the level of "Who is a G-d (Kel) like You, Who bears iniquity and passes over transgression," where transgression and negligence (pesha and peshiah) have no place

(and see Zohar, Part III, 133a; Part I, 206b; and see what is written on this also in the discourse beginning "To understand the meaning of the verse 'Who is a G-d (Kel) like You'"),

for "If you are righteous, what do you give Him?" And the drawing down of this revelation of will comes through an arousal from below: the level of teshuvah from the depth of the heart, as it is written, "Out of the depths I have called You, Havayah." And through this level of depth one arouses above the level of the supernal depth, "the depth of all,"

which is far, far above the chain of worlds (hishtalshelus). For when the supernal will that is above the chain of worlds is revealed again, there transgression has no place at all, and "if you are righteous," etc.

And through the level of teshuvah mentioned above, he brings the spark of G-dliness back out of the kelipah and the sitra achra, which drew nourishment and received life-force from it, so that it ascends to its source and root, through the uprooting of the will in the depth of the heart. And then what is written is fulfilled: "He swallowed wealth, and he vomits it up; G-d (Kel) will drive it out of his belly" (in Job, chapter 20).

(That is: through the revelation from the level of the Thirteen Attributes of Mercy — of which it is said, "Who is a G-d (Kel) like You," and likewise in the Thirteen Attributes in the Torah it is written, "G-d (Kel), merciful and gracious," etc. — through this it comes about that "G-d (Kel) will drive it out of his belly." And see what is written in the discourse beginning "When you go out," regarding "and you take his captives captive," and in the explanation on the verse "For this commandment.")

Now, this revelation of will is revealed in the Ten Days of Teshuvah, through the level of "out of the depths." Therefore it is written, "Seek Havayah while He may be found."

And our Sages, of blessed memory, said, "'While He may be found' — these are the Ten Days of Teshuvah." The meaning is that the spark of G-dliness that was lost through negligence in guarding is found again, so that it ascends to its source.

(This, too, is the meaning of "He found him in a desert land," etc. — "He found him," specifically, for the lost object will be found. And see what is written in the discourse beginning "I am my Beloved's," regarding "And from there you will seek," etc., "and you will find," etc.)

And then, "Call upon Him," to draw [Him] down so that He is revealed in one's soul, "while He is near" — for now "the matter is very near," when "he swallowed wealth and vomits it up" (along the lines of what is written, "And Havayah spoke to the fish, and it vomited out Jonah").

3. This is [the meaning of] "As an eagle (nesher) rouses": through the level of compassion [arising] 9
from what has dropped off (nashar) and fallen. Of this it is written, "the way of an eagle in the heavens," for it soars upward to the very highest heights and rises from one elevation to the next

(and see what is written on the meaning and the concept of "heaven" in the discourse beginning "For this commandment," regarding "It is not in heaven," etc.; see there how the level of "heaven" relates to the mitzvah of teshuvah; along these lines one may explain "the way of an eagle in the heavens." And in the Zohar

(Parshas Yisro, 80b) it explains that "heaven" is Tiferes of Atzilus; and see what is written below). And at first, "rouses its nest," which is nothing

but a mere arousal, touching and not touching, in the manner of "reaching and not reaching" (mati velo mati): that is, G-dliness is revealed upon his soul, and "it touches the soul."

But it does not touch completely, so as to enter his innermost core (see what is written in the discourse beginning "The eyes of all," in Parshas Matos), and so that "all my bones shall say, 'Havayah, who is like You?'" Afterwards, "hovers over its fledglings": it envelops the soul and surrounds it on every side, except that it is nothing

but at the level of "its fledglings," which are small and have no wings. This is the revelation of this level throughout Pesukei deZimrah, up to the Shema.

This is the arousal of mercy in the blessings before the Shema — "In Your abundant mercy, have 10
mercy on us," etc., "Our Father, merciful Father," etc. — which is [the meaning of] "As an eagle," etc.,

"hovers over its fledglings," etc. In the Shema, by contrast, through self-sacrifice (mesirus nefesh) in "One" and in "You shall love… with all your soul," there is the revelation of the level of teshuvah "out of the depths," and through this, "bears him upon its pinions" — "upon," specifically.

For "its pinions" (evraso) is the level of "the limbs (evarin) of the King," which are the mitzvos, which are drawings-down of the supernal will as it is enclothed in this physical world, like a thread of tzitzis made of wool.

But through the higher teshuvah (teshuvah ila'ah) one arouses the supernal will that is far, far above the chain of the worlds (hishtalshelus), of which our Sages, of blessed memory, said, "In the place where penitents (baalei teshuvah) [stand]," etc.

(See what is written about the Shema at the end of the discourse beginning "A psalm, a song at the dedication of the House.") And the phrase "over its fledglings" (gozalav) fits well with penitents specifically, for gozal is explained in Bereishis Rabbah

(Parshas Lech, chapter 44) as also a term for a robber (gazlan); and the sinner is called one who "robs his father and his mother," as our Sages, of blessed memory, said (beginning of chapter 6 of Berachos). But through teshuvah, "darkness is turned into light," and intentional sins become like merits.

Therefore, from the level of "robbing his father and his mother" comes the level of "As an eagle," etc., "hovers over its fledglings," etc. — and that is, so that "it bears him upon its pinions."

And see what is written in the discourse beginning "Blow the shofar at the New Moon," regarding the supernal will having two levels, etc.; see there, for from there the meaning of "upon its pinions" will be understood more fully.

And in the Raaya Mehemna, Parshas Pinchas (238b), it explains "bears him" (yisa'ehu) in the sense of "May Havayah lift up (yisa) His countenance," etc. (and see what is written on the meaning of yisa in Parshas Nasso, at the end of the discourse beginning "Thus shall you bless"). Therefore it is said, "Who is a G-d (Kel) like You, Who bears (nosei) iniquity and passes over transgression," etc.

"You give truth to Jacob, kindness to Abraham," etc. — for it is He Himself Who gives His own truth and kindness, etc. And then, "Havayah alone led him," etc. The level of Havayah is the level of contraction (tzimtzum) and of the spreading forth of the flow, etc.,

which is the level of the order of the drawings-down and of the chain of the worlds (hishtalshelus); whereas "alone" (badad) is the level of "He alone," as before the world was created — that is, the level of "Before Havayah you shall be purified," of Yom Kippur.

(One may further explain "As an eagle rouses," etc. For it was explained above that at the Giving of the Torah, and likewise as long as the Holy Temple stood, there was a revelation of G-dliness from the level of the life-force in its general and collective expression (klalus), which is above the level of the angels — the face of a lion, etc., and the face of an eagle, etc.

If so, it is understood that the revelation of the Thirteen Attributes of Mercy is certainly the level of great mercy, far, far above the level and rung of the face of an eagle. And see what is written in the discourse beginning "A Song of Ascents: Out of the depths," on there being two levels of compassion, "merciful Father" (Av HaRachaman) and "Father of mercy" (Av HaRachamim), etc.;

see there. If so, one may say the meaning is as follows: "As an eagle rouses its nest," etc., is an analogy. Just as mercy is drawn down through the level of the face of an eagle in the Chariot over the soul's descent into the physical body and the animal soul — as it is written regarding the Exodus from Egypt, "And I bore you on eagles' wings," etc. —

so too, and infinitely more so, is what afterwards comes about through this: "Havayah alone led him" — that is, the revelation of great mercy, the Thirteen Attributes of Mercy, which are revealed on Yom Kippur, through which "alone He led him," that is, in the very essence of the Infinite Light (Or Ein Sof), as in the words, "And bring us back in complete teshuvah before You."

Accordingly, the meaning of "bears him upon its pinions," in connection with "an eagle rouses," refers specifically to positive commandments. For regarding positive commandments our Sages, of blessed memory, said, "If a person transgressed a positive commandment and repented, he does not move from there before he is pardoned"; for this he does not need Yom Kippur specifically.

This is "upon its pinions": for "the 248 commandments are the 248 limbs of the King," and this comes through "As an eagle rouses," etc. However, through the Thirteen Attributes of Mercy that are revealed on Yom Kippur, together with teshuvah, even transgressions of prohibitions are rectified and pardoned; for the prohibitions are higher than the positive commandments, since the positive commandments depend on the vav and hei of the Name Havayah, and the prohibitions depend on the yud and hei.

But since Yom Kippur is the level of "Before Havayah you shall be purified," higher even than the level of yud-hei — and this is "alone He led him," etc. — therefore the blemishes, iniquities and transgressions of the prohibitions are also rectified. And see what is written in the discourse beginning "For the mountains may depart."

It may also be said that "As an eagle rouses" is the Thirteen Attributes of Mercy that are revealed in the month of Elul, according to what is written in Zohar HaRakia, at the beginning of Bereishis, that the thirteen petals of the rose are the twelve oxen of Beriah, "and the sea upon them," etc.; see there. And "Havayah alone led him" is the Thirteen Attributes of Mercy that are revealed on Yom Kippur.

And see on "alone He led him" in Midrash Rabbah, Parshas Balak, regarding "Behold, it is a people that dwells alone.") (Zohar, Part I, 26a; Part III, 124b, 210b, 298b; and in the Arizal's Likkutei Torah, end of Parshas Ha'azinu.)

And in Emek HaMelech, at the end of Shaar 3 and in Shaar 6, at the end of chapter 46, it is explained that this is the meaning of "And Havayah alone shall be exalted on that day." And a glimmer of this is revealed every day in the Shema,

for every day there must be a small drawing down, so that it be revealed in the Ten Days of Teshuvah and on Yom Kippur in a general way. For such is the rule of the Torah: a general statement, a particular, and a general statement again — so that there is included again

what was divided into finest particulars each day, so that through this there will be a revelation of the general (klalus); for the particular is drawn from the revelation of the general, etc. And see Rashi's commentary (on Job, chapter 39, [verse] 27) regarding "the eagle mounts up."

Now, it is through the teshuvah from the depth of the heart mentioned above that it is said, "He guarded him like the pupil of His eye." For the pupil (ishon), the "daughter of the eye" (bas ayin), is the darkness in the eye, and specifically in it

is that which gives light, and the essence of a person's sight is revealed — it is with it that a person sees. So too, through the darkness with which a person darkens himself in the bitterness of his soul, in the depth of the heart, the revelation of the supernal will shines.

And this is "He found him in a desert land": because he was in the desert, "in a parched land," etc. And this is "Who is this coming up from the desert?" — her elevation is from the desert, and her departure is from the desert, etc.

LIKKUTEI TORAH • SUKKOS • MAAMAR 1

ושאבתם מים בששון ממעיני הישועה

And you shall draw water with joy from the wellsprings of salvation

◇

"And you shall draw water with joy from the wellsprings of salvation." It is written, "On the eighth day, there shall be an atzeres (a gathering-in) for you." The explanation: throughout the year they would offer upon the altar bulls, rams, lambs and goats, and fire from 1

above would descend upon the altar in the likeness of a crouching lion and consume them. On the festival of Sukkos they would pour water upon the altar, the water libation, all seven [days]. But on the eighth day, "there shall be an atzeres for you" for all these levels.

The explanation of this matter: now that we have no Holy Temple and no altar, each person must find "words of delight" in his soul, 2

and understand how all the supernal levels above are [present] below, in the service of G-d that is in the heart of each and every one. And in every generation a person is obligated

to see in his soul the matter of the level of fire that burns and consumes the offerings, the bulls, rams, lambs, etc.; the level of the water libation of the festival; and the level of the eighth day, on which is the atzeres (gathering-in) of all the levels mentioned above.

Now, our Sages, of blessed memory, said: "The prayers were instituted to correspond to the daily offerings." The matter is that "the service of the heart — this is prayer," and the heart alludes to the altar. And just as there were two altars, an inner one and an outer one, so there are two levels in the heart: the outer dimension (chitzoniyus) of the heart and the inner dimension (pnimiyus) of the heart, as is known 3

(as is written in Zohar III, Parshas Tzav, p. 30b, that the inner altar is called "a still, small voice," which is the level of the inner voice; it is also called the golden altar, and it is the level of great love (ahavah rabbah), which is of the level [that surpasses the other] as gold surpasses silver, etc. See also on this in Zohar III, Parshas Behaalos'cha, p. 151b, and in Pardes, Erchei HaKinuyim, the entry "Mizbe'ach" (altar).

The matter of these two levels will be further understood from what is written in the discourse beginning "Shir HaShirim," concerning the two levels of "bride"; see there. And this itself is the matter of the two levels of altar mentioned above.) And just as they would offer upon the outer altar all the offerings, bulls, rams, lambs, etc.,

so must each person, in his prayer, arouse the natural love in his heart, which is the level of the outer dimension of the heart alone, so that it blaze like flashes of fire in the revealed [part] of the heart. This is the level of the fire from above that descends in the likeness of a lion to burn the offerings (see there, Parshas Tzav)

(p. 32b and p. 33a), on "And fire went out" — "this is Uriel," and in the commentary of the Ramaz there. And on p. 27 he writes that Uriel is numerically equal to Avraham.

It is known that the natural love in the G-dly soul is an inheritance to us from the level of "kindness to Avraham"; and in the same way it is explained here that the level of the arousal and revelation of the natural love is the level of the fire from above.

See further in the Zohar, Bereishis (p. 6b), and in the commentary of the Ramaz there, that the level of "aryeh" (lion) is numerically two hundred and sixteen, and it is from the level of "the spirit that he left in her"; see there.

In this way too the connection of this level to the natural love will be understood. It follows what is written elsewhere, in the discourse beginning "Vayelaket Yosef" in Parshas Vayigash, concerning the aftergrowths, that this is like the matter of "the spirit that he left in her," etc.

See what is written about the natural love in the discourse beginning "To explain the matter of Yom HaKippurim," and what is written about the lion in the discourse beginning "And the lion, like cattle, shall eat straw."

It is in the manner of what is written, "They shall walk after G-d; like a lion He shall roar" — this is a love that flares and blazes in a person's heart when he remembers G-d, for he does not want to be separated [from Him], G-d forbid.

And it is written, "For the L-rd your G-d is a consuming fire." He is a consuming fire: a fire that burns and consumes all the fires that are not for G-d, which are called by the name "strange fire," so that the fire be for G-d alone and nothing else. 4

Therefore our Sages, of blessed memory, said that it is forbidden to eat before prayer. For since he wants to eat something, such as physical bread, he must necessarily be on a level higher than and superior to

the bread, so that by virtue of his superiority over it he is fit to rule over it and eat of it. But since it is before prayer, when he has not yet cleared away and burned his excesses with the fire from above,

and he is bound up in worry over his livelihood, he is bound below and falls to the levels of other physical things; he is then on the same level as the bread that he eats, and he is not fit to rule over it and eat of it

(see what is written about this in the discourse beginning "Thus shall you bless," in Parshas Naso). This is a person's service in prayer: to burn up the worry over livelihood, just as they would offer upon the altar fine wheat flour for the meal-offerings.

Not the matter of livelihood itself, for that is needed, and Scripture praises it, saying, "When you eat of the labor of your hands, you are fortunate," etc.

But the worry, when a person is distressed and worries about it — this comes from the element of fire and heat in his animal soul, which is a strange fire, and it must be burned up with the fire from above, in prayer, as explained above.

2. Now, our Sages, of blessed memory, said: "Although fire descends from above, from heaven, it is a mitzvah to bring [fire] from an ordinary [source]," in order to make a preparation for the fire from above, that it descend through this. 5

To understand this matter in the service of G-d: the Holy One, blessed be He, is called "He who sows righteousness and makes salvations sprout." The explanation of this will be understood by first introducing what is written, "His left hand is under my head, and his right hand embraces me" (see what is written on this verse in Parshas Ki Sisa).

The explanation: "and his right hand embraces me" means that the levels of Chesed, "the right arm," are drawn down so greatly — and the right hand draws near all the sparks and all the souls of Israel, to be united with G-d, the One and Unique, alone,

as it is written, "the people near to Him" — until it is the level of an actual embrace, like a man who embraces his friend, who cannot be separated from him

in any way. And so, below, great love for G-d alone is drawn down and revealed, not to be separated from Him, G-d forbid (see what is written on this in the explanation on the verse "Set me as a seal," concerning "the straps that hang upon the heart").

But to merit the quality and level of this great love, there must first be the level of "his left hand is under my head," for "the left pushes away."

The explanation: it pushes away and humbles a person, when he takes to heart and deepens his mind and thought [on] how utterly far he is from G-d, G-d forbid, and similar matters, all of which come from the left side, as is known.

It is not that the level of the left of the Holy One, blessed be He, Himself is what pushes away, G-d forbid, for "none who is banished shall be banished from Him."

Rather, [it is] when he takes to heart, etc., and it is drawn down and descends below in the level of "under my head." The explanation: when I take this level to draw it down below, "under my head,"

that is, into the depth of my thought, then I myself am the one who pushes away and humbles myself from my level, at which I had at first held myself in my own eyes

(see what is written on this in the discourse beginning "A person is obligated to become intoxicated on Purim"). In this manner our Sages, of blessed memory, arranged all the confessions of Yom Kippur, in which they confess for their souls and say, "We have rebelled, we have acted abominably," and the like, humbling themselves greatly before the Holy One, blessed be He, and saying how

very far they are from Him, may He be blessed. And these are the very things that arouse the love and the thirst, that one's longing be toward Him, may He be blessed.

Through this he will come to attain the level and quality of great love that is on the festival of Sukkos. This is [the meaning of] "He sows righteousness," for

the Congregation of Israel is called by the name tzedakah (righteousness), after the verse, "Through righteousness you shall be established"; and also the collective of Israel below are full of the mitzvah of tzedakah and of kindness; and in the Ten Days of Teshuvah this is in the state of sowing.

For just as the seed that is sown must be sown in soil that has been well plowed, whereas hard soil will not be sown and will not sprout at all,

so all the mitzvos of tzedakah and kindness that Israel do and acquire all the days of the year will not be sown and will not sprout at all

nor bear fruit above except through the Ten Days of Teshuvah, when they break their hearts and push away and humble themselves like plowed earth, in the manner of plowing that "loosens the soil"

(see what is written on this at length at the end of the discourse beginning "Listen, O heavens": how this plowing begins, in general, on Rosh Hashanah — this is the matter of the shevarim [blasts], etc. — and that the sprouting is the festival of Sukkos; see there).

And so we see plainly in those who give tzedakah that one gives only by making himself like dust, whereas if he considers

himself something, an existing entity, he will give only some surplus of what he has, but not his toil and his labor and the very life of his soul.

For this he must break the desires of his heart that come from his haughty spirit, and regard himself as equal to his fellow who receives from him — "What makes you think that your blood is redder," etc.,

that he should have what to eat and drink while the poor man has nothing? What is the difference, and why should he be lacking? "Have we not all one Father," etc.

And see what is written in the discourse beginning "A land of hills and valleys." Through this, the level of tzedakah mentioned above is sown; the days between Yom Kippur and Sukkos are the level of sprouting, until on the first day of the festival of Sukkos there grows and sprouts the level of Avraham, supernal Chesed, the level of "and his right hand embraces me" mentioned above. 6

The level and quality of Avraham, too, came through his saying, "I am but dust and ashes," that is, the level of dust in which one sows and which makes [things] sprout, as mentioned above. This is "He makes salvations sprout," and it is in the manner of what is written, "Save [with] Your right hand."

For it is written, "He drew back His right hand": the level of Chesed and the right is clothed in the level of the back, in external things, and His hand must be saved for Him, to return to holiness

(see what is written in the discourse beginning "And I was with Him as a nursling," concerning "a time to embrace and a time to refrain from embracing." And see on the matter of "He drew back His right hand" in the Zohar, Parshas Vayetze, p. 163b, at the end of the column; Parshas Beshalach, p. 57a,

at the end of the column; and Parshas Terumah, p. 143b, and in Mikdash Melech there. The matter that the right is clothed in the level of the back refers to below, when a person lowers his love into physical matters, to be drawn after the desires of the body and the animal soul, etc., and he says of the left that it is the right.

Through this they cause, G-d forbid, the flow [of divine influence] to be lowered to the external forces. And see what is written at the beginning of Parshas Beshalach on the matter of "how very long-suffering," etc. The level of "He drew back His right hand" is also like the matter explained elsewhere on the Zohar's statement in Parshas Vayikra, p. 20b, "The Holy One, blessed be He, when in exile, ascended above," etc.

The explanation in the Zohar, Parshas Beshalach, p. 57a, at the end of the column, also implies this; see there. And see further on the matter of "He drew back His right hand" in the Zohar, Parshas Balak, p. 201a, at the end of the column; Parshas Pinchas, p. 237a; Parshas Vayakhel, p. 203a, at the end of the column; and Parshas Acharei, p. 74a.

Now, the matter of saving His hand for Him is as it is written, "Save [with] Your right hand and answer me," in Psalms, chapter 60. This is as explained in the discourse beginning "Listen, O heavens," mentioned above, concerning "And a sukkah shall be for shade by day."

For "by day" is the level of "kindness to Avraham," the level of the right; and "shade by day" is the level of a supernal encompassing light that is drawn over the Chesed. This drawing-down is from the level of "abundant in kindness" and from the level of "for He desires kindness." And see what is written on the verse "Havayah — His adversaries shall be shattered."

Through the revelation of the level of "abundant in kindness" within supernal Chesed, the judgments are sweetened. And see what is written at the end of Parshas Shelach, in the explanation on "I [am the L-rd your G-d]" of the passage of tzitzis, concerning "the kindnesses of G-d": two levels of Chesed, etc.; see there.

This is "Save [with] Your right hand": that the level of the supernal encompassing light is drawn to the level of Chesed, "the right arm." This drawing-down is from a very lofty place, from the level of "there is no left in this Atika." And through this, "answer me" — that there be "and his right hand embraces me."

This is the matter of the sukkah, according to what is written in Pri Etz Chaim, Sha'ar Chag HaSukkos, ch. 4: the walls of the sukkah — two as the law prescribes, and the third even a handbreadth — correspond, by way of analogy, to the three joints of the right arm, etc., and this is the level of "and his right hand embraces me"; and the covering (sechach) is the level of "shade by day" that encompasses the level of the right, etc.; see there.

The explanation of the revelation of the level of the right hand of the Holy One, blessed be He, in a person's soul will be understood from what is written in the discourse beginning "Go out and see," concerning "Lift up your hands in holiness," etc.; see there. In the Rabbah [Midrashim], the matter of "Save [with] Your right hand" is mentioned in Midrash Eichah, at the end of [the section] "He cut down in fierce anger"; and in Zohar I

(in Parshas Vayetze, p. 163b, at the end of the column, and in Parshas Pekudei, p. 235a), and in Parshas Shemini (p. 37a), in Parshas Chukas (p. 181b) and in Parshas Terumah (p. 169a), concerning "the cup of salvations," etc.,

"Save [with] Your right hand," etc. Also connected with this is what is written in the Zohar, Parshas Tisa (p. 189b), and in the commentary of the Ramaz there, and in Parshas Noach (p. 62b),

concerning "the end of the right." And see in the Zohar, Parshas Chayei Sarah (p. 123a, at the end of the column, and p. 123b, at the end of the column), concerning "His right hand saved for Him," etc.,

and in Parshas Beshalach (p. 58a, at the end of the column): "'Your right hand, O L-rd, glorious in power' — this is the Torah." It may be said [that this is] as is written below, in the discourse beginning "On the day of Shemini Atzeres," concerning "I have placed My words in your mouth, and in the shadow of My hand I have covered you": that from the Torah there comes to be the level of a sukkah, the level of shade, etc.

It follows that this is like the level of "shade by day," the level of "Save [with] Your right hand," etc. In the soul, too, this level will be understood: the Torah gives strength and might to the level of the right and to the love of G-d, according to what is explained in the discourse beginning "In the third month," in Parshas Yisro, concerning the Torah being called "might," etc.; see there.

This is also [the meaning of] "Your right hand, O L-rd, shatters the enemy": that is, all the desires of 7
the evil inclination and the animal soul. And tir'atz (shatters) has the letters of atzeres, for Shemini Atzeres is the level of "so that all the peoples of the earth may know," as is written in the discourse beginning "The L-rd is for me among my helpers."

This is what our Sages, of blessed memory, said: "It is a mitzvah to bring from the ordinary." The explanation: "ordinary" means lowly, simple things, and "ordinary matters,"

that is, when a person takes to heart to be one of the "masters of reckoning," [reckoning] all the ordinary matters and all the thought, speech and action that were not for G-d, which were in him all his days, and how utterly far he is from G-d, and loathsome and abominable, etc.,

which is the level of "the left pushes away," etc. And he is made still more lightly esteemed than this, and is lowly and despised in his own eyes, and loathes his life. Then he will become very bitter and cry out to G-d in his distress,

as it is written, "Their heart cried out." This bitterness is what brings him to make a preparation for the fire from above, which is the level of the love of G-d in his G-dly soul, that it be aroused and blaze in his heart, as mentioned above.

(See further what is written on the matter of "It is a mitzvah to bring from the ordinary" in the discourse beginning "The matter of Chanukah," in Parshas Miketz, where it is explained somewhat differently: that this is the love a person takes from [contemplating] the worlds, from the level of His sovereignty, may He be blessed, etc.;

see there; and in the discourse beginning "To explain the matter of Yom HaKippurim." According to this, it may be said that the matter mentioned here — being one of the "masters of reckoning," etc., and how far he is, etc. — is the matter of the mitzvah of removing the ashes, which is a preparation for the revelation of the fire, etc. And see what is written at the end of the discourse beginning "And it was, when Pharaoh sent out.")

3. Now, all this is the level of the fire upon the altar. But there is another level, greater and higher than this, 8

and that is the level of the water that was poured upon the altar on the festival of Sukkos; for water quenches the thirst that comes from the element of fire, as it is written, "Ho, everyone who thirsts, go to the water."

Within the level and degree of water, too, there are several different levels, one above the other. As it is written, "You have been shown, to know that the L-rd is G-d; in the heavens," etc., "there is none else besides Him" — with sensory sight, which is the level of complete self-nullification (bittul) of existence, in the manner of sight, as is written elsewhere. 9

This level is called the level of water, which cools and extinguishes the heat of the fire. For since he is in the level of complete self-nullification of existence before Him, may He be blessed, then of itself the heat of the natural fire in his G-dly soul cools, and the thirst like flashes of fiery flame. 10

It is like, for example, the love of a son for his father: when he wants to come close to him and is still somewhat far, the love is seen and revealed outside the heart, as he cries, "Father, Father!"

But when he is actually beside his father, the heart within is inlaid with love, yet it is not seen and revealed outside the heart. Therefore it is called the level of water, which cools the level of fire, so that it is not revealed outwardly but hidden within the heart

(as is written elsewhere on the matter of "the covered kindnesses," etc.; and see what is written in the discourse beginning "Know this day" on the matter of "and all my innards and kidneys shall sing," and what is written at the end of the discourse beginning "And it shall be on that day that a great shofar shall be sounded," concerning "on the holy mountain").

This is the matter of the Shemoneh Esrei prayer being [said] in a whisper, silently. For in Pesukei DeZimrah he arouses the love like flashes of fire, to burn and consume the fires that are strange fire, as mentioned above.

There he is as though still far from the king; whereas in the [Shemoneh Esrei] prayer he is as though standing before the king and saying, "Blessed are You," etc.

The explanation: "blessed" is the level of drawing down, for he draws His unity, may He be blessed, down below, so that he be in the state of self-nullification before Him, may He be blessed. In the same way they instituted "We give thanks to You," which is the level of self-nullification, as is written elsewhere.

This is the matter of the bowings and prostrations, etc. Therefore it is in a whisper and silently (see in the Zohar, Parshas Terumah, p. 137a; Parshas Bereishis, p. 50b; and Parshas Shemini, p. 39a).

But for this level and degree to be fixed and planted in a person's heart all day, so that he not be moved from it, a person must devise counsels in his soul; for we see plainly that after the Shemoneh Esrei prayer he goes back to being as before.

The true counsel is the study of Torah and its laws. Although they are clothed in lowly physical things, as in the matters of [the orders] Zeraim, Moed, etc., they 11

are the ultimate unity and cleaving to Him, may He be blessed, as is written elsewhere. A person must nullify himself and be absorbed in Him, may He be blessed, to be a fitting place for His unity, may He be blessed, and must nullify and relinquish himself from all his wishes and thoughts.

As is written elsewhere on the verse "A land that consumes its inhabitants," etc. In this respect, the study of Torah is exactly equal 12

to the Shemoneh Esrei prayer, and a person can make the impression of the self-nullification of the Shemoneh Esrei prayer fixed and planted [as] with nails, never to be moved, all day long, as he studies Torah.

This is "On the eighth day there shall be an atzeres for you": that there be for you an atzeres, a holding-in and absorbing of the level of water mentioned above, that it be absorbed and held within you, so that you not expel it, G-d forbid

(see the Omissions to the Zohar, vol. I, at the end of section 25, that this is the matter of "For the earth shall be full of the knowledge of G-d as the waters cover the sea"; and see what is written on this in the explanation on the verse "Know this day," in Parshas Va'eschanan).

For a person can, after prayer, go back to being as before; and [the remedy] is through the level of "on the eighth day," which is the level of "Binah is the heart,"

that is, that there be in him the level of self-nullification in the depth of the point of the heart, as mentioned above. This is because the revelation of Atik is in Binah, the world of delight.

Therefore through this there comes to be an atzeres, a holding-in and absorbing, of the level of water mentioned above, which is the level of "love in delights," etc., like the parable of the son when he is beside his father, etc., as mentioned above.

This is [the meaning of] "And you shall draw water with joy from the wellsprings of salvation": the level of water mentioned above must be in the manner of a wellspring, as it is written, "Me they have forsaken, the source of living waters," etc. 13

That is, by way of analogy, like a source that springs forth from beneath the ground: nothing is seen and grasped but the outflow, whereas the source itself is "deep, deep; who can find it?" [See on this in the Ra'aya Mehemna, at the end of Parshas Bo

(p. 43b). See further on the matter of "Me they have forsaken, the source of living waters" in the Zohar (end of Parshas Va'eschanan, p. 266a)

and in Mikdash Melech and the Ramaz there; and in Parshas Vayelech (p. 286a), "to sanctify the Name of the Holy One, blessed be He, with Amen." And see on the matter of Amen in the Ra'aya Mehemna, Parshas Ekev (p. 271a)

and in the commentary of the Ramaz there; and see further in the Zohar, Vayikra, p. 12a.] So too a person, through an arousal from below, must dig into the depth of the wellspring, in that it springs from the source "deep, deep" beneath the dust;

that is, that he be in the level of "and let my soul be like dust to all," and also that he deepen the study of his intellect in the study of Torah and its laws (and see what is written at the end of the discourse beginning "Listen, O heavens," concerning "like showers upon the grass"),

which is the level of supernal Chochmah, "the beginning of all," drawn from the source of the supernal living waters; and it descended and came down very far below, until they are in the level of "beneath the dust," physical matters, Zeraim, Moed, etc.; and from there they spring forth to be "wellsprings of salvation."

This is [why it says] "wellsprings" — two, for they are two levels: the level of "and let my soul be like dust to all," and the level of the Torah, which is clothed in physical dust, as mentioned above. Through this specifically it is called the level of "living waters," for the waters that are on the face of the earth are not called living waters, as is known.

(The explanation of the matter of the two levels of dust that are the source of the two wellsprings mentioned above: the level of "and let my soul be like dust to all" is what is written in the Zohar, Parshas Vayishlach (p. 170a), "What is the difference between dust and powder?" etc.:

"dust, from which all fruits come forth." And see what is written on this in Parshas Vayishlach, at the end of the discourse beginning "And a man wrestled with him," and in the discourse beginning "And Yehudah approached him," concerning "in thought, the land came first," etc.

Therefore, through this, he can draw down the level of "a well of living waters," which is the love in the level of water, which is the level of self-nullification.

The second level of dust is as written in the explanation on the verse "Who has counted the dust of Yaakov," which refers to the study of Torah, which is called "dust," being something that is not within the bounds of number — the level of "and before One, what do you count?" etc.; 14

see there. And see what is written elsewhere on the matter of "Go forth from your land" concerning Avram, which is the revelation of the drawing-down of supernal Chochmah from its source, etc.; and see in Likkutei Torah there, and in Pardes, Erchei HaKinuyim, under the entry "Eretz" (land), that the supernal land is Binah; and so he writes under the entry "Afar" (dust).

So too he writes in Me'orei Or, under the entry "Afar," that this is the matter of "dust of gold"; and this is "all came from the dust," even the sphere of the sun, as mentioned in the Rabbah on Koheles. See on this also in the Zohar (Parshas Tzav, p. 34b)

and see what is written at the end of the discourse beginning "And Yaakov dwelt in the land of his father's sojournings," and what is written in the explanation on the verse "Those who come, He will cause to take root," concerning "a desirable land," etc.

It is called the level of dust in the manner of "He made darkness His hiding place"; for even Keser, the source of supernal Chochmah, is drawn from the lowest level of the Emanator, the Malchus of Ein Sof, etc.

And of this it is said, concerning the study of Torah, "Who has counted the dust of Yaakov," etc. This is the matter of the two levels of Chochmah, "Chochmah at the beginning and Chochmah at the end," which are drawn from the two levels of dust mentioned above.

This is what is said: "And let my soul be like dust to all; open my heart to Your Torah" — the one depends on the other, for "their end is embedded in their beginning." 15

In the Zohar, at the end of Parshas Balak: "'From the wellsprings of salvation' — these are Abba and Imma." That is, the two wellsprings mentioned above are the levels of mayin nukvin and mayin duchrin (feminine and masculine waters), and their root is from the two Yesods of Abba and Imma, and they receive from two mazalos, "Notzer" and "Venakeh." See in M.Ch., p. 21a-b.

LIKKUTEI TORAH • SUKKOS • MAAMAR 2

ושאבתם מים בששון ממעיני הישועה (בישעיה י"ב)

"And you shall draw water with joy from the wellsprings of salvation"

"And you shall draw water with joy from the wellsprings of salvation" (in Isaiah 12). Now, throughout the whole year there was the libation of wine upon the altar, and this is stated explicitly in the Written Torah in a number of places. 1

And on the festival of Sukkos there was, in addition, also the libation of water upon the altar, all seven days of the festival. And this is a law [given] to Moses at Sinai (Sukkah 34a; Zevachim 110b),

which is not stated explicitly in the Written Torah; only, the Rabbis supported it on a verse. And the drawing of the water was [done] with great joy, on account of [the verse] "And you shall draw water with joy," etc., as explained in Tractate Sukkah, at the end of chapter 4 and the beginning of chapter 5.

And the reason must be understood: why is it not stated explicitly in the Written Torah, etc.? (And see on this in the Zohar, at the end of Part I, in the Hashmatos, folio 11b and folio 12a and b.)

Now, first the matter of the wine libation must be explained. For of wine it is written (Judges 9), "Shall I leave my wine, which gladdens G-d and men?" It being known that Binah (understanding), "the mother of the children," is joy, as it is written, "The mother of the children is joyful."

For joy is the revealing of what is hidden; therefore it is drawn specifically from the level of Binah. That is, when one understands and grasps the hidden things of Chochmah (wisdom), so that it is drawn into revelation, into actual understanding and comprehension, so that he grasps it well, then there will be joy.

Whereas when he does not yet grasp the matter well in comprehension, but it is still hidden in the power of his Chochmah and is not truly revealed to him, he will receive no delight or joy at all.

However, Binah is called Gan Eden, "the hidden world" (alma d'iskasya), as is written in the Zohar, Part I, Vayeitzei (153b, 154, and in other places).

And this was the service of the Levites, as it is written, "And the Levite, he shall perform the service": that they draw down the level of "he" (hu), that is, the hidden world—"'He': this is Atika," which is enclothed in Binah—from concealment into revelation. That is, through the song that they would sing over the wine, which is the level of Binah.

And this is the meaning of "wine that gladdens G-d and men": that it brings G-dliness into revelation for men; that is, through Binah, when one understands and grasps the greatness of G-d, his soul will be set aflame for G-d.

And this is also the quality of physical wine, which likewise causes joy and the revealing of what is hidden: "Wine enters," etc. (And see further on the matter of "And the Levite, he shall perform the service" in the maamar beginning "Then Moses and the children of Israel sang," and on the matter of "He" in the maamar beginning "Lech Lecha," regarding "He made us.")

However, the difference between the wine libation of the whole year and the level of "festivals for joy," and especially Sukkos, "the season of our joy," when there was also the wine libation, is

as, by way of analogy, a person who is stirred and gladdened by something: even so, the joy and the stirring can be hidden within him from others, so that his inside is "inlaid" with gladness and joy, and it is not revealed to every eye.

But when he is stirred and gladdened very greatly by something, then his joy is seen by every eye, and he sings and dances with his feet and claps with his hand, for it cannot stay hidden, because of the sheer greatness of the joy.

So [too] all year long: even though one is stirred by the G-dliness of the Infinite One (Ein Sof), blessed be He, who fills all worlds and encompasses all worlds (memalei kol almin and sovev kol almin), nevertheless it is hidden within him, for the light of joy is concealed in the vessel, and the vessel limits it.

But on the festival of Sukkos his joy is seen by every eye, for the light breaks through the vessel, because of the sheer greatness of the light of joy and the abundant revealing of what is hidden.

(And see what is written in the maamar beginning "Havayah is for me among my helpers," and what is written at the beginning of Parshas Shelach, in the maamar beginning "The matter of the spies," on the explanation of "flowing with milk and honey": that because of the added light and revelation, the vessels will not be able to conceal, etc.)

And this joy is "the great noise": just as one sings and dances when gladdened by something physical, so, and even more than that, is the singing and dancing in spirituality, in songs and praises before G-d, as it is written, "And the Ofanim, with a great noise."

This is the matter of the wine libation of the whole year; and on Sukkos too they would also pour a libation of wine. And the water libation was on the festival of Sukkos alone: they would pour wine into this bowl and water into that bowl—"the western one of water," etc.

And the wine libation is the level of Binah, and the water libation is the level of Chochmah, and it is far higher and loftier than the wine libation.

The explanation is that this is the level of Kohanim and Levites, as is written in the Zohar (Part III, 39a): "Wine comes from the side of the Levites," etc., "and the side of the Kohen [is] from clear, shining water."

For the nature of water is to descend from a high place to a low place, and this is the level of the Kohen: the flow descends to the High Priest and from there to all the Kohanim, as our Sages said, "The High Priest takes a portion first"; by the measure of a head, he bestows. And wine is the level of the Levites,

which is ascent from a low place to a very high place; and it is also "to raise the voice," with noise and song, which is the level of revelation, as our Sages said, "All that wear a shir (a chain) may go out with a shir."

Whereas water is in silence, like the level of the Kohanim, "whose service is in silence," etc. And just as the level of the Kohanim is higher than the level of the Levites, as it is written, "And they shall be joined to you and serve you," so the water libation is far higher and loftier than the wine libation

(and especially since it was living water, whose level is known to be very high and lofty, in the level of Chochmah, as is written elsewhere regarding the living water of the sanctification of the waters of purification, etc.; and also as is written in the discourse "And you shall tell your son,"

on the difference between Yom Tov and Shabbos: that this too is the intellect of Imma and the intellect of Abba (mochin d'Imma and mochin d'Abba). And elsewhere it is explained that this is also the difference between blessing and holiness. Also, that is why of the Kohanim it is said, "And you shall sanctify him," while of the Levites it is written, "to purify them," as is written elsewhere, in the maamar beginning "A Shabbos of complete rest" and on [the verse] "And I will make … of kadkod").

2. Now, the matter of the Written Torah and the Oral Torah is known: the Written Torah is only the level of letters and their combinations, as our Sages said, "The whole Torah is the Names of the Holy One, blessed be He." 2

Therefore all its letters are counted, so that one may neither add nor subtract, and every letter must be in its [proper] form and shape, and [letters] touching disqualifies. Now, the letters are in the level of Binah (understanding), as is written elsewhere on [the verse] "And you shall engrave upon it the engravings of a signet"; and see the Ramaz at the beginning of Parshas Vayikra.

As is seen by experience: when an idea comes to the point of understanding and comprehension, the level of letters in thought becomes revealed in it. But in the level of Chochmah (wisdom), which is above comprehended intellect, there is not yet the level of letters.

And this is the matter of the letters of the Torah: that the Written Torah is in the level of Binah, and Binah is called a Torah scroll, as is written in the Zohar (Vayakhel, folio 210).

That is, the level of the letters of thought. And although "the Torah comes forth from Chochmah," [that is,] in relation to the Emanator it is the level of Chochmah, but in relation to the created beings it is the level of Binah. (Therefore [there are] fifty days from the Exodus from Egypt until the Giving of

the Torah, corresponding to the fifty gates of Binah, and on the fiftieth day, the fiftieth gate, the Torah was given; and see the Zohar, Tetzaveh, 183a.) And the Oral Torah is the level of Chochmah, and there the letters are not so much the main thing,

but rather the idea and the intellection are the main thing, revealed within the letters. Therefore one is not so exacting with its letters, for in the Oral Torah the main thing is the wisdom and the intellection,

as they say in the Gemara, "What is the reason of Rabbi Meir?" etc., which is the level of reasons (te'amim), and that is the level of Chochmah, as is known.

(And although below, the Written Torah is the level of Z'eir Anpin and the Oral Torah is the level of Malchus, on the contrary, in truth, "With Chochmah He founded the earth," which is Malchus, the Oral Torah; and "He established the heavens," Z'eir Anpin, the Written Torah, is "with understanding" (tevunah). And see what is written on [the verse] "The heavens are My throne and the earth is My footstool," etc.)

And with this the matter mentioned above will be understood: that the wine libation is written in the Torah, while the water libation is not written in the Torah but is only a law [given] to Moses at Sinai.

That is, because wine is the level of Binah, the Written Torah; and this is the meaning of "the wine of the Torah," as [explained] below. Therefore it can be written in the Written Torah.

Whereas the water libation, which is the level of Chochmah, cannot be written in the Written Torah, to spread out in the form of written letters. And this is the level of the intellect of Abba and the intellect of Imma (mochin d'Abba and mochin d'Imma).

(And according to what is written in Etz Chaim, Sha'ar 26, end of chapter 1, it is understood that as Atzilus is above Beriah, so Chochmah is above Binah within Atzilus itself; that is, Binah is Beriah of Atzilus, whereas Chochmah, and in particular the level of Chochmah that is called "living water," is the level of Atzilus of Atzilus.

That is, the level of Binah is called Mi ("Who?"), which stands to be asked about; for though it is a level of concealment, it is the concealment of revelation. As in the matter of what is written, "He forms light and creates darkness": Yetzirah (formation) is revelation, and Beriah (creation) is concealment; that is, the concealment that pertains to revelation, [to] thought and speech. Whereas the level of Chochmah, which is Atzilus—

in relation to Atzilus, Beriah and Yetzirah are equal, and "darkness is as light," as is written elsewhere. That is, because the level of Atzilus is above the order of the chain of descent (hishtalshelus) of Beriah, Yetzirah and Asiyah.

Therefore the concealment and the revelation within the order of hishtalshelus, which are the levels of Beriah and Yetzirah, are both truly equal in relation to Atzilus. And so, through the water libation on the festival, one draws down the revealing of the concealment that is above the order of hishtalshelus, that is, the level of Chochmah, which is Atzilus, the level of mochin d'Abba.

Therefore it is far higher and loftier than the wine libation, mochin d'Imma, which is the revealing of the concealment within the order of hishtalshelus. And see what is written in the maamar beginning "The Song of Songs," on the explanation of "For your love is better than wine." And this is like the splitting of the Sea of Reeds:

for sea and dry land are the concealment and revelation of the order of hishtalshelus, the hidden world and the revealed world (alma d'iskasya and alma d'isgalya). But through "the east wind" (ruach kadim), the Primordial One (Kadmono) of the world, who is above the order of the hishtalshelus of the worlds, then "He turned the sea into dry land," for there both are equal, and "darkness is as light," as [explained] above.)

And with this will be understood what our Sages said on [the verse] "For your love is better than wine": "The words of the Scribes (soferim) are more pleasing to Me than the wine of the Torah." And it must be explained: what are "Scribes," and what is "the wine of the Torah"?

The explanation is that it is explained in Sefer Yetzirah: "With three things the Holy One, blessed be He, created His world: with sofer, sefer and sippur" (scribe, book and telling). Sofer is the level of Chochmah, which bestows upon sefer, which is Binah, the level of thought.

And sippur is the level of speech, which receives from sefer, which is Binah (understanding), for without thought it is impossible to speak. And this is [why] with these three things the Holy One, blessed be He, created His world: 3

for the coming into being of the worlds is from the level of "the word of G-d," which is the level of sippur; and speech receives from thought, which is called sefer, which is drawn from the level of Chochmah (wisdom), "Where is the sofer?" And this is "Bereishis bara" ("In the beginning He created"): that is, through [the flow] being drawn from Chochmah to the level of thought, and from thought to speech.

And this is "The words of the Scribes (soferim) are more pleasing to Me": the level of sofer, which is Chochmah (wisdom), and there is the root of the Oral Torah and of the water libation, "more than the wine of the Torah," which is the level of the Written Torah, called sefer, 4

which is the level of Binah (understanding) and the wine libation. For the level of Chochmah, which is the level of sofer, is far higher and loftier than the level of Binah, which is the level of sefer. (And see what is written in the maamar beginning "Where is the sofer?" and on [the verse] "I am black," etc., on the matter of sofer and the words of the Scribes, etc.)

However, although Chochmah is above the level of Binah, nevertheless Chochmah and Binah are "two companions that never part," and if so, they must always be joined below; and through an arousal from below [comes] an arousal from above.

And this is "And you shall draw water with joy (sasson)": water is the level of Chochmah; "you shall draw" it "with joy," which is the level of Binah. And through this the levels of Chochmah and Binah will be joined, to be "two companions that never part."

(And see what is written elsewhere, in the maamar beginning "See, I set before you," etc., on this matter: how also in the service of G-d below, in man, the two levels of Chochmah and Binah must always be together, the level of "a point in its palace," and it is impossible to have endurance with one level alone, etc.; see there.

And see what is written in the maamar beginning "Know this day," regarding "Peace, peace, to the far and to the near.") And for this [reason] the men of deeds would sing and dance at the time of the water libation.

(Also, that is why they would pour the water at the time of the wine libation, as is written in the Rambam, end of Hilchos Temidin uMusafin. And this is also the matter mentioned in the Zohar) (Parshas Balak, 189a, bottom) on [the verse] "And he brought him wine": that he cast water into that wine.

3. And in order to understand the matter of "from the wellsprings of salvation," one must first [explain] the verse "I will raise the cup of salvations." For King David, peace be upon him, said this about his attribute, which is the level of Malchus (sovereignty) of Atzilus (Emanation), which is called "the cup of salvations." 5

As is written in the Zohar (Vayechi, 250a): "For into this cup blessings are drawn from those salvations above, and it takes them and gathers them to itself," etc.

Just as speech, by way of analogy, is the vessel into which the powers of the soul, intellect and emotive attributes, etc., are drawn and enclothed, so Malchus is the vessel into which the flow from all the ten Sefiros is drawn, etc.

And this is what Hillel said at the rejoicing of the Beis HaShoevah: "If I am here, all is here," as the Zohar explains (in the Hashmatos belonging to Part I, folio 12a): "If the Shechinah, which is called 'I,' dwells here, all is here," etc.; see there.

And "salvations" is explained in the Zohar (Terumah, 169a): "What are 'salvations'? This is the right, as it is written, 'His right hand saved for Him,'" etc.

And in Parshas Bereishis (folio 1) it explains that they are the "five strong leaves that surround the rose," which are the five Gevuros; and the point is that they are the five Gevuros sweetened by the five Chasadim, etc., as explained in the Zohar HaRakia at the beginning of Bereishis, there.

And the matter of the salvation is that Malchus of Atzilus descends to give life to Beriah, Yetzirah and Asiyah, as it is written, "Her feet go down to death"; therefore it needs the level of "salvations" to save it, so that there be no nurture of the external forces.

And about this David said, "I will raise the cup of salvations": that the level of the cup be raised, to lift it up into Atzilus, where "evil shall not dwell with You." (And see the Ramaz at the beginning of Bereishis, who explains that the raising of the cup is to draw down to the level of Malchus from the five Gevuros of Atik Yomin, etc.)

And this is the meaning of "from the wellsprings of salvation": it is the wellspring from which the salvations are drawn to the cup of blessing, etc., in the manner of what is written elsewhere on the explanation of "Let us bless" (nevarech) in the blessing of the zimmun, which is as is written in the Raaya Mehemna, Parshas Bo

(42b), on the matter of source, wellspring and excavation; and this is the level of a pool (berechah), to which the wellspring that flows from the source is drawn; see there.

And this is "Let us bless" (nevarech): to draw down this level of a pool, to draw from it to the cup of blessing, which receives from the level of the pool mentioned above.

And this is the meaning of "the wellsprings of salvation" (and that is the level of the Yesodos of Abba and Imma. And as is written in the Zohar) (end of Parshas Balak, 212b, bottom): "'From the wellsprings of salvation': these are Abba and Imma," etc.,

"and all of it is from the deep flowing springs," etc. And see what is written in the explanation on [the verse] "There are sixty queens," on the matter of what is written of the Time to Come, "And a wellspring shall come forth from the House of G-d and shall water," etc.

For now, when the flow is drawn from the level of "And a river goes forth from Eden," which is the level of Binah, then in the descent below it is said, "and from there it separates," so that it becomes the level of a "something" (yesh) and a separate thing.

But when there will be the revelation of the level of a wellspring, which is the level of "And wisdom (Chochmah), from nothingness (ayin) it is found," then it will "water" even the level of "the Valley of Shittim," etc.: that below too there will be the revelation of self-nullification (bittul), etc.

And from this too will be understood, with added explanation, the matter of the superiority of the water libation: that it is from the level of a wellspring, the level of Chochmah, which is far higher and loftier than the wine libation, which is from the level of Binah, the level of "And a river goes forth," etc. (And see the Zohar, Part III, 39a, mentioned above.)

And one may also say that "the deep flowing springs" are the two mazalos, "He preserves" (notzer) and "He cleanses" (venakeh), from which Abba and Imma receive. And according to the Ramaz's explanation of "I will raise the cup of salvations," that the salvations are drawn from the Yesod of Atik Yomin, which is enclothed in Arich Anpin, if so, the wellsprings of salvation are Atik Yomin and Arich Anpin, etc.

It is further explained there in the Zohar, Balak, that the wellsprings of salvation are Netzach (victory) and Hod (splendor); and in the Pardes he raised a question on this: how does [the name] "wellsprings of salvation" pertain to Netzach and Hod? But according to what is written elsewhere on the matter of "And the Netzach: this is Jerusalem," this will be understood, etc.

Now, according to what was explained above about the water libation, that it was not given to be written in the Written Torah because it is from the level of sofer, which is above the level of sefer, as [explained] above, 6

in this way one will further understand the matter of the hakafos on Shemini Atzeres, which were not written even in the Oral Torah and are only a custom. For

they are the encompassing lights (makifim) of Abba, and therefore they were not given to be written even in the Oral Torah, which is the level of the inner light of Chochmah (wisdom), etc.

And something close to this is explained elsewhere, on the matter of the evening prayer being optional: this is because this drawing-down is from a very high place, so high that the arousal from below does not reach there so much; therefore it is optional, not truly obligatory, for the reason mentioned above. See the Zohar, Part I, 133a.

And one may further say, on the matter of "And you shall draw water with joy," that there was great joy at the drawing of the water: this is understood from what is written elsewhere on [the verse] "On the eighth day, Atzeres," that the level of Chochmah shines in a state of distance, as it is written, "I said, 'I will become wise,' but it is far from me."

And this is also the meaning of "And his sister stood from afar," and it is written, "Say to Chochmah, 'You are my sister.'" And see the Mikdash Melech, Parshas Toldos (142a), on the explanation of "From afar G-d appeared to me."

But from the level of Binah (understanding) it is drawn in a state of closeness; and this is "As a man whom his mother comforts," etc. Therefore specifically "the mother of the children" is "joyful," for joy is the level of revelation, which is drawn specifically from the level of Binah.

And this is the meaning of "wine that gladdens," etc. But on the festival of Sukkos the souls of 7
Israel have the power to draw down the level of Chochmah (wisdom), so that Chochmah too will shine in a state of closeness and revelation, exactly like Binah (understanding).

And about this it is said, "A wise son gladdens a father": specifically "a wise son." And see on this in the maamar beginning "On the eighth day, Atzeres." And this is the matter of the joy of the Beis HaShoevah: that the level of "living water," supernal Chochmah (Chochmah Ila'ah), is drawn in a state of revelation and closeness, in the manner of "the mother of the children is joyful," for joy is revelation.

That is, that then the intellect of Abba (mochin d'Abba) is drawn down and revealed as much as the revelation of the intellect of Imma (mochin d'Imma), etc. And this power comes through the teshuvah of Yom Kippur, "before Havayah you shall be purified," etc.; see there.

That is, through teshuvah one arouses the level of Keser (the Crown), which is above Chochmah; and then, through the revelation of Keser in Chochmah, it is drawn down that Chochmah be in a state of revelation.

And see what is written on [the verse] "I have gathered my myrrh." And this is, by way of analogy, [like] a wise man: when very many new ideas occur to him, he is compelled to reveal a little of his wisdom, 8

because he cannot bear the abundance of light. And it is like the matter of what is written elsewhere on [the verse] "Then your light shall break forth like the dawn," etc. And see what is written elsewhere on [the verse] "I will exalt You, G-d,

for You have drawn me up," etc.; this matter is explained there. And see what is written in Parshas Shemos, at the end of the maamar beginning "Who gave man a mouth?" And this is the matter of "And Your pious ones shall sing for joy" in the Zohar, at the beginning of Parshas Vayeitzei (148b).

Also, just as teshuvah is the level of "to the far one who has become near," so through this there is drawn from above that what is the level of "I said, 'I will become wise,' but it is far from me" will shine in a state of true closeness. And see what is written in the explanation on [the verse] "And I pleaded," etc.

And one may further say: it is explained in the maamar beginning "And you shall tell your son" that on Yom Tov joy is mentioned, because it is the intellect of Imma (mochin d'Imma), the level of comprehension; 9

but on Shabbos, [which is] the intellect of Abba (mochin d'Abba), which is what is above comprehension, joy does not apply, only self-nullification (bittul). And in the same way, [with] the level of the "clear water" of supernal Chochmah (Chochmah Ila'ah), joy does not apply.

But through the "Shabbos of complete rest" of Yom Kippur, which is a level above Shabbos and above supernal Chochmah, therefore it is drawn down on Sukkos that Chochmah shine in closeness, in the level of comprehension; and therefore there was joy at the water libation.

And it is a joy that is in the level of self-nullification (bittul), in the manner of what is written at the end of the maamar beginning "And it came to pass, when Pharaoh sent," regarding "And [G-d] did not lead them," etc., on the matter of the land of Canaan. 10

And therefore this is "the wellsprings of salvation": that there be no nurture of the external forces, for Chochmah (wisdom) repels them, and so [does] the joy that is in the level of bittul, etc.

LIKKUTEI TORAH • SUKKOS • MAAMAR 3

להבין מ״ש ביום השמיני עצרת תהיה לכם

To understand what is written, “On the eighth day there shall be an atzeres for you”

◇

To understand what is written, “On the eighth day there shall be an atzeres (assembly) for you,” while of the seventh day of Pesach it is written, “an atzeres to Havayah your G-d.” Now, it is written, “You shall love Havayah your G-d with all your heart (levavcha), with all your soul and with all your might (me’odecha).” 1

And on the meaning of “with all your heart (levavcha),” our Sages, of blessed memory, said: “with both your inclinations, with the good inclination and with the evil inclination.” That is: all the force and intensity of the flame, the sparks of burning fire, from every kind of evil inclination in this world, the whole flame shall be turned over into love of G-d.

As it will be in the time to come, as it is written, “For then I will turn to the nations a pure language, that they may all call upon the Name of G-d, to serve Him with one shoulder (shechem echad).” 2

That is: even all the nations, the idol-worshippers, who are the roots of the physical lusts, He will turn to them a pure language, that they may all call, etc. And this is the matter of “darkness being turned into light” (is’hapcha chashocha linehora); and [so] “to serve Him with one shoulder.”

The meaning of shechem (shoulder) is the level of the back, “behind the shoulders” (basar kasfin); that is, like the matter of what is written, “and You turned their heart backward.” It will be turned over to be at the level of “one.”

(And this is also the matter of “And I have given you one shechem above your brothers”: that the refinement (birur) of Yosef, to be from the level of shechem, the level of “one,” is at a level higher than the refinement of the tribes; as is explained at the end of the discourse beginning

“And behold, we were binding sheaves”; and see below on the matter of “with all your might.”) And this is the meaning of ve’ahavta (“you shall love”), which is a term of command

and also a term of the future, saying that in the time to come, “in the end you will love” G-d with all your heart; for “none that is banished will be banished from Him.”

"And with all your soul" is the level of a love greater than this, which cannot be grasped in the heart of man, because in physicality there is nothing like it or comparable to it at all; [it is] only for G-d alone. 3

And it is the love of the G-dly soul (nefesh ha'Elokis) alone, as it is written, "My soul, I have desired You." And this love flames and blazes in the souls of the tzaddikim, for "they are the Sanctuary of G-d" and "the vessels of the House of G-d."

"And with all your might (me'odecha)" is the level of a love that surpasses them all, which is the level of "great love" (ahavah rabbah) in the extreme (bim'od), which cannot be grasped even in the souls of the tzaddikim; "its ways are high," exceedingly high, higher and higher than the level of created beings: it is to cleave to Him, may He be blessed, truly, to the Infinite One (Ein Sof), blessed be He. 4

Now, it is written, "Great is G-d and exceedingly (me'od) praised, and His greatness is unsearchable." So too the love drawn from this is at the level of me'od, without measure or limit; and the soul cannot attain it, since the soul is at the level of a created being, at the level of a vessel and a limit.

But those who merit this great love are the baalei teshuvah (those who return), in the manner of the saying of our Sages, of blessed memory: "In the place where baalei teshuvah stand, perfect tzaddikim cannot stand."

The matter is as it is written, "as the advantage of light over darkness." The meaning is that there is an advantage and superiority to light when it comes from darkness specifically. 5

That is: when a person takes to heart all his deeds, words and thoughts which were not for G-d, in all the days of his vain life, which are actual darkness and the hiding of His face, may He be blessed; and nevertheless this is what he desired and craved, etc.

How much more so, and by an argument from the lesser to the greater, is there an advantage and superiority to the light of G-d; so that because of this the love will increase and grow exceedingly (bim'od), with greater intensity

and higher without end, to bring his soul out of its prison, to pour itself out into the bosom of its Father, the Infinite One, blessed be He, truly, and to cleave to Him truly (and see what is explained on this in the discourse beginning "His left hand is under my head," in Parshas Ki Sisa).

And this is the matter of "deliberate sins become like merits" through teshuvah: for he will rise and come to reach the level of great love mentioned above.

Therefore even perfect tzaddikim (tzaddikim gemurim) cannot stand [there], because they are at the level of gemurim ("completed"), from the expression "a vessel whose making has been completed"; and they are still at the level of a vessel.

For this reason our Sages, of blessed memory, cautioned with [the word] me'od ("very"): "Be humble of spirit before every person," so as to be broken, crushed and subdued, with a lowly spirit, so that the light of love may shine upon him, as "the advantage of light" mentioned above. 6

And this is what our Sages, of blessed memory, said: "One hour of teshuvah and good deeds in this world is finer than all the life of the World to Come"; and they said that one should be in teshuvah all his days.

For the World to Come is nothing but a radiance and illumination from Him, may He be blessed, as our Sages, of blessed memory, said, "The tzaddikim sit and enjoy the radiance of the Shechinah"; and they said, "With the yud the World to Come was created," as mentioned above.

And the meaning of "with the yud" is: with the illumination that is drawn forth and spreads out from the level of the yud. For the yud itself is the level of the letters of His great Name, and He and His Name are one. 7

As it is written, "For His Name alone is exalted; only His glory (hodo) is upon earth and heaven"; and "His glory" is a radiance and illumination from His Name, which alone is exalted.

And Israel are "the people near to Him," to His very being and essence, as it were, truly, through teshuvah out of the great love mentioned above, to cleave to Him truly, to the Infinite One, blessed be He, alone.

Now, this matter of teshuvah out of love is the matter of the level of the Exodus from Egypt (yetzias Mitzrayim). And the meaning of yetzias Mitzrayim is to go out of the straits (meitzarim) and limits that limit the love; that is, to go out of the level of a tzaddik into the level of a baal teshuvah mentioned above. 8

But in each and every person too, according to his level, there is a level of the Exodus from Egypt; even among the common people, in the plain sense: to clear himself of his business and his affairs in the matters of the world. And especially businesspeople need to set times to clear their minds of their business, according to the free time they have.

And so there is an Exodus from Egypt in [every] degree, one level after another, up to the highest of levels, until he reaches the level of great love mentioned above (and see what is explained on this in the explanation on the verse "I, etc., who brought you out of the land of Egypt, etc."):

2. And this is the matter of the seven days of Pesach, the days of the Exodus from Egypt: it is the time of the arousal of the level of great love mentioned above, from below upward, etc. 9

But on the seventh day, which is the level of great love in revelation, [it is] "an atzeres to Havayah your G-d." And the meaning is like the matter of "If your heart runs, return to the One."

As it is written, "My flesh and my heart pine away (kalah); the rock (tzur) of my heart…" The meaning is: at first, "my flesh and my heart pine away," in an actual expiry of the soul (kelos hanefesh). And afterwards, "the rock of my heart": tzur is a term of strength, as it is written, "The Rock (haTzur), His work is perfect." 10

That is: that he strengthen himself in His stronghold, to be [in the manner of] "against your will you live," etc., so that there may be for Him, may He be blessed, a dwelling place among the lower realms. And one needs to make a Sanctuary and a place for His dwelling, through occupation with the Torah and the mitzvos, so that Havayah be at the level of "your G-d" (Elokecha)

that is, that He rest and be vested in the lower realms. (And see what is explained in the discourse beginning "When you go out," regarding "and Havayah your G-d will deliver him into your hand": "Havayah" is Torah and "your G-d" is mitzvos; see there.

And see what is explained above in the discourse beginning "For this commandment," on the meaning of what was said at the Giving of the Torah, "I (Anochi) am Havayah your G-d": that is, for the level of Havayah to be drawn forth from the level of Anochi, the matter depends on an arousal from below, through the Torah and the mitzvos, etc.; see there. 11

And see what is explained in the discourse beginning "You are standing," on the meaning of "For Havayah your G-d is a consuming fire": it means [that He is] like the nature of fire, which, by way of analogy, withdraws upward and does not descend and spread out, etc.,

and therefore He is called "G-d Most High" (Kel Elyon), etc.; see there. But through an arousal from below, in "running and returning" (ratzo vashov), we draw down [so] that there be "I have called You, Havayah."

In the same way one will understand here too the meaning of "an atzeres to Havayah your G-d": it is the matter of the drawing down from the Infinite One, blessed be He, "Anochi, the One who is I," so that it be drawn down to become "Havayah your G-d"; that is, that He be vested in Torah and mitzvos, etc. 12

"The Holy One, blessed be He, sits and occupies Himself with Torah," etc.; and see what is explained on this in the discourse beginning "The Song of Songs.") And as our Sages, of blessed memory, said: "Do not read 'your children' (banayich) but 'your builders' (bonayich)"; for Torah scholars are called builders, since they are occupied with the building of the world.

For the Holy One, blessed be He, has in His world only the four cubits of halachah alone; and it is written, "If not for My covenant by day and by night, I would not have set the laws of heaven and earth."

And so too with the mitzvos, and especially the mitzvah of tzedakah, as it is written, "The world is built by kindness (chesed)," and it is written, "The earth is full of the kindness of G-d." 13

And this is the level of the atzeres of the seven days of Pesach: to hold back and restrain the spirit and the soul so that they do not leave their sheath and become nullified from their existence in this great love,

but only to be "like a fire held back (atzur)" in his heart, in the mode of "running and returning." And see what is explained on the subject of "running and returning" in the discourse beginning "And all the people saw the voices," and in the discourse beginning "In the section of the libations it is written":

But the level of the atzeres of the festival of Sukkos is the matter of what is written, "My tongue shall respond (ta'an) with Your word, for all Your commandments are righteousness (tzedek)." It is that through the Ten Days of Teshuvah Israel merits the level of teshuvah out of love mentioned above, and deliberate sins become for him like merits. 14

Therefore there is also drawn from above to below a very great love, "love in delights," throughout all the days of Sukkos, at the level of "and His right hand embraces me," which is

like, for example, one who embraces his friend: he does not let him turn away from him. So too, as it were, they are raised in this love to cleave to Him truly, so as not to be separated from Him, G-d forbid.

And this is [the meaning of] "For His kindness has prevailed (gavar) over us." The meaning is that the kindness of G-d is mightier and stronger than we are, and does not let us turn aside 15

to another side, G-d forbid. And this love too is without measure or limit, to the point of an actual expiry of the soul, as it is written, "My soul pines (kalsah)." (And it must be said that this level is higher than great love;

and this will be understood from what is explained in the explanation on the verse "His eyes are reddish (chachlili einayim)," on the matter of "love in delights," that it is above the level of great love, etc.) Now, it is written, "Righteousness (tzedek) shall walk before Him, and He will set [it] on the way of His steps."

The meaning is: tzedek, the attribute of the Congregation of Israel (Knesses Yisrael), "shall walk before Him": through the level of "and His right hand embraces me" mentioned above, it is raised in a great elevation to be truly "before G-d" (and see what is explained at the end of the discourse beginning "And the king extended to Esther," on the meaning of "and she stood before him," and in the discourse beginning "He will revive us after two days," on the meaning of "and we shall live before Him"). And then "and He will set on the way of His steps"

is the drawing down of His G-dliness from above to below, down to the level of "the end of action," as it is written, "How beautiful are your steps in sandals": that through the Torah, which is called "a way," the revelation will be drawn down below. (And see what is explained in the discourse beginning "I will sing to Havayah," on the meaning of "and they shall keep the way of Havayah," etc.; and see in the Zohar, Shelach (p. 161b):

"Come and see, etc., in the way of pleasantness, etc."; and in Parshas Mikeitz (p. 197b), on "Her ways are ways of pleasantness." And see what is explained in the discourse beginning "And I will make your windows of rubies (kadkod)," on the matter of "and all your borders," etc.

And see in the Zohar, in the Idra Zuta (p. 290a), on "Elokim understands her way," and what the Arizal wrote on this in the commentary on Sifra DiTzeniusa, ch. 4 (p. 118b, at the end): that "her way" means the mazal of Arich Anpin and the thirty-two paths, etc.

And see further in the Zohar, Parshas Beshalach (p. 57b, at the end); and see what is explained in the discourse beginning "For the mountains shall depart," on the meaning of "G-d is righteous in all His ways," and what is written in the Siddur on this.

And see in Iggeres HaKodesh, section 4, what is written: "And this is [the meaning of] 'Righteousness shall walk before Him,' etc.: that one draws the inner dimension of the heart to G-d; and afterwards 'He will set on the way of His steps,' as it is written, 'and you shall walk in His ways,' etc.,

in the performance of all the mitzvos, and the study of Torah is equal to them all; for they all ascend to G-d through the inner dimension of the heart with greater intensity, and far, far higher than their ascent to G-d through the outer dimension of the heart." End of quotation.

This is like what we say in the prayer of Shabbos and Yom Tov, "Sanctify us with Your commandments," even though we [already] bless, "who has sanctified us with His commandments," [meaning] that He has already sanctified us. 16

But [we say it] because the ascent of the performance of the mitzvos to G-d has levels and gradations, one above the other. And see what is explained in the explanation on the verse "And I will betroth you to Me."

and in the discourse beginning "Binding his foal to the vine," on the meaning of "as the command- 17
ments of Your will"; and at the end of the discourse beginning "And you shall make holy garments." And from this it will be understood how, through the inner dimension of the heart, which is the level of "Righteousness shall walk before Him," then also the level of "and He will set on the way of His steps," from above to below, is from a higher level, etc.

And see what is explained in Parshas Vayeishev on the verse "And I will give you places to walk (mahalchim)," etc. And in the same way one will understand why Moshe asked to enter the Land: so that all the mitzvos would be fulfilled through him specifically,

as is found in the Gemara at the end of the first chapter of Sotah. And at the end of the book Pri HaAretz they raised a difficulty on the wording "and they will all be fulfilled through me," for he should have said, "and I will fulfill all the mitzvos," etc.

But according to what is explained [here], it is well: for the mitzvos themselves, when they would be done through Moshe, would be from a higher level, etc.; as is understood from what is explained at the end of the discourse beginning "And you shall make holy garments," mentioned above, on the matter of the three levels there are, in general, in the performance of the mitzvos, etc. And see what is explained in the explanation on the verse "And your appearance is comely."

From Iggeres HaKodesh mentioned above it is implied that "and He will set on the way of His steps" refers to the ascent of Torah and mitzvos from below to above; and this is in the manner of the Arizal's second explanation in the commentary on Sifra DiTzeniusa there (p. 119a, at the beginning),

that "her way" means the source from which the level of the mocha setimaah (the hidden brain) of Atik is drawn, etc. However, according to what is written [here], that the meaning of "and He will set on the way" is from above to below, down to the level of the end of action,

this follows the Arizal's first explanation mentioned above.) And this is [the meaning of] "For His kindness has prevailed over us, and the truth of G-d is forever": that the truth of G-d is drawn from above to below, to be vested in the world. And there is no truth

but Torah. For the attribute of love, even though it is to cleave to Him truly, is nevertheless only the truth of man, and this is not yet the truth of G-d.

For the truth of G-d is that He is One and there is nothing else, and there is no one to love at all; and no thought can grasp Him (leis machshavah tefisa bei) in His very self, as it were, except as He is grasped in the Torah,

which is His will, may He be blessed; and "the Torah and the Holy One, blessed be He, are entirely one." (And see what is explained at the end of the discourse beginning "And I appeared to Avraham," on the meaning of "but by My Name Havayah I did not make Myself known to them," and what is explained on this there, in the discourse beginning "And Elokim spoke, etc. And I appeared, etc.")

Therefore it is written, "G-d is near to all who call upon Him, to all who call upon Him in truth": this is Torah specifically (and see Sefer Shel Beinonim, ch. 35, in the gloss; and see what is explained on the verse "And Moshe wrote").

And this is [the meaning of] "My tongue shall respond (ta'an) with Your word." The meaning of ta'an is like the matter of what they said, "he responds after him what he says": because he does not say it himself

but only responds after others. So David, the king, peace be upon him, prayed on behalf of the whole of Israel, who are rooted in his soul: "My tongue shall respond with Your word"; for the Torah is "Your word," which You have said and which has already gone forth from Your mouth.

And so it is now as well; for every day we bless "who gives the Torah," for He gives it to us every day, as it is written, "And I have placed My words in your mouth," etc.

Only that I respond after You what You bring forth from my mouth, which is the revelation of the word of G-d in the utterances of my mouth, the level of "and the truth of G-d is forever"; and I do nothing at all, but am like one who responds to what others say.

(And this is an additional and tremendous virtue in occupation with Torah, and not everyone merits it; as is explained in the discourse beginning "Who is enthroned on high," that this is the matter of Rav Yehudah: that there are two levels in occupation with Torah, the level of a servant, etc.; see there.

But on Shemini Atzeres the souls of Israel merit and receive this level, that there be truly "And I have placed My words in your mouth." And see in the Zohar, Bereishis (p. 4b), on the matter of "And I have placed My words in your mouth," in the commentary of the Ramaz there.)

And this comes about through the fact that first, "and in the shadow of My hand I have covered you," the seven days of Sukkos, "the shade of faith" (tzila dimeheimenusa) (and see nearby). And from where do I merit this? Because "all Your commandments are righteousness (tzedek)."

For all the mitzvos are drawings-down to the level of tzedek, so that it be raised to the level of "before You shall walk"; and in particular through the mitzvos of sukkah and lulav, as mentioned above.

And from there is drawn the level of "and He will set on the way of His steps," that the end of action and the word of G-d be revealed at the level of "and the truth of G-d is forever." And this is the level of "And G-d has caused you to declare (he'emircha) this day": that He brings about the saying in you and brings it forth from your mouth:

3. And this is [the meaning of] "on the eighth day," after the days of Sukkos, in which there was 18
drawn to them the level of great love in delights mentioned above, the level of "For His kindness has prevailed over us."

And then on the eighth day, which is a higher and loftier level, "there shall be an atzeres for you": that it will draw down to you the level of "and the truth of G-d is forever," the level of "And G-d has caused you to declare," etc.

And this is the matter of the level of "kisses," which is the bonding of Chochmah, Binah and Daas with Chochmah, Binah and Daas in complete unity. And this is a great principle and sound counsel also in all occupation with Torah: to know faithfully that the Mishnah or the Gemara or the codifiers that one studies

have already been said, and it is the very word of G-d, and he is only like one who responds, as mentioned above. Only that on Shemini Atzeres this drawing-down is brought about to this level, as mentioned above.

Only first there must be fulfilled what is written before it, "You have caused G-d to declare (he'emarta) this day," also a causative form: that we cause and draw down the saying of the Torah and its descent to the lower realms, through the cleaving of our souls to the Infinite Light, blessed be He, in the great love mentioned above, as mentioned above regarding "an atzeres to Havayah your G-d."

The matter is as our Sages, of blessed memory, said: "Whoever reads and studies, the Holy One, 19
blessed be He, reads and studies opposite him." The meaning is that through an arousal from below [there is] an arousal from above; and "spirit brings spirit" from below upward "and draws down spirit," and the word of G-d, from above to below; and this is called "opposite him."

Because the speech and thought of a person in occupation with Torah bear no comparison to the word of G-d that he draws down at that time; therefore it is not truly vested in it, but is at the level of "opposite him."

The meaning is that it hovers over him in the mode of an encompassing [light] (makif) (and as several explanations are given elsewhere on the matter of how He encompasses the worlds).

And through this will be understood the saying of our Sages, of blessed memory, "The Torah preceded the world by two thousand years." For according to its plain sense it is not understood, since before the world was created there was no level of time at all; so how can one speak of two thousand years? 20

But the matter is that "the Torah and the Holy One, blessed be He, are entirely one," for it is His will, may He be blessed, and He and His will are one, He who encompasses all worlds (sovev kol almin). And in order to be vested in the world, it needed to be vested in the level of Chochmah and Binah, which are themselves the level of "two thousand (alpayim) years": "I will teach you (a'alephcha) Chochmah, I will teach you

Binah," etc. (And the explanation of the matter, regarding Shemini Atzeres being the level of "there shall be an atzeres for you" in actuality, [as against] what is said of the seventh day of Pesach, "an atzeres to Havayah your G-d": the matter is as it is written, "And he is like a bridegroom (chasan) coming out of his canopy." Chasan is in the singular. And sometimes it says "the jubilation of bridegrooms (chasanim)," in the plural.

And the matter is that "on the day of his wedding" is the Giving of the Torah. For chasan [means] "going down a level" (nachis darga): the descent and drawing down of the Infinite Light below. Therefore the Torah was given with five voices; a voice (kol) is a drawing-down.

For in order for the Torah to be drawn down from above to the very bottom, there are in this five levels of drawing-down, one after another: the first, the drawing of the Infinite Light into Chochmah, "I will teach you Chochmah, I will teach you Binah"; the second, from Chochmah to the emotive attributes (middos); and afterwards into thought, speech and action; as is explained elsewhere.

But in general there are two levels of chasan. The first is the drawing of the light into the Chochmah of Atzilus; this is the Torah as it is above, and the Chochmah shines throughout the whole World of Atzilus.

The second is a further, second descent: what is drawn down to be vested in the Torah of Beriah, which is only the level of "the fallen fruit (novlos) of the supernal Chochmah"; whereas of the very essence of supernal Chochmah it is said, "but My face shall not be seen"; as is explained in Iggeres HaKodesh on the verse "He wraps Himself in light."

And so it is written in Likkutei Torah at the beginning of Parshas Bereishis, that the Torah that is before us is called "the Torah of Beriah." And see what is explained on this in Parshas Eikev, regarding the blessing for the land [in Grace after Meals], that this is the matter of "for Your Torah that You taught us": for "Your Torah" means the Torah as it is in Atzilus, and "that You taught us" means as it was drawn down into Beriah.

And see what is explained on this subject in Parshas Shelach, in the discourse beginning "I [am Havayah your G-d]" of the section of tzitzis, on the meaning of "His desire is in the Torah of G-d, and in his Torah he meditates." And see what is explained on the subject of the two levels of chasan in the discourse beginning "The Song of Songs," and in the discourse beginning "You have captured my heart," in Parshas Pinchas.

But there is yet a further, surpassing virtue: to be at the level of "And he is like a bridegroom," namely the revelation of the inner dimension of the Torah in the time to come, when that very drawing-down that is in the inner dimension of the supernal Chochmah of Atzilus, which is above the order of hishtalshelus, will be revealed also truly below, in Beriah, Yetzirah and Asiyah.

It follows that there will be only one level of chasan, for the revelation will be below truly as it is above. And see what is explained in the discourse beginning "When you hearken to the voice," [on] what is vested within the voice,

which is what is above the level of the five voices themselves, etc. And in exactly the same way one will understand the difference between the level of ordinary occupation with Torah and the level of "My tongue shall respond with Your word": the level of "shall respond," etc., means that "Your word" itself,

as the Torah is above, is drawn down and vested in the mouth of the one who studies; and this is the matter of truly "And I have placed My words in your mouth," only that I respond after You. Whereas in ordinary occupation with Torah, it is only the level of an illumination from the supernal speech that is drawn down below.

And this is the difference between the seventh day of Pesach, of which it is said, "an atzeres to Havayah your G-d," which is the matter of the drawing-down into the Torah that is above: that from the level of "For Havayah your G-d is a consuming fire," which, like the nature of fire, withdraws, etc., there will be drawn a drawing-down into Torah and mitzvos.

But even so, this drawing-down itself, as it is above, is not drawn down and revealed below, but only the level of "fallen fruit," etc. But on Shemini Atzeres, of which it is said, "there shall be an atzeres for you," it means that this very drawing-down that is above is drawn down and revealed below, to you, truly.)

LIKKUTEI TORAH • SUKKOS • MAAMAR 4

ביום השמיני עצרת תהיה לכם

On the Eighth Day, There Shall Be an Atzeres for You

◇

"On the eighth day, there shall be an atzeres (assembly) for you." Now, regarding all the festivals it is written, "You shall make the Pesach to Havayah your G-d," [and] "You shall make the festival of Shavuos to Havayah your G-d." But regarding Sukkos it is written, in Parshas Emor, "And you shall celebrate it as a festival to G-d." 1

This means that [we] bring joy to the Holy One, blessed be He, as in the saying, "And Israel, who sanctify Your Name, will rejoice in You": that Israel, who sanctify Your Name, bring the joy into You. And there is no joy except with wine, as it is written regarding wine, "which gladdens G-d and men," etc.

And [we need] to understand this: how is there joy above, in Him, may He be blessed, who has no bodily form, etc.? (See also what is written on the verse "I will greatly rejoice in Havayah," and, regarding Purim, in the explanation of "Sing joyfully, you righteous, in Havayah.") Now, it is written, "A wise son makes a father rejoice."

Meaning, by way of analogy: a father who wishes to understand his son's wisdom hides himself from him, in order to know and recognize the son's wisdom: [whether] he will understand that this hiding and concealment is not

[for any purpose] except that the son should seek him and find him. And then the father's joy grows great because of his son's wisdom and his recognition of this, for he will search for him with a thorough search, to pursue him.

So too, it is written, "In the concealment (bakeseh), for the day of our festival": that He hides and conceals Himself on Rosh Hashanah so that the joy will grow great at the festival of Sukkos.

And the explanation of this matter: Rosh Hashanah is the day of judgment, "a judgment for the G-d of Yaakov," when He shows Himself as though His indwelling departs, and He wishes only that there be judgment and justice concerning His G-dliness, may He be blessed, [as to] how [it is] to dwell in Yaakov. And all of a person's deeds are scrutinized, 2

to bring into judgment all the drawings-down of His G-dliness that each and every one drew down upon his soul, according to the level of his standing, in the past year, and all that he will yet draw down upon himself in the future, in this year, and whether he is worthy of it. And so it is as though He hides Himself from him, etc.

However, [regarding] "And I will surely hide My face on that day," written in Parshas Vayeilech: the hiding and concealment in this is not a true hiding and concealment, for the sake of the concealment itself, as if to say that it is the ultimate aim of what is intended, G-d forbid, like true anger, G-d forbid.

Rather, it is so that one will seek His face, and so that a revelation of G-dliness, may He be blessed, will be revealed on the festival of Sukkos, that He did so: so that it be [the time of] our joy, that the joy grow great through the revealing from concealment to revelation.

And this is "And I will surely hide My face on that day": that is, the level of "And the Levite, he (hu), shall perform [the service]," which is the level of "wine that gladdens G-d and men," as is explained elsewhere. 3

Therefore we seek His face in all the prayers and supplications from Rosh Hashanah until Yom Kippur, with Malchiyos, Zichronos and Shofaros, and we cry out, "King, King," to draw His kingship upon us, from Rosh Hashanah until Yom Kippur;

that is, the revelation of His will (ratzon), as it is written, "May G-d make His face shine upon you." By way of analogy, it is like when a man sins against another man: [the other] is angry with him, and when he seeks his face, he forgives him

and removes from him his face of wrath and shows him a face of love and favor (ratzon), to reveal his love to him. So too G-d, may He be blessed, forgives the sins of His people and removes from them the face of anger and concealment,

openly revealing to them the light of His face, as it is written, "May G-d make His face shine upon you," until on the festival of Sukkos the glory of G-d is revealed from concealment to revelation; and therefore it is "the time of our joy." And this is what is written, "May G-d lift up His face to you."

"Lift up" (yisa) is from the term for withdrawal and lifting His face upward; that is to say, He withdraws Himself, as it were, from him, and appears with His face of anger and judgment. And why all this? For the sake of "to you":

that is, so that the revelation of His G-dliness, may He be blessed, be drawn down from concealment to revelation; and then the joy will be all the greater. [See also what is written

in the discourse beginning "You shall draw water," on the matter of "A wise son makes a father rejoice," etc., and in the Zohar, Part I, folio 22a and folio 60b; Part III, folio 74b, and folio 279, end of side b.]

2. Now, the cause that brings about the concealment and hiding is what is written, "Your iniquities separate between you, etc." And [we need] to understand this, for it is written, "Even darkness is not dark for You, and night shines like day; darkness is as light." So how can sin, which is darkness, be a separation over against the light of G-d? 4

But there are two levels: the level of the outer dimension (chitzoniyus) and the level of the inner dimension (pnimiyus). The outer dimension is what brings all the created beings into being from nothing to something and gives life to all of them, which comes from the level of the outer dimension of His kingship (Malchus), may He be blessed, as is explained elsewhere.

And on this level there is no separation or concealment that hides and conceals His light, may He be blessed, as it is written, "The whole earth is full of His glory," and it is written, "And His kingship rules over all." 5

But the inner level is the matter of the drawings-down of His G-dliness and holiness upon us from the level of the inner dimension of His will, may He be blessed; and it is specifically on this level that "your iniquities separate between you," so that it is not revealed and does not shine among you, within the innermost point of the heart.

(See Iggeres HaTeshuvah, chapters 4–5; and see also what is written in Parshas Tetzaveh on the verse "And you shall make a tzitz," in the explanation, and the matter of the iron partition that separates between Israel, etc.; and see also what is written at the end of the discourse beginning "For the conductor, on the Sheminis.") For it is written, "Face to face, etc."

[This means] that in a person, too, there are levels of the inner dimension (pnimiyus) and the outer dimension (chitzoniyus). The outer dimension is what is written, "For they have turned their back to Me, etc.," as is explained elsewhere; and the inner dimension is the name for what

is the essence of his will, his aim and his desire. And these two levels exist both in "turning from evil" and in "doing good." For regarding turning from evil it is written, "Your iniquities separate, etc."; and regarding doing good,

we say, "Every knee shall bend to You, and every stature shall bow down before You": that there are two levels, the level of bending the knee (kri'ah) and the level of bowing down (hishtachavayah). For all of them accept upon themselves the yoke of the kingdom of Heaven and declare His oneness in the Shema.

But not all faces are alike: there is one who is not so gripped in his heart, "in the inward part of a man and a deep heart," to the point of

the soul's expiring (klos hanefesh), to nullify his will completely, until he has no other will at all apart from His service, may He be blessed, and the Torah of G-d, [so] that his desire be only [in it]; rather, he stays where he stood, and in his [former] state he remains,

as before the Shema; and it is only the level of acknowledgment (hodaah), in which he acknowledges and agrees in his heart that there is nothing else besides Him and nothing apart from Him, and that "everything before Him is considered as nothing."

But the sitra achra (the other side) is not subdued, such that all the will of the body and its powers would be subjugated to do the will of his G-dly soul in absolute truth. And this level is called bending the knee (kri'ah). (And this is what is said in the Zohar) (Bereishis, folio 42b), "Here is bending,"

that is, in the Chamber of Hod, which is the level of acknowledgment (hodaah): he bends on his knees, which are "outside the body," for the body stays standing in its place. By contrast, the complete nullification of his will and the soul's expiring toward Him, may He be blessed,

to cleave to Him in the innermost point of his heart: this is the level of bowing down (hishtachavayah), in which he bends his stature and his head, where the source of Daas is. For the desire of the heart (re'usa deliba) is drawn forth because he binds his mind (daas) firmly to the greatness of G-d,

and then it enters into the depth of the heart and touches the soul, the level of the very innermost point of his heart, until the sitra achra is subdued and he has no other will at all. And this is "And every stature shall bow down before You": for an upright stature depends on the lifting of the head, which is the matter of Daas.

(And see on the virtue of bowing down in [Bereishis] Rabbah, [Parshas] Vayeira, chapter 56; and see also what is written at the end of the discourse beginning "And it shall be on that day, [a great shofar] shall be blown," on the matter of "and they shall bow down to G-d," and at the end of the discourse beginning "And it shall be, from one new moon [to the next]," on the matter of "to bow down before Me." And [we need] to explain what is said in the Zohar) (Bereishis, folio 43b), "Here is bowing down,"

that is, in the Chamber of Netzach. And it can be explained that Netzach is a branch of Chochmah, which is the level of sight, from which bowing down and self-nullification (bittul) are drawn, for hearing is not comparable to seeing.

And this is because Hod is a branch of Binah, which is the level of hearing, etc. And this is what is written in Pri Etz Chaim, on the kavanah of the evening prayer of Shabbos: that on weekdays she is in Hod, and in the evening prayer of Shabbos she is also in Netzach.

And this is because regarding Shabbos it is written, "And G-d blessed the seventh day," and, as is known, blessing is higher than the level of acknowledgment (hodaah); as is written on the verse "Zion shall be redeemed with justice"; see there.

And it seems more [correct to explain this] according to what is written in the discourse beginning "A psalm, a song of the dedication of the House": that there are two levels in bowing down. That is, an outer bowing down, which subdues the body so that it will not rebel against the King in actual deed, 6

but the essence of the will and the inner dimension of the soul are not nullified, etc.; whereas bowing down on the level of the inner dimension is the level of "Nullify your will before His will," so that he has no other will or desire at all.

3. And this is the matter of the whole order of service from Rosh Hashanah until Yom Kippur, with Malchiyos, Zichronos and Shofaros, and the prayers and supplications from Rosh Hashanah until Yom Kippur: to rise from the level of bending the knee to the level of bowing down. 7

And then, on Yom Kippur, the inner dimension (pnimiyus) of His will and His love, may He be blessed, is revealed, and He makes His face shine toward us, into the innermost point of the heart; as it is written, "On Your behalf my heart said, 'Seek My face'; Your face, G-d, I will seek": "Your face" specifically,

which is the level of the inner dimension of His love, may He be blessed, and of His will, may He be blessed. And this is through teshuvah (return), for the essence of teshuvah is regret in the heart,

that is, to uproot the will, so that he will no longer want at all to return to his folly. And through this the sitra achra (the other side) is subdued, and "the glory of G-d is revealed": "May G-d make His face shine,"

for "G-d desires His people"; as in the parable of a person who forgives his fellow after [the other] regrets and shows him that he no longer has any will or desire for the thing in which he wronged him; and through this he will win his favor, and he will again have compassion on him.

And this is "Every native (ezrach) in Israel shall dwell in sukkos." Meaning: "the native" is that which shines (zore'ach) and gives light in Israel, within the innermost point of the heart.

(See also what is written on the verse "See, I [set before you]," in the explanation of "Of Eisan the Ezrachite," and in Iggeres HaKodesh, at its end, on the verse "And charity like a mighty (eisan) stream.") "Shall dwell in sukkos," "the time of our joy," through the illumination and revelation that was revealed on Yom Kippur, as mentioned above.

And this is the matter of the order of taking the lulav and the esrog. For our Sages, of blessed memory, said (in Midrash Rabbah, Parshas Emor, chapter thirty):

"'The fruit of a beautiful tree (pri etz hadar)': this is the Holy One, blessed be He, etc." And they also said, "'The fruit of a beautiful tree': [a fruit] that dwells (hadar) in its tree, etc."; for "man is a tree of the field."

Meaning: "man" — this is the Holy One, blessed be He, as it is written, "And upon the likeness of the throne, a likeness like the appearance of a man"; He is likened to a tree of the field, and this is the matter of the Tree of Life, as is explained elsewhere. (And see on this in the Zohar, Emor, folio 96b and folio 97a.)

And "dwells in its tree": this is the level of the inner dimension of the tree, which is the matter of the inner dimension of the love that Havayah has for us, as it is written, "You have captured my heart, my sister, [my] bride, etc." For the love is, by way of analogy, on the level of the innermost point of the heart: "Israel dwell in the chamber of the heart," and His love for them is wondrous.

(And this is what is written in Mishnas Chassidim, Tractate Oros Z'eir Anpin, chapter 3, mishnah 7: "And in its inner dimension, etc." This was explained above in Song of Songs, on the verse "There are sixty, etc.; one is my dove, my perfect one"; see there the explanation of the words of the Mishnas Chassidim cited above. And "my perfect one" (tamasi) [is read] "my twin" (teomasi): to this the twin leaf (tiyomes) of the lulav also alludes.)

And the esrog is joined with the lulav, which is the tallest of its kind; that is, the root that is rooted above, which makes fruit below in Israel: the level of lo lev ("a heart for Him"), to be one heart

for Him alone, may He be blessed, and to cleave to Him, that is, to the level of His very Essence and Being, may He be blessed, with cleaving and passionate desire from the depth of the heart, to call Him "my heart," as it is written, "the Rock of my heart":

for He is, as it were, the innermost point of his heart, and he has no other heart but "the Rock of my heart." And we wave the lulav to the six directions, for the waving is the matter of arousal

(as is written in the book Emek HaMelech, Sha'ar Sha'ashuei HaMelech; and see also what is written in Parshas Shelach on the verse "I [am Havayah your G-d], etc.," of the section of tzitzis, in the explanation of the matter of the saying of our Sages, of blessed memory, "When Israel say, 'Amen, yehei shmei rabba mevarach,' the Holy One, blessed be He, nods His head, etc.")

And [the waving] is to arouse, in the extending outward, the level of the inner dimension of Daas, which is the root and sustenance of the emotive attributes (middos) that are revealed in the heart, for they are drawn from it; and in the bringing back to a person's chest, [to arouse] the innermost point of the heart of the person himself, so that it have "the native in Israel," that it shine and give light in the revelation of his heart.

And this is the matter of "festivals for joy": that there be joy before Him, may He be blessed, in the revelation of His love from concealment to revelation; and as it is written, "And you shall celebrate it as a festival to G-d," as mentioned above.

4. But "On the eighth day, there shall be an atzeres for you": for the eighth day is Simchas Torah. 8
And the Torah is called a crown (keser), as in the saying of our Sages, of blessed memory, "the crown of Torah." And likewise, the 613 mitzvos of the Torah and the seven mitzvos of the Rabbis add up to 620 [the numerical value of keser].

And so too our Sages, of blessed memory, said, "One who makes use of the crown (taga) passes away": this refers to one who makes use of someone who studies halachos, which is called "the crown of the King." And this is, by way of analogy, like a king who loves someone very much, and because of his love he takes his crown off his head and gives it to the one he loves. So too,

in G-d's love, and in His joy with which He rejoices, He takes His crown, as it were, off His head and gave it to them (and see also what is written at the end of the discourse beginning "Let them bring royal garments"). And this is the crown of Torah: the Torah comes forth from Chochmah, but its root is far, far higher than the level of the supernal Chochmah.

And this is "And He has raised up a horn, etc.": that He gives a great exaltation, without end, far, far above the level of the revelation of the light of His countenance, etc.

(For the level of the shining of the countenance is a mere glimmer, drawn from this level of the crown of Torah. See what is written elsewhere in the explanation on the verse "These are the journeys, etc.," [on] "And Moshe wrote": that the level of the light of His countenance is called the tikkun "and truth," which is called "the seal of the Holy One, blessed be He"; and the seal is the level of Asiyah (action) relative to the essence of His great Name.

And in this way, Shemini Atzeres is above the level of the seal of Hoshana Rabbah; as is written elsewhere on the verse "The righteous acts of His open cities, etc." And see also what is written in Parshas Vayeishev, in the discourse beginning "On the twenty-fifth of Kislev," [on] the level of "a helmet of salvation," to draw down the level of "the splendor of the countenance."

That is, the level of "a helmet of salvation" is the source of the splendor of the countenance, and it is called "A crown of glory is old age, etc."; a crown (ateres) is the level of keser and atarah.) And this is because Israel are "the people near to Him."

And this is "there shall be an atzeres for you." Meaning: atzeres, as its Targum [renders it], kenishu (gathering): that the acceptance of His kingship, may He be blessed, through the crown of Torah, is gathered and collected to be for you a keeping for the whole year.

And this is as it is written, "You shall surely set a king over yourself": which is through the Torah and the mitzvos, for it is the King's command.

(And see the Zohar, Emor, folio 96, end of side b; and see below, on the verse "On the eighth day he sent away, etc.") And the joy for G-d will be great, greater than the joy of the soul in its cleaving to the living G-d, until the joy is called

only by the name gilah (see the Zohar, end of Parshas Pinchas, folio 259b). Meaning: simchah is from the term for the revealing of gladness, while gilah is the matter of the joy that is within him.

As it is written, "The children of Zion will exult (yagilu) in their King": for out of the awe of the king the joy is gathered within him, and the gladness is not seen. (And see also what is written on the verse "I will greatly rejoice, etc.; my soul will exult, etc."; and see also what is written at the end of the discourse beginning "And it was, when Pharaoh sent.")

And this is "And all hearts shall fear You, and all innards and kidneys shall sing to Your Name": because the hearts fear You and accept Your kingship upon themselves, there is joy and song only in the innards and kidneys. (See also what is written on this in Parshas Va'eschanan, on the verse "And you shall know this day.") 9

And this is atzeres: that the joy and gilah are absorbed and hidden within the level of the awe of the yoke of the kingdom of Heaven, which one accepts upon oneself for the whole year, to fulfill the 620 commandments of the King with love and good will.

(And the drawing down of awe from the level of the crown of Torah will be understood further from what is written in Parshas Mikeitz, in the explanation of the verse "For You are my lamp," and regarding Shavuos, in the discourse beginning "And G-d spoke, etc.," and from what is written in the discourse beginning "Blow the shofar on the new moon," in the explanation of "For with You is forgiveness, so that You may be feared."

Now, it must be explained: above, on the verse "I will greatly rejoice," it was explained that the level of gilah, "my soul will exult," is the level of Rosh Hashanah. But one who studies the Zohar) (Parshas Pinchas, folio 214b) will understand the matter:

for since the Ten Days of Teshuvah are the level of "His left hand is under my head," from this there is drawn trembling and awe, so that it is "exult with trembling"; and Sukkos, since it is the level of "and His right hand embraces me," is therefore the level of "I will greatly rejoice" and simchah.

But Shemini Atzeres, since then is the union of the body (zivuga degufa), is the level of Tiferes, which includes Chesed and Gevurah, which are the two arms, as is written in the Zohar, Terumah (175b),

that it "holds on to this one and holds on to that one." And therefore, because it includes the two levels together, the joy is the level of gilah, etc., like "And all hearts shall fear You, and all innards and kidneys shall sing to Your Name," as mentioned above.

(And see the Zohar, Part I, 64b, on the matter of "On the day of Shemini Atzeres," and folio 208b; and at the end of Part I, sections 24 and 25; Part II, 135a; Part III, 96b, 104b, 259b, and folio 214b.)

An abridgment on [the verse] "On the eighth day, an atzeres, etc.," [beginning] "And regarding all the festivals." 10

(1) The explanation of "A wise son makes a father rejoice": when the son understands that the hiding in which his father hides himself from him is only so that he will search for him. 11

And this is "in the concealment": Rosh Hashanah, the day of judgment. And this is the matter of the nesirah (sawing apart) on Rosh Hashanah, which is the withdrawal of the inner dimension of the intellect (mochin) from the emotive attributes (middos). But the purpose of the covering, "for the day of our festival," is the revelation on the festival of Sukkos,

that is, through searching for and seeking His face during the Ten Days of Teshuvah. And this is "makes a father rejoice": that [we] bring joy to the Holy One, blessed be He, as it is written, "a festival to G-d."

And in this way it is said, "And I will wait for G-d, who hides His face from the house of Yaakov." (2) And what causes the hiding is the level of "your iniquities separate": relative to the level of revelation from the inner dimension, this is a separating screen. It is something like what our Sages, of blessed memory, said regarding the light that was created on the first day: since He looked at the deeds, etc.,

He arose and hid it away from them. And something similar will be understood regarding the revelation of the inner dimension. For it must be in the manner of "Face to face He spoke": that in a person, too, there are an outer dimension and an inner dimension.

That is, even in "doing good." And this is the difference between the level of "And every knee shall bend to You," which is only the level of acknowledgment (hodaah), 12

and he bends on his knees, which are "outside the body"; and "And every stature shall bow down before You," in which he bends his stature and his head, where the source of Daas is.

And in this way our Sages, of blessed memory, said that the Shechinah (Divine Presence) rests only on people of stature: the intent is that all ten Sefiros of the soul be revealed in him, on the level of "And every stature shall bow down before You." (3) And this is the order of service from Rosh Hashanah to Yom Kippur: to rise from the level of bending the knee to the level of bowing down.

And this is the matter of the prostrations in the order of the [Temple] service in the Musaf of Yom Kippur; and through this there is drawn down "May G-d make His face shine upon you." "Before Havayah you shall be purified": the inner dimension of the Name Havayah.

And this is "And you shall take for yourselves on the first day the fruit of a beautiful tree": this is the Holy One, blessed be He, etc.; and also "a beautiful tree" is the level of "man is a tree of the field." 13

And the fruit of the tree is the source of the souls of the tzaddikim, which is the level of "dwelling in its tree." And the lulav: lo lev ("a heart for Him"), the level of "the Rock of my heart and my portion is G-d forever." And also "This, your stature, is like a palm tree" is the level of "And every stature shall bow down before You."

"And you shall rejoice before G-d": the joy through the revelation of the intellect (mochin), Chochmah, Binah and Daas, etc., for "A wise son makes a father rejoice": that the mochin of Abba also come into revelation, etc. And this is "And you shall rejoice," as when one grasps a new idea he is filled with delight and joy.

(4) But "On the eighth day, an atzeres," which is Simchas Torah: that is, the level of the crown of Torah, which is above the intellect (mochin), shines, 14

like the skull (gulgalta) that covers the brain, since it is from a level that is above graspable intellect. See what is written in the explanation on the verse "I am Havayah your G-d," of the section of tzitzis.

And this is "And He has raised up a horn." And then, "there shall be an atzeres for you": the entering and gathering of the mochin under the skull (gulgalta) and the crown that hovers over them, on the level of "Nullify your will" completely. 15

And see also what is written in the discourse beginning "You shall keep My Shabbosos," on the matter of keser as in the term "Wait (kaser) for me a little"; and what is written at the end of the discourse beginning "And [G-d] spoke, etc., in the wilderness of Sinai,"

on the matter of "Lift up the head, etc.," "by their skulls, from twenty years old, etc."; see there. And the meaning of atzeres is that the joy is absorbed and hidden within the level of the awe of the yoke of the kingdom of Heaven, until the joy is called

only by the name gilah, in the manner of "And all hearts shall fear You, and all innards and kidneys shall sing"; and see also what is written on this in the discourse beginning "And you shall know this day and take to [your heart]."

16 And it can be explained that from Rosh Hashanah until Shemini Atzeres there are three crowns. That is: on Rosh Hashanah, "Say before Me [verses of] kingship (Malchiyos)": this is the drawing down of the crown of kingship.

And on Yom Kippur, the crown of priesthood, for the High Priest enters the innermost sanctum and draws down [the level of] "And every stature shall bow down before You." And the ascents of the souls, in the manner of "When you raise up the lamps, toward the face of [the menorah], etc.";

and afterward the crown of Torah, on Shemini Atzeres, is the drawing down from above to below. And "Study is great, for it leads to action": the level of the crown of a good name.

And one may note, regarding the matter of "There are three crowns, etc.," and the crown of a good name, something similar to what was explained in the discourse beginning "Who can count, etc.," regarding the explanation of "the fourth part of Israel."

LIKKUTEI TORAH • SHEMINI ATZERES • MAAMAR 1

ביום השמיני עצרת תהיה לכם

"On the Eighth Day, There Shall Be an Atzeres for You"

◇

"On the eighth day, there shall be an atzeres (assembly) for you." Now, it is written, "His left hand is under my head, and his right hand embraces me." [We need] to understand what "under my head" means. 1

Now, our Sages, of blessed memory, said: "One hour of teshuvah (return) and good deeds in this world is finer than all the life of the World to Come." This has already been explained many times elsewhere.

And now it will be understood by first introducing the saying of our Sages, of blessed memory: "Study is great, for it leads to action." The well-known question is: since the main reason study is great is that it leads to action, then, on the contrary, for this very reason action is greater. 2

However, one needs to understand the essential nature of action, for "the 248 commandments are the 248 limbs of the King," and one needs

to understand what is meant by the term "limbs": surely He has no bodily form, etc.! And it is written, "For My thoughts are not [your thoughts], etc., nor are your ways [My ways], etc.

… so are My thoughts higher, etc." But the explanation is that it is written, "You will give truth to Yaakov, kindness to Avraham, as You swore to our fathers from the days of old."

And [we need] to understand what this truth is, for which the prophet gives praise, that the attribute of truth was given to Yaakov. (See also what is written on this in Iggeres HaKodesh, in the discourse beginning "And one who sows charity, a reward of truth.")

Now, it is written, "For G-d is a G-d of knowledges (de'os)," meaning that He includes two [kinds of] knowledge. For from below to above, according to what

is seen by eyes of flesh, the physical world appears as something existing and real (yesh), while the spiritual realm above is the level of ayin (nothing), and what is higher still is even more the level of ayin, because it is even less graspable.

As it is written, "And wisdom (Chochmah) comes from ayin (nothing)." All this is relative to us, who dwell below. But in relation to the Holy One, blessed be He, before whom everything 3

is considered as nothing, it is the reverse: from above to below is the level of ayin, and whatever evolves and descends lower and lower is all the more the level of ayin, and truly considered as nothing, etc.

And this is why [the Sages] instituted that at the beginning of Pesukei deZimrah we say, "Give thanks (hodu) to G-d, etc.," and likewise at the end of the Shemoneh Esreh we say, "We give thanks (modim) to You"; 4

for the term hodaah (acknowledgment) is, by way of analogy, like a person who concedes to his fellow: at first he disagreed with him and held another view, and afterwards he concedes that the truth is with his fellow.

So too, when a person contemplates that the truth is that "before Him everything is considered as nothing," and that the world's appearing as something existing and real is only relative to us, who are clothed in a physical body and see with physical eyes of flesh, but the truth is the opposite of what appears to eyes of flesh, then he will concede (yodeh) to the truth. 5

And this is what is said in Hallel, "And the truth of G-d is le'olam (forever)": olam is from the term he'elem (concealment) and tzimtzum (contraction), such that to eyes of flesh there appear east and west, etc.;

and every time at which [the Sages] instituted the saying of Hallel is a time of the revelation of the truth of G-d [as seen] from above to below, which is that what is below is called ayin and what is above is called the level of yesh (something). As it is written, "To cause those who love Me to inherit yesh."

(For the two levels of knowledge mentioned above are the level of the higher unity (yichuda ila'ah), which is the Name Havayah, and the lower unity (yichuda tata'ah), which comes from the level of the Names Elokim and Adnus (Ado-nai), which contract and separate so as to bring into being the level of yesh; as is written at the end of the discourse beginning "If you will listen to the voice." Now, Hallel is to draw down and shine [light] into Malchus, which is the Name Adnus, as the Ramaz writes on Parshas Emor)

(beginning of folio 96). And this illumination is the drawing down and revelation of the Name Havayah, the level of the higher unity; as is written on this at the end of the discourse beginning "On the twenty-fifth of Kislev."

It is also like the matter of "And now, let the power of Ado-nai be great." See also Pri Etz Chaim, Sha'ar Rosh Chodesh, chapter 2. And therefore, through this there is drawn down the revelation of "And the truth of G-d is le'olam."

And therefore we say afterwards, "Give thanks to G-d": the level of acknowledgment to Him, may He be blessed, [that the truth is] not as it appears to our eyes of flesh. And this is "You will give truth to Yaakov," for Yaakov is the level of yud-akev (yud [and] heel):

that is, the yud is the level of tzimtzum, which descended and spread into the heel (akev) and end of the levels, which have become physical; and nevertheless the Holy One, blessed be He, gives truth, that there too the truth of G-d be revealed, etc., as mentioned above.

(See also what is written on the matter of "You will give truth to Yaakov" in the explanation on the verse "These are the journeys," regarding "And Moshe wrote.") And from this is drawn down [the level of] "kindness to Avraham," etc.

Meaning: kindness is the drawing down of the mitzvos, whose general and collective expression is charity and kindness; and the level of the truth of G-d is drawn down and clothed in the performance of the mitzvos, so that they have the strength and power for the arousal from above to depend on the arousal from below: that through the deed of charity and lower kindness, the power of the supernal kindness is aroused;

and so too, in the same way, with all the mitzvos. (For truth is Torah, and this is "For by the light of Your countenance You gave us a Torah of life," for the level of the shining of the countenance is truth, as is written in the Idra Rabba) (folio 33b).

And the Torah is what gives the power for there to be, through the arousal from below by means of the mitzvos, an arousal from above, as will be written below. Thus, from the level of "You will give truth to Yaakov" is drawn down the level of "and kindness to Avraham"; and this is the meaning of "kindness of truth," chesed dikshot (true kindness); see there in the Idra Rabba.

And this is "All the paths of G-d are kindness and truth"; see there (folio 129a). See also what is written in the discourse beginning "And I pleaded," regarding "You have begun," and on the subject of the blessing over the mitzvos; see there.

2. But [we need] to understand: from where does this power come, for the arousal from above to depend on the arousal from below? And how does a created being have any relation or connection, 6

being brought into being anew from nothing to something, to arouse the supernal kindness of the Creator, blessed be His Name? Surely there is no comparison to Him, and no thought can grasp Him at all!

Now, the verse explains this afterwards, as it is written, "As You swore to our fathers." Meaning: "our fathers" is the natural love hidden in the heart of each and every Jew, in potential,

and also truly in actuality, in self-sacrifice (mesirus nefesh) for the sanctification of G-d's Name. This love is called by the name "father," for from it comes the offspring: the doing of mitzvos and good deeds;

for all the mitzvos are in order to cleave to Him, may He be blessed. And this love is also an inheritance to us from our fathers.

And through this love there is drawn down to us the strength and power for the arousal from above 7
to depend on the arousal from below; and through this the power is given to draw down [light] through the performance of the mitzvos: that through practical mitzvos,

such as tzitzis of wool below, one arouses the supernal tzitzis, and likewise through tefillin below one arouses the supernal tefillin.

This is not so with an idolater: even if he wraps himself in tzitzis and puts on tefillin, he will draw down nothing and arouse nothing. (See also what is written on this in the discourse beginning "Habaim yashresh" ["In days to come, he will take root"].)

For each and every Jew has this natural love in his soul, even those liable to kares (excision), of whom it is written, "That soul shall be cut off from before Me; I am G-d," etc.:

[meaning] that that soul has been cut off from its root, and this natural love is not revealed in his soul; nevertheless, in its root above the level of natural love remains in it, only it does not rest and become revealed in their souls below, for "it shall surely be cut off," etc.

Rather, it is hidden within him, and he has the level of "our fathers," and "the merit of the fathers has not ended"; for "even though he does not see, his mazal sees." Meaning: his mazal is the root of his soul above, the level of ayin, which is the mazal of Israel (ayin mazal l'Yisrael), etc., as is written elsewhere on the verse "Listen, O heavens."

And of this the verse says, "For my father and my mother have forsaken me, but G-d will gather me 8
in." That is to say: even one from whom the level of father and mother within him has been lost,

that is, who has become liable to kares, and the level of natural love within him has been lost from resting and being revealed in his soul, nevertheless "G-d will gather me in": through the level of his root above, the level of "our fathers" will fall upon him too.

But how are strength and power drawn to this natural love, to arouse the supernal love? The verse explains: "As You swore (nishbata) to our fathers." Nishbata is in the passive (nif'al) form,

and likewise every term of oath is expressed in the passive form, meaning that one has bound oneself by an oath, as it is written, "Or swears an oath," etc.

The explanation: one needs to understand this oath, what its nature is, why the Holy One, blessed be He, needed to swear, and how the term "oath" applies to Him, may He be blessed.

Rather, the explanation is, by way of analogy, like a person who swears to his fellow: this is so that he will not change even if something should come about that would require him to change; for if it were revealed and known before him that nothing would cause a change, he would not need his oath.

So it is, by way of analogy, with the oath of the Holy One, blessed be He, to Avraham at the Covenant between the Parts, "To your seed I have given the land," etc.:

that is, even if sin should cause [it], it will not hold [it] back; though according to reason and wisdom it would not be attained that the land be given to them, nevertheless, because of the oath, He acts against His wisdom and will, as it were. (See also what is written on this on the verse "You are standing … to pass into the covenant," etc.)

And this itself is the essence of the oath: that He promised against His wisdom and will; that is, that it not be according to the order of the chain of descending levels (hishtalshelus), the descent from level to level according to the level of will and wisdom,

but rather that the Infinite Light (Or Ein Sof), blessed be He, in His very Self and glory, spread forth and shine in great revelation, above will and wisdom. And this illumination and drawing down was drawn from "the days of old," [from] the Primordial One of the world:

that is, from the level of the light that encompasses all worlds (sovev kol almin), above the level of the light that fills all worlds (memalei kol almin), which is the level of hishtalshelus and the descent of the levels. And this is the level of "When it arose in His will," etc., "Be silent! So it arose in thought," etc., which is the level of the primordial thought, etc.

And since this illumination and drawing down was drawn to our fathers from the Infinite Light, blessed be He, in His very Self and glory, therefore they have strength and power for the arousal from above to depend on the arousal from below. (See Zohar, vol. 3)

(folio 134b) on the subject of "As You swore," etc., (and folio 130a) on the subject of "By Myself I have sworn," and in Parshas Acharei (folio 66b), and in the Ramaz at the beginning of Parshas Shemini.

And in the Midrash Rabbah (Parshas Emor, section 29): "Another explanation: 'In the seventh month.' Rabbi Berachiah would call it 'the month of His oath,' for in it the Holy One, blessed be He, swore to Avraham our father, as it is written, 'And He said: By Myself I have sworn, says G-d.' Why did He need an oath?" etc. See there for the answer; it is along the lines that have been explained.

Now, in the seventh month, Tishrei, there shines the seventh of the thirteen tikkunim (adornments) of the beard, which is the tikkun "and truth," from which come oaths of truth. See Zohar, vol. 1 (Mikeitz, folio 204b; Vayeira, 112b).

And in the Raaya Meheimna (Parshas Yisro, folio 91b). And the meaning of "asher nishbata" (as You swore) can be explained along the lines of what is written below on the meaning of "asher kiddeshanu" (who has sanctified us), etc.

Now, "the days of old" can also be explained as the seven tikkunim of the Gulgalta (the Skull). See also what is written on the subject of "If your sins be like scarlet, they shall be white as snow, etc., … they shall be as wool," and what is written on the verse "He gives snow like wool," and see also what is written at the end of the discourse beginning "Zion shall be redeemed with justice."

3. And this is [the meaning of] "asher kiddeshanu bemitzvosav" (who has sanctified us with His commandments), etc. Meaning: asher is from the term "be'oshri" (in my happiness), "for the daughters have called me happy (ishruni)," etc., "Ashrei (happy are) those who dwell," etc., 9

which is a term of praise and acclaim; that is to say, there is something so good and very beautiful that one praises and acclaims that goodness, which has no end or limit.

And this is the level of the supernal delight, in the revelation of the Infinite Light, blessed be He, in His very Self and glory, through His mitzvos, which are the level of the supernal will.

As in "From my flesh I shall perceive": the soul is seven middos (emotive attributes) and three intellectual [faculties], and above them is the higher will, which directs its Chochmah, Binah and Daas; so too the mitzvos are called the supernal will, which is above Chochmah.

And this is the level of Keser: the 620 pillars of light; for the 613 mitzvos of the Torah and the seven of the Rabbis are 620. And they are, by way of analogy,

like pillars, one end of which is on the roof and the other on the ground, and in them and through them the roof is joined with the ground and they become one.

So, by way of analogy, the mitzvos are the inner dimension of the supernal will, which is above the level of Chochmah; and the level of Chochmah, too, is "wise,

but not with a known wisdom," and the supernal will is loftier still, for it is drawn from the level of asher, which is the supernal delight. (See also what is written on this in the discourse beginning "And behold, a menorah of gold.")

And it spreads and descends in the hiddenness of the levels, from level to level, until it is clothed in the performance of the physical mitzvos, in the deeds of the lower beings: mitzvos and good deeds.

And this is "vetzivanu" (and has commanded us), a term of connection and companionship (tzavta): "to wrap ourselves in tzitzis," that is to say, in the supernal tzitzis. And so too, in the same way, all the mitzvos: that the arousal from above depend on our arousal from below; which is not so with star-worshippers, etc.,

as mentioned above. And this is because of the revelation of the supernal delight and the supernal joy, like the analogy of the king who, on the day of his rejoicing, reveals himself to every eye.

So, as it were, through the supernal delight and the supernal joy, the Infinite Light, blessed be He, is revealed and spreads down below, to give this power to the lower beings, which a person would not have been able [to have] otherwise.

(See also what is written on this in the discourse beginning "To My mare among Pharaoh's chariots," regarding "For over all the glory there shall be a canopy," "like a bridegroom coming out of his canopy"; and see what is written in the discourse beginning "I will greatly rejoice" on this matter: how, through the revelation of the supernal delight and the joy drawn from it, it causes [light] to be

drawn from the level of sovev kol almin to the level of memalei kol almin; and there the reason is explained, that joy is what brings about humility and lowliness, which is the matter of this drawing down, etc.; see there.) And this is "One hour of teshuvah and good deeds in this world is finer than all the life of the World to Come."

For the matter of the World to Come is known: there is a higher Gan Eden and a lower Gan Eden. The level of the lower Gan Eden is that the souls take pleasure in the radiance and spreading forth of the illumination, blessed be He; and although it is a delight without end and exceedingly wondrous,

which is why our Sages, of blessed memory, said in the Gemara concerning Elisha Acher, "Better that he be judged and come to the World to Come," for all the sufferings of Gehinnom are worthwhile to save his soul, so that it may delight in the radiance of the glory of G-d, since the delight is wondrous without end, etc.,

and afterwards, through the river of fire (nehar dinur), they ascend from elevation to elevation without end or limit, etc., nevertheless all this is through the level of tzimtzum: "with the yud the World to Come was created," etc., according to the measure of the created beings' comprehension, etc.

This is not so through good deeds, which are the mitzvos: through them is drawn the supernal delight, which is the revelation of the Infinite Light, blessed be He, in His very Self and glory, which is not according to the measure of the created beings' comprehension; and created beings cannot receive this great delight.

Rather, the delight is before Him, may He be blessed, as it were: the delights of the King in His very essence. (See what is written at the end of the discourse beginning "To My mare among Pharaoh's chariots," mentioned above, and in the discourse beginning "A menorah of gold.") And this is more than all the life of the World to Come, where the delight is given for human beings, the souls of created beings, to take pleasure in.

And with this the matter of Shabbos will be understood, as it is written, "And you shall call the Shabbos a delight": that is to say, that you draw down the level of the supernal delight to rest and be revealed on the day of Shabbos. Then "you will delight upon G-d (al Havayah)," above

the level of Havayah, whose yud is the tzimtzum with which the World to Come, the delight of the souls, was created, as mentioned above. And all this is the matter of mitzvos and good deeds, which are better than all the life of the World to Come.

4. And in order to understand the matter of teshuvah, which is finer than all the life of the World to Come, for concerning both of them it says, "One hour of teshuvah and good deeds," etc.: by way of analogy, there are two kinds of delight before the king. The first is in the carrying out of his commands. 10

And the second is when he sees his son who has come from a distant land, whom he has not seen for a long time; and when the king sees the son, he is filled with joy and delight. 11

So too in the analogue: although a person has become distant through his sins, nevertheless, through teshuvah he is brought near to his source and root. And even concerning those liable to kares it is written,

"For my father and my mother have forsaken me, but G-d will gather me in," which is through the level of the root of his soul above, the level of mazal, etc., as mentioned above; and through teshuvah with self-sacrifice (mesirus nefesh) he reaches as high as the level of the mazal, ayin, as mentioned above and as is written elsewhere.

And this is "Peace, peace, to the far and to the near": there are two levels in peace. One is the revelation of the supernal delight "to the far," that is, the baal teshuvah, when he comes from a distant land,

[as in] "From afar G-d appeared to me," etc. And the second is "to the near," through the king's commands, etc., as mentioned above. (See on the matter of "to the far" in Zohar, vol. 1) (folio 6a): "'To the far,' as it is said, 'From afar G-d appeared to me,'" etc.;

and see there in the Mikdash Melech and in the Ramaz. See also what is written in the discourse beginning "Arm from among yourselves" on the matter of peace in the household above and in the household below; and this is the matter of the two levels of peace, "to the far and to the near."

And this is also the matter of the two levels of peace in the verse, "Or let him take hold of My strength, [that] he may make peace with Me; peace he shall make with Me" (Isaiah, chapter 27, [verse] 5).

And see on this in the Midrash Rabbah, Naso, section 13, regarding "and for the peace-offering" in the offering of Nesanel ben Tzuar: two [kinds of] peace, peace above and peace below. And in Zohar, vol. 3 (Bamidbar, folio 118a).

And in Parshas Vayikra (folio 20, end of side b), on the verse "For behold, I will save you from afar" (and folios 21a, 54a, 76b, 109a).

And the explanation is: it is written, "I will become wise, but it is far from me"; and see on this in the Midrash Rabbah, Parshas Chukas. And through teshuvah the revelation of this level is drawn down.

And this is the matter of "peace to the far," that it become near. See also what is written at the end of the discourse beginning "For this commandment," on the matter of "It is not far"; and see what is written below, at the end of the discourse beginning "On the day of Shemini Atzeres," regarding "This has come from G-d."

And this is the matter of "In the place where baalei teshuvah stand, perfect tzaddikim cannot stand": for there are two levels of "place," namely, the level of the household above and the household below mentioned above; these are the two levels of place.

And this is what is written in Zohar, vol. 2 (Vayakhel, folio 207a), on the matter of "Blessed be the glory of G-d from His place," and it is written, "Behold, there is a place with Me": a place that is not revealed.

And this level is through teshuvah; for regarding "Behold, there is a place with Me," the Thirteen Attributes of Mercy were said, which are the level of teshuvah, etc.

And this is the level of Yom Kippur: for throughout the Ten Days of Teshuvah one is like someone drawing near before the King and departing from a distant land,

that is, from his thoughts of the whole year, when he was drawn after this world and its pleasures. And in the Ten Days of Teshuvah we say "Avinu Malkeinu" (our Father, our King), for we want to draw near to Him, may He be blessed,

until on Yom Kippur, "before G-d you shall be purified": above the level of Havayah and the yud with which the World to Come was created, because of the great delight, as it were, the delight of the King who has seen his son come to him from a distant land.

And so it is written, "And in far places they will remember Me," etc. (Zechariah 10:9). And this is "His left hand is under my head." Meaning: through the "left [hand] that pushes away" during all the Ten Days of Teshuvah, that is, he would push himself away, being in his own eyes very far from G-d.

And for this all the confessions were instituted, "We have sinned, we have been guilty," etc.; and all that the mouth can speak and tell to one's discredit they say about themselves. This is what brings about the drawing near through teshuvah, because of the bitterness of his soul, as it is written, "And they cried out to G-d in their distress," etc.

And this is "From all your sins, before G-d you shall be purified": through teshuvah the supernal delight is revealed, which is the level of "my head."

And therefore on Yom Kippur there is no eating or drinking, etc. (Now, the two levels of delight mentioned above are like direct light and returning light (or yashar and or chozer), the levels of Avraham and Yitzchak, that is, Chesed and Gevurah within delight. See also what is written on the verse "Spring up, O well," on the matter of "a fountain of gardens" and the matter of "a well of living waters."

And it will be understood further along the lines of what was explained in the discourse beginning "I will greatly rejoice," mentioned above, on the matter of the shofar, which is the revelation of the inner dimension of the supernal delight, which is above the level of the supernal delight that is drawn down all year through Torah and mitzvos, [of which] He said, "And My will was done." And the revelation of that inner dimension of the supernal delight

is drawn down specifically through weeping and the arousal of compassion, which is the matter of the blasts, "groaning, groaning, wailing, wailing," etc. See there at length, where the reason is explained: that through the weeping one draws down the Thirteen Attributes of Mercy, which are themselves the inner dimension of the supernal delight. And according to what has been written [here], the reason will be understood further, for

weeping and the arousal of compassion are the level of teshuvah, "Out of the depths I have called You"; and teshuvah is the matter of the far becoming near. And the delight from this above is, by way of analogy, the delight of the king when his son comes to him from a very distant land,

which is the level of the inner dimension of delight, more than the delight in the king's commands, [in] that He said, "And His will was done." See also what is written in the discourse beginning "You are standing," on the matter of "and weighed the mountains with a scale and the hills with a balance."

And this delight, it can be said, is the level of "asher nishbata (as You swore) to our fathers"; for asher is the level of delight, as mentioned above regarding "asher kiddeshanu bemitzvosav." But "asher kiddeshanu bemitzvosav" is the delight drawn down through the mitzvos, while the level of "asher nishbata" is in the Thirteen Attributes of Mercy of Micah,

which is what is drawn down through teshuvah, and it is the inner dimension of delight, as mentioned above. And this is "His left hand is under my head": "my head" is the inner dimension of delight. It is like the matter of "When Israel respond, 'Amen, yehei shmei rabba mevarach,' the Holy One, blessed be He,

nods His head": this is a drawing down from the level of "shmei rabba," His great Name. See also what is written on this in the discourse beginning "I am G-d your G-d who brought you out of the land of Egypt." Also, lerashi (under my head) has the letters of "Yisrael," [and reads] li rosh (a head for Me). See also what is written on the saying of the Zohar, vol. 3, Korach)

(folio 178b) on the matter of "And the Levite shall perform [the service]": "Were it not for judgment, [perfection] would not be found in the world," etc.; see there on the matter of "His left hand."

(See further on the matter of "His left hand is under my head" in Zohar, vol. 2, 138b, 154b; vol. 3, 148b; and further in vol. 1, 112a, 136a; vol. 2, folio 30b, 114a, 238b; vol. 3, 54b, 55a, 118b, 119b, 120b.)

Now, the level of the revelation of this delight is the level of joy, "G-d will rejoice in His works" and "Israel will rejoice in its Maker"; for joy is the revelation of delight. And this is the level of Sukkos, "the season of our rejoicing."

And then the supernal delight is revealed, the revelation of the Infinite Light, blessed be He, to hover over us all the days of Sukkos. And this is the level of "and his right hand embraces me," like the analogy of one who embraces his fellow from behind; so too "and his right hand embraces me": that even the level of the back,

which is the level of a person's outer dimension (chitzoniyus), which is drawn after this world and is called "the back" and the level of "the nape," as it is written, "For they have turned to Me the nape," etc.,

nevertheless He encompasses and surrounds him, so as to turn darkness into light, etc., and to nullify his will before the will of G-d. And this is because

the right hand of the Holy One, blessed be He, is the revelation of the Infinite Light, blessed be He, in His very Self and glory; it is what gives strength and power for there to be, through the arousal from below, an arousal from above. As it is written, "And Israel saw the great hand," etc.

(See also what is written on the matter of "the great hand," etc., in the discourse beginning "In the section of the libations," and what is written on the verse "Your hand is on the nape of your enemies." And this is also "And I have given you one shechem (portion)": to make, from the level of shechem, which means shoulder and back,

as in "upon the shoulder (shechem) of both of them," [that it be] turned into the level of one, as in "to serve Him with one shoulder (shechem echad)," as is written elsewhere.) But this revelation upon us is in the manner of an encompassing light (makif), far above the level of the comprehension of created beings.

And this is "G-d is your shade upon your right hand": in the manner of shade and an encompassing light; and it is far above, "upon your right hand." Meaning: "your right hand"

is the natural love in a person; and the supernal love rests upon this natural love in the manner of an encompassing light, for it cannot be clothed within this natural love of the person, since the natural love cannot contain it.

Nevertheless, the effect of the encompassing light is to give strength and power to the natural love in a person's soul (see also what is written on this in the discourse beginning "On the eighth day he sent away"),

so that the arousal from above will depend on the arousal from below throughout the year. And this is the effect of the festival of Sukkos on the entire year as a whole.

5. And in a particular way, each day, this is the matter of Torah study; and of this they said, "Study is great, for it leads to action." 12

The explanation: it is written, "And I have put My words in your mouth, and in the shade of My hand I have covered you": from the Torah is made the level of a sukkah, the level of shade; for from the breath of speech an encompassing light (makif) is made for the soul. And this is the level of "what comes out of the mouth of G-d";

for "not by bread alone," which is the level of the Torah itself, "does man live, but by everything that comes out of the mouth of G-d," which is through uttering them with the breath of the mouth, from which an encompassing light is made for the soul. (See also what is written at the end of the discourse beginning "And I will betroth you to Me," and in Zohar, vol. 1)

(Bereishis, folio 4b), on the verse "And I have put My words in your mouth," and in the commentary of the Ramaz there. And this is what gives strength and power to the arousal from below in the performance of the mitzvos, so that the arousal from above will depend on it.

And this is "Study is great, for it leads to action." Meaning: the study that one studies with the breath of the mouth, even when one studies a subject that is not needed for practice,

such as the order of Kodashim, [the laws of] sacrifices and meal-offerings; and even in matters relevant to practice, there are several things that one need not study within the Gemara,

especially since now there is a summary of the laws in the Shulchan Aruch, which is also a revela- 13
tion of the supernal will relevant to practice; nevertheless one must study the Gemara,

for the point is not that it is relevant to practice, but that one utters words of Torah with the mouth, from which an encompassing light is made for the soul, so that the supernal delight is drawn down.

And this is in the level of the Torah, as it is written, "And I was [His] delight day [by] day." Meaning: "day [by] day" is the Written Torah and the Oral Torah, which are the level of delights before Him, may He be blessed, which is the level of the supernal delight; and this delight is drawn down below, as it is written, "And My delights are with the children of men."

(And this is the meaning of "that leads to action": that is to say, that it gives strength and power in the performance of the mitzvos and the arousal from below, so that through it an arousal from above will be drawn down; for the power for this is drawn from the level of the supernal delight, as mentioned above, which is the level of the Torah, of which it is said, "And I was [His] delight," etc.

And also, the two levels of peace mentioned above, "to the far and to the near," are also drawn down through engaging in Torah, as in the saying of our Sages, of blessed memory) (Sanhedrin, folio 99b): "Whoever engages in Torah makes peace in the household above and in the household

below, as it is said, 'Or let him take hold of My strength, [that] he may make peace with Me; peace he shall make with Me'"; and as [cited] above also in the name of the Midrash Rabbah, Naso, section 13. And it has already been explained that the two levels of peace, of the household above and [the household] below, are the matter of "Peace, peace, to the far and to the near."

And this will be understood further with what is written on the verse "This is the statute (chukas) of the Torah": it is the matter of the engraved letters (chakikah), which are higher still than the level of the Written Torah; and of this it is said, "I said, I will become wise, but it is far from me," for it is in the level of the hidden wisdom (Chochmah Stima'ah).

And from there one draws down the light into the Written Torah and the Oral Torah; this too is in 14
the level of "peace to the far," for one draws down from the level of "but it is far,"

that is, that it is the supernal delight, the level of "And I was [His] delight"; and from there one draws down that there be "And My delights are with the children of men," and this is through "peace … and to the near."

Now, in the Gemara at the end of the first chapter of Kiddushin, there is one who says that action is 15
greater; this is because action is a person's arousal from below, in which he exerts himself in substantial action. This is not so with Torah, which is the level of speech, and it is the level of an arousal from above, which is higher than an arousal from below, as is written in the discourse beginning "And I pleaded."

And since action is the work of a person's hands, his own doing and his own arousal from below, then, by way of analogy, a person takes pride in what is his own, even in the level of the foot in him; whereas in what belongs to others he does not take pride, even in a hand,

which is more important, since it is not his. And in this proportion, action is truly an arousal from below, whereas the Torah is essentially a gift from above. And see Zohar, vol. 2 (Terumah, 128a),

that therefore concerning engaging in Torah it is said, "Come, buy and eat, etc., without money and without price, wine and milk," whereas in engaging in the mitzvos it must be specifically "for full payment"; see there. Therefore he said, "Action is greater."

And nevertheless there is one who says that study is greater, that is, even in its own right; since, on the contrary, it is an arousal from above, from a level which the arousal from below of performing the mitzvos does not reach. And further,

because it is also a level of engagement of a person's thought and speech, and also "the moving of his lips is an action," only it is not substantial action like actual action; see the Gemara, chapter 7 of Bava Metzia (folio 90, end of side b),

and the Chiddushei HaRashba (beginning of chapter 3 of Shevuos, folio 21a), and see the Tosafos there. And there they took a vote and concluded that study is greater, for it leads to action; that is, that even the power in the performance of the mitzvos to arouse an arousal from above is drawn through engaging in Torah, as mentioned above.

And this is "On the eighth day, there shall be an atzeres for you." Meaning: "on the eighth day" is the eighth level from below upward, the level of Binah, that is, through the level of contemplation;

just as from above to below, whatever is below is the level of ayin and considered as nothing in relation to what is above, so from below to above one will be as nothing and naught; and this is the level of understanding one thing from another. (See what is written in the discourse beginning "The heavens are My throne.")

And likewise "Binah is the heart": it is the level of the joy of the heart, "the season of our rejoicing," when the two joys come close together, "G-d will rejoice in His works" and "Israel will rejoice in its Maker";

and this is through the Torah; for this is why it is called Simchas Torah, for the Torah is supernal delight and lower delight, as mentioned above.

And then "there shall be an atzeres for you," as the Targum renders it, "kenishin tehei lechon" (there shall be a gathering for you). Meaning: that the level of the encompassing light, which spreads and hovers

from above in the manner of without end or limit, is gathered and collected together, to be contained within the souls of Israel and to be in the manner of an inner [light], so that afterwards there will be the level of the mitzvos, [such that] through the arousal from below [there is] an arousal from above, etc.,

as mentioned above. (See on the matter of "On the eighth day, an atzeres" in the Midrash Rabbah on Koheles, on the verse "Give a portion to seven and also to eight," and on the verse "On the day of good, be in good"; and on Shir HaShirim, on the verse "How beautiful are your steps in sandals"; and on Parshas Naso, section 10, regarding "And Manoach said," etc., "Let us detain (ne'etzrah) you."

And at the end of Parshas Pinchas. See also what is written in the discourse beginning "For the conductor, on the Sheminis," and what is written elsewhere on the matter of "sevenfold, like the light of the seven days." And see Zohar, vol. 3, Balak) (185b), on the matter of "Who shall stand," and in the commentary of the Ramaz there.

Summary 16

(1) The meaning of "You will give truth to Yaakov" is [as in] "For G-d is a G-d of knowledges," which 17
includes two [kinds of] knowledge; and that the revelation be below

as it is above: this is "And the truth of G-d is le'olam," and of this it is said, "You will give truth to Yaakov." And see on the matter of truth in the Midrash Rabbah, Parshas Vayishlach, section 81.

And from this is drawn [the level of] "kindness to Avraham," that is, that through the arousal from below an arousal from above is drawn down; this is "the charity and kindness that G-d has done with us." See also what is written

on the verse "I am G-d your G-d" in the section of tzitzis, on the meaning of "the kindnesses of G-d" in the plural, two levels of kindness; and see what is written in the discourse beginning "When you light the lamps," on the matter of the level of Avraham and the level of Aharon.

(2) And the power for the arousal from above to depend on the arousal from below is "as You swore to our fathers," that is, what He promised against the order of the chain of descending levels (hishtalshelus). 18

And this is "from the days of old," [from] the Primordial One of the world: what is above the level of "the days of the world," which are in the order of hishtalshelus. (See Midrash Rabbah, Emor, section 29; Zohar, vol. 3, Parshas Acharei, 66b; Naso, 130a, 134b.)

(3) And this is "asher kiddeshanu bemitzvosav" (who has sanctified us with His commandments): asher is the supernal delight, from which is drawn "vetzivanu" (and has commanded us), companionship and connection, so that an arousal from above be drawn down through an arousal from below. 19

And therefore "One hour of teshuvah and good deeds in this world," etc. (4) And the matter of teshuvah: by way of analogy, there are two kinds of delight before the king. The first is in the carrying out of his commands,

as in "It is a satisfaction before Me that I spoke and My will was done." See what is written in the discourse beginning "Command the children of Israel and say to them, My offering."

And the second is when he sees his son coming from afar. And this is "Peace, peace, to the far and to the near," and this is also the level of "he may make peace with Me; peace he shall make with Me,"

that is, the union of yud-hei and the union of vav-hei. See what is written on the verse "These are the accounts of the Mishkan" and on the verse "And the number of the children of Israel shall be." And this is the matter of "His left hand is under my head": from Rosh Hashanah until Yom Kippur,

which is the level of the far becoming near, the level of teshuvah. And through this, correspondingly above, there is drawn down the level of the supernal encompassing light, which is above hishtalshelus: the level of "the days of old," which is above "the days of the world,"

as in the saying, "Who is exalted from the days of the world"; [so that it] shine closely, in the manner of "the days of the world." And this is "Seek G-d when He can be found," when He is near. And the revelation of this delight is the level of "the season of our rejoicing," "G-d will rejoice

in His works" and "Israel will rejoice in its Maker." And the effect of this supernal delight, although it is in the manner of an encompassing light, is to give strength and power to the natural love in the soul, so that the arousal from above will depend on the arousal from below.

And this is "as You swore to our fathers from the days of old." And this is the matter of the seven days of the festival of Sukkos: that "G-d is your shade." (5) And in a particular way, each day, it is the level of Torah, as it is written, "And I have put My words in your mouth, and in the shade of My hand I have covered you."

And it is also said of it, "She has hewn out her seven pillars," as is written in the Midrash Rabbah at the beginning of Parshas Shemini. And therefore, "Study is great, for it leads to action,"

for it is from the level of supernal delight, "delights day [by] day"; therefore it is what leads to action, for it gives strength and power to the performance of the mitzvos, so that the arousal from above be drawn down in them and through them. And this is "Or let him take hold of My strength (ma'uzi)," for it is called oz (might), which is power.

And now, "on the eighth day": the eighth level from below upward, the level at which the revelation can be below as it is above, the level of "And the truth of G-d is le'olam." 20

And this is Simchas Torah, and there the two joys are joined, "G-d will rejoice in His works" and "Israel will rejoice in its Maker"; and this is through the Torah, which before Him, may He be blessed, is "delights," and "My delights are with the children of men." Therefore it is called Simchas Torah.

And then "there shall be an atzeres for you": that the encompassing light be gathered and collected together, to be in the manner of an inner light (pnimiyus), like "Let the waters be gathered to one place"; and in the same way it is said, "The mikveh (hope) of Israel is G-d."

(See Zohar, Bereishis, 18a, 33a.) And therefore on Shemini Atzeres we say "He causes the rain to fall," so that through this there will be, in the level of the mitzvos, through the arousal from below, an arousal from above.

LIKKUTEI TORAH • SHEMINI ATZERES • MAAMAR 2

ביום השמיני עצרת תהיה לכם

"On the Eighth Day, an Atzeres Shall There Be for You"

◇

"On the eighth day, an Atzeres shall there be for you." And Onkelos translates: "A kenishin shall there be for you." The meaning of kenishin is an assembling and a gathering together into one place; that is, that all the children of Israel will gather, all of them, to be included in one place, in their source and root. 1

The explanation is this: On Rosh HaShanah we say, "This day is the beginning of Your works, a remembrance of the first day." And the explanation of the matter is that

the chain of descent (hishtalshelus) of the worlds, and their descent level after level from "the Head of all levels," etc., are many and vast, beyond searching out and beyond number.

For from the Infinite One (Ein Sof), blessed be He, who is as His Name [says], having no end and no limit, worlds could not have come to be as created worlds,

which are bounded and have an end and a limit, except after a great multiplicity of hishtalshelus [through] intermediaries, likewise without end or limit. And the matter of the intermediaries is

like the lower Gan Eden, which is the intermediary between the spiritual worlds and this physical world, as is written in the Zohar, that "all the forms of above and below are found there"; that is, because it is composed of above and below.

Now, there is a river of fire (Nehar Dinur) between this world and the lower Gan Eden, into which even the completely righteous must go down and immerse, 2

in order to purify themselves of the physicality and coarseness of this world; for one must forget, so that he has no power of memory of the physicality of this world, which is a separating screen, and [with it] the soul cannot be in Gan Eden.

It is like the matter of a foreign thought in prayer, which confuses a person in his prayer. (See what is written about this in the discourse beginning "Vayehi mikeitz," and in the discourse beginning "Mar'eihem uma'aseihem" in Parshas Yisro; see there.) 3

And likewise, from the lower Gan Eden to the higher one, one must also forget the matter of the lower Gan Eden, for relative to the higher Gan Eden it is considered actually physical. And so on, up to the loftiest heights, there are many kinds of such intermediaries, beyond searching out and beyond number.

As the saying [goes], "All shall exalt You, Selah," and "All the living shall thank You, Selah": without interruption; and as is known from the matter of the Shemittos and the Jubilees, etc. 4

And all of it is ascent after ascent, until the lower level, relative to the higher one, is considered as physicality. (See what is written in Parshas Vayeitzei on "and of all that You give me, I will surely give a tenth to You.")

Now, "the beginning of Your works" is the lower Gan Eden, which is the beginning of the World of Asiyah (Action); and it is mentioned because it is the purpose and the main point of the creation of man, for whose sake he was created,

as it is written, "And He placed him in the Garden of Eden, to work it and to guard it," etc.; and in it is the completeness of the deed, as it will be in the days of Mashiach, which is not so in this physical world at the present time, etc., as is written about this in the discourse beginning "Osrei lagefen."

Now, for there to be "the beginning of Your works" is through "a remembrance of the first day," [the day] that precedes the hishtalshelus, for "their beginning is wedged in their end." 5

For what causes the descent and the chaining-down of the levels is that the Holy One, blessed be He, desired to have a dwelling place among the lower realms specifically.

2. But it is known that this descent is for the sake of an ascent. And one must understand: the descent is exceedingly great, for the soul descended into this physical world, to the point that when it rises even to the lower Gan Eden it must immerse in the river of fire in order to forget everything, etc. 6

And likewise from the lower Gan Eden to the higher Gan Eden, etc. If so, the ascent too must be exceedingly great, so that the whole descent was worthwhile for the sake of this ascent. And by what does a person merit so great and wondrous an ascent through this great descent specifically? 7

This will be understood from what is written, "I am Havayah; that is My Name." For the Name Havayah indicates that He brings all the worlds into being through tzimtzum (contraction), expansion and drawing-down, etc. 8

And this is only the level of a "Name" alone, like the analogy of the radiance of the sun, etc. And about this our Sages, of blessed memory, said, "The righteous sit and delight in the radiance of the Shechinah (Divine Presence)," etc.

"In the radiance" specifically. That is, since they actually delight, [this is] because there cannot be enjoyment and delight for the intellectual soul, according to its intellect and comprehension in the light of G-d,

except in the level of radiance alone, to which the soul's comprehension and intellect can rise; whereas the Infinite Light (Or Ein Sof), blessed be He, itself is not grasped, for He is holy, etc.

Rather, He, may He be blessed, is the Source of life and the Source of delights, etc. And there is the nullification of the comprehension of created beings, and the self-nullification (bittul) of the souls and their union with their Emanator, blessed be He, beyond the measure of their power of comprehension; as it is written, "Then you shall delight upon Havayah."

"Upon Havayah" specifically, as is written in the Zohar (Vayechi, p. 219a); that is, above the level of the Name Havayah, which is only radiance, etc.

And the revelation [by which one comes] to merit this level, in the mode of this bittul, is through the revelation of the Infinite Light, blessed be He, in this physical world specifically, in the mode of the nullification of comprehension, which is revealed in the mode of teshuvah (return), with the desire of the heart,

"from the inward part of a man and a deep heart." And about this our Sages, of blessed memory, said, "One hour of teshuvah and good deeds is better," etc. The meaning is not teshuvah in the physical sense, from sins, that is, merely abandoning the sin, for if so, why [say] "one hour"?

Rather, "teshuvah and good deeds" means that for the deeds to be good and shining with the light of G-d, the Infinite Light, blessed be He, there must be the level of teshuvah

(as is written at the end of the discourse beginning "Yonasi bechagvei"), which is to return the soul to its source and root and to make it cleave to Him, to the Infinite Light, blessed be He, itself.

For teshuvah preceded the world. The "world" is what is drawn from the Name Havayah, which is only radiance, etc. (and see what is written in the discourse beginning "Vayar Yisrael es hayad"); and teshuvah is above the level of radiance,

for it is self-nullification and inclusion in the Infinite Light, blessed be He, itself; as it is written, "Whom do I have in heaven? And besides You I desire nothing on earth": that one does not desire a revelation of comprehension and delight that is grasped in the intellectual soul according to its power of comprehension, for this is called [serving] "in order to receive a reward (peras)."

Peras is something sliced off and separate; that is, the level of radiance, which is separate and considered a thing unto itself relative to the essence of the Infinite Light, blessed be He, to which there is no comparison, etc. Rather, "the Rock of my heart."

Tzur ("rock") is from the term for a partition and a separating screen, which separates and conceals the light and the revelation of the radiance, [so] that there is no revelation of comprehension in it;

rather, it is in the mode of self-nullification and inclusion in the Infinite Light, blessed be He, itself, of which it is said, "He made darkness His hiding place," and "before Him darkness is as light": spiritual and physical are equal; "He equalizes and makes equal small and great," etc.

"And my portion is Elokim forever": this is the Infinite Light, blessed be He, itself, the root and source of the Name Havayah; for the Name Havayah in its source is considered as the level of Elokim relative to His essence and being, may He be blessed, as is written in the discourse beginning "Shuvah Yisrael," etc.

(And in this way one can also explain what is written, "And I will place you in the cleft of the rock," etc.: since there was to be a drawing-down of the Thirteen Attributes of Mercy, which are the level of "before Havayah," it is therefore through the level of "rock," which is a partition and screen, etc., from the level of "He made darkness His hiding place." And see the Zohar

(Beshalach, p. 57a) on "When you come to see My face," etc.: "What is 'to see'? Rather, all those faces of the King are hidden in the depth, in a place

of darkness, as it is written, 'He made darkness His hiding place.'" But the Mikdash Melech there explains it in another way. And see what is written further on "And I will place you in the cleft of the rock" at the end of the discourse beginning "Ki vayom hazeh yechaper," in Parshas Acharei; see there.

And see what is written on "teshuvah preceded the world" in the discourse beginning "Haazinu hashamayim": that this is the meaning of "until Your people pass over, Havayah," and that about this it is said, "and the spirit shall return to Elokim who gave it"; see there at length. And this is as is written here in explaining "and my portion is Elokim forever."

And see the commentary of the Ramaz on the Zohar (Bereshis, p. 4b, at the bottom) on the matter of "No eye has seen, Elokim, except You." And see what is written further on "teshuvah preceded the world" in the discourse beginning

"To understand the meaning of the verse 'Who is a G-d like You.'" And the community of Israel as a whole merits this level of teshuvah on Yom Kippur, when at Ne'ilah we say, "Havayah, He is the Elokim," through

"before Havayah you shall be purified": above the level of Havayah, etc. And through this they merit that there be "Then you shall delight upon Havayah": "upon" specifically.

3. Now, by the power of this teshuvah, there is drawn down on Shemini Atzeres [the ability] to have Simchas Torah. The explanation is this: the Torah as a whole is two Torahs, the Written Torah and the Oral Torah. 9

Now it is written, "Hear, my son, the instruction of your father": this is the Written Torah; "and do not forsake the teaching of your mother": this is the Oral Torah.

The Written Torah is the level of a father. By way of analogy, it is like a father to a son: although the son's brain is drawn from the brain of the father himself, nevertheless the main part of his growth is through his remaining nine months in gestation in the mother's womb and his nursing from the mother's milk.

Thus the son's growth is with the mother actually included and united with him, while the father is only the root and source of his coming into being, and all his growth is at a distance from the father.

So too, the Written Torah is the root and source of all the laws that are in the Oral Torah. Nevertheless, all the main points of the laws are well explained in the Oral Torah specifically, and in it they are included 10

and actually grow; whereas in the Written Torah they are only hinted at in a mere allusion, by an extra letter or word, and from this a whole tractate is made in the Oral Torah, explaining all the details of the laws and their fine points.

Thus the Oral Torah is the level of a mother, in which all the laws are included, and they nurse from it at an actually close distance; whereas the Written Torah is the level of a father, which draws [them] forth in the mode of distance, by allusion, etc., because it is the level of Chochmah (wisdom): "The Torah comes forth from Chochmah."

And it is written, "I said, 'I will become wise,' but it is far from me": for it shines in the mode of distance. (As is written in the Zohar, Parshas Shemos (p. 12a, at the bottom),

on "And his sister stationed herself from afar," and on "From afar G-d appeared to me"; and in Parshas Bereshis (beginning of p. 6), and in the Mikdash Melech (there and there); and in Parshas Vayeira (p. 120a), and the end of Parshas Terumah (p. 125b, at the bottom), and in Parshas Vayikra (p. 20b, at the bottom).

And it is further noted above, in the discourse beginning "Hayom hazeh" in Parshas Tavo. And see the Raaya Mehemna, Parshas Pinchas (p. 223a), on this [verse], "I said, 'I will become wise,' but it is far from me."

And in Parshas Toldos (p. 135a), and in Parshas Vayechi, p. 225b, at the bottom.) The Oral Torah, however, is the level of Binah (understanding), "the broad spaces of the river," etc.

And the explanation of this matter in the service of G-d: just as there are these two levels in the Torah, so are they in [divine] service. Now, "Binah is the heart,"

that is, to set the heart aflame and ablaze through the broadening of the mind and contemplation of the Name Havayah: tzimtzum, expansion and drawing-down, etc.,

and how praised and glorified is His great Name forever and ever, "and may Your Name be praised forever, our King," etc.; so that through this "the mother of the children

is joyful": to be in the level of a mother who gives birth to the children, which are love and awe; and the joy is their growth, with increase and abundance, so that they be with joy and gladness of heart, etc., as is written in the discourse beginning "Va'eira el Avraham."

Now, the growth of the flaming and blazing of the heart is through prayer, with the broadening of 11
the mind and contemplation, as far as the soul is able to bear in its comprehension, for it is actually included and united with this comprehension, which is actually grasped within his heart, so as to give birth from it to love and awe, etc.

But the level of Chochmah is the level of koach mah ("the power of 'what'"), that is, to be [in the mode of] "and what are we," which is the nullification of comprehension. About this it is said, "And Chochmah is found from ayin (nothing)": from the level of ayin,

that is, from the level of the revelation of the Infinite Light (Or Ein Sof), blessed be He, itself, "no thought can grasp Him"; for since He is not grasped, and He is holy and set apart, etc.,

and He is the Source of life and the Source of delights, therefore the soul yearns for Him and expires for Him, to be nullified in actual existence. (And see what is written about this in the discourse beginning "Re'eh anochi nosen," that these two levels of Chochmah and Binah are called "two companions" and are called "the point in its palace"; and see there.)

Now, through the teshuvah (return) of Yom Kippur, which is the level of "before Havayah," etc., the souls of Israel rise and are bound to their source and root above, and become united with their Emanator, blessed be He, in the mode of gestation, like a fetus in its mother's womb, which eats of what its mother eats, etc.

(See Pri Etz Chaim, Shaar Yom HaKippurim, beginning of chapter 3: "from the place where Binah itself," etc. And see what is written in the explanation of "And I shall be sanctified among the children of Israel," on the matter of the first "Kadosh," and in the explanation of "Set me as a seal," on the matter of the level of gestation, which is the level of utter self-nullification (bittul), and through this there is afterward drawn a very lofty drawing-down, etc.; see there.)

And through this they have this power to draw down the level of Chochmah and the level of ayin into revelation, so that there be the level of ani ("I"): that the level of a father shine at a close distance, in revelation, like the level of a mother.

And see what is written above on "A wise son makes a father rejoice." And this is what is written, "Today I have given birth to you," and not "I have begotten you": that is, that there be the revelation of ani from the level of ayin in the mode of a mother who gives birth, and not in the mode of a father who begets.

However, the birth and the actual revelation are on the seventh [day] of Pesach, of which it is written, "an Atzeres to Havayah your G-d," from above to below (and this is the level of the Splitting of the Sea; see below); while on Shemini Atzeres it is written, "an Atzeres shall there be for you," from below to above.

For atzeres is a term for absorption: that is, to be grasped and well absorbed in this level, in the mode of gestation, like a fetus in its mother's womb, which eats of what its mother eats, etc.; and not only of what its mother eats,

but also of what its father eats: that the drawing-down of the level of ayin be rooted and absorbed within the Congregation of Israel, so that they cleave to the Infinite One (Ein Sof), blessed be He, Himself. And this is the meaning of Simchas Torah.

That is, to gladden the Torah through the joining of the two levels, the Written Torah and the Oral Torah (see what is written below in the discourse beginning "Torah tzivah"); and this is through the revelation of the level of ayin.

As it is written, "I have made Your Torah [my] delight" (sha'asha'ti): sha'asha'ti is a transitive verb, that is, that he makes the Torah into delights, as it is written, "And I was delights," etc.

(And see what is written about this in the discourse beginning "Va'ehyeh etzlo amon," on "And I was delights.") And this is through the revelation of ani from ayin, which is the drawing-down of the Infinite Light, blessed be He, so that there be the Chochmah [of which it is said], "The Torah comes forth from Chochmah."

And this is [the meaning of] "From Havayah was this": that from the level of Havayah it is the level of Chochmah, as it is written, "Havayah founded the earth with Chochmah," etc.,

which is the level of a father; "was this (zos)": this is the level of Nukva, the level of the mother who gives birth, through "it is wondrous in our eyes": "wondrous" (niflas) is the level of the Supernal Wonder,

the level of ayin; it becomes "in our eyes," in the mode of a seeing eye and revelation, that is, the revelation of ani from ayin. Therefore the level of Chochmah becomes the level of a mother who shines at a close distance.

4. And this is what is written of the Future to Come: "As a man whom his mother comforts, so will I (Anochi) comfort you." For at the present time it is the level of "the mother of the children is joyful," whereas in the Future to Come there will be the revelation of the level of Anochi, etc. 12

(And one may explain that "whom his mother comforts" is the Oral Torah, in which we have comprehension, whereas the Written Torah is only allusions;

and also that the inner dimension (pnimiyus) of the Torah is not grasped at all; and in the Future to Come there will be "so will I comfort you": that the inner dimension of the Torah will be revealed. And see what is written about this regarding the Splitting of the Sea, in the discourse beginning "Levaer inyan krias Yam Suf," that this is the matter of the revelation of the level of Eden, which is above the level of "And a river goes out," etc.;

see there. That is, that the level of Eden itself, of which it is said, "No eye has seen," etc., will shine in the mode of closeness of place, like the level of "And a river goes out," etc. And this is the meaning of "And a spring shall go out from the House of G-d," and as is written in the explanation of "There are sixty queens."

And see what is written further on the matter of the revelation of the level of Eden in the discourse beginning "Ka mipalgi bemesivta derekia: im baheres kodmah," etc. And see what is written further in the discourse beginning "Ki Avraham lo yeda'anu," in the name of Pri Etz Chaim, etc., and on the matter that Purim and Yom Kippur are on one level.

From this one will understand somewhat more of this matter mentioned here, that the level of Chochmah (wisdom) becomes the level of a mother who shines at a close distance. And see what is written similarly regarding Moshe, who was "heavy of mouth" with respect to the Oral Torah and "heavy of tongue" with respect to the Written Torah, because he was from the level of "and what are we," the essence of supernal Chochmah;

but the Holy One, blessed be He, said to him, "And I (Anochi) will be with your mouth": that through the revelation of the level of Anochi, "who I am," through this the level of supernal Chochmah will be drawn to shine below. And see what is written in the discourse beginning "Aromimcha Havayah

ki dilisani," etc. And see what is written in Parshas Behaaloscha on the matter of the quail, on "Is the hand of G-d too short?" etc. And see what is written in Parshas Va'eira at the end of the discourse beginning "Vayedaber Elokim el Moshe,"

on "And I will be to you for Elokim": the meaning is that the level of Havayah alone, He Himself, will be to you in the level of Elokim that rests upon you. And this was Yaakov's intention in his prayer, "and Havayah will be to me for Elokim": the meaning is that Havayah alone, He Himself, will be to me in the level of Elokim.

And this is exactly like the matter mentioned here in explaining "From Havayah was this." And see what is written in Parshas Yisro at the end of the discourse beginning "Zachor es yom haShabbos lekadsho," on the matter that "Remember" and "Keep" were said in one utterance through the revelation of the level of Anochi, which is the revelation of the Infinite Light (Or Ein Sof), blessed be He, that is above the chain of descending worlds (hishtalshelus), etc.; see there.

Now, to bring this matter closer to the intellect, that the level of Chochmah will shine at a close distance, etc.: it is because Chochmah is what is above comprehension.

And it is called "the intellect that is hidden from all conception"; and what is drawn from it in the mode of understanding and comprehension is only a mere glimmer, like lightning flashing from the power of the intellect into comprehension; whereas the very essence of the power of the intellect is not grasped at all.

And in this way the analogue above will also be understood, in the levels of Chochmah and Binah (understanding) of the World of Atzilus (Emanation): that the level of Chochmah is above every level of comprehension, etc. Now, it is explained in Pri Etz Chaim)

(Shaar 16, chapter 1) that the Arizal grasped in one hour what, were he to sit and expound for eighty consecutive years, would not suffice to explain.

And how did he grasp this in one hour? Rather, the matter is that his comprehension was in the manner of the level of sight, into the essence and being of the level of Chochmah;

except that his comprehension was in the Chambers of the World of Yetzirah (Formation), as is known. Nevertheless, in this way it will also be understood regarding the level of Chochmah of Atzilus: that Chochmah itself actually shines in the mode of closeness is the revelation from above the order of hishtalshelus;

that is, what is above the bounds of comprehension will also shine in the mode of closeness, etc. And about this it is said of the Future to Come, "Eye to eye they shall see," etc.

And in this way is also the matter of the Splitting of the Sea of Reeds, which is the level of the revelation of the World of Atzilus (Emanation) itself in [the World of] Beriah (Creation), as is written elsewhere. And Atzilus is, in general, the level of Chochmah (wisdom), and Beriah is the level of Binah (understanding). If so, the Splitting of the Sea 13

means that the sea of Chochmah shines in the mode of actual closeness, like Binah. And this is the meaning of "For the earth shall be full of the knowledge of G-d, as the waters cover the sea," etc.

And for there to be this revelation, it is through the level of the Supernal Wonder, the level of ayin, as is written in the Zohar regarding the Splitting of the Sea, that "it depends on Atika."

And as mentioned above on the matter of "Today I have given birth to you," etc. And see what is written further elsewhere on the saying of the Zohar at the beginning of Parshas Vayeitzei (p. 148b) on "And Your pious ones shall sing for joy":

"It should have said, 'And Your Levites shall sing for joy,'" etc. And this is also mentioned in the Zohar, Parshas Pinchas (p. 242a), and it too is somewhat related to the matter above.

5. Now, all this is by the power of the teshuvah (return) of Yom Kippur, "before Havayah you shall be purified." And this is [the meaning of] "This is the day Havayah has made," 14

for "the day" is the matter of teshuvah, as Mashiach said to Rabbi Yehoshua ben Levi when he asked him, "When will the master come?" and he said to him, "Today"; that is, "Today, if you will listen to His voice."

And the meaning of "the day" is "a remembrance of the first day": the first, which precedes the chain of descending worlds (hishtalshelus); and as is written in M.A., "on the first day" (bayom harishon) is numerically equal to Keser (the Crown), which is called "the day," "[the day] that is entirely day," etc.

(See what is written in the explanation of "And the number of the children of Israel shall be," on "For great is the day of Yizre'el." And see the Raaya Mehemna, Parshas Teitzei)

(p. 278a) on "On his day you shall give," etc., up to "Today, if you will listen to His voice," and the commentary of the Ramaz there. And see what is written in the discourse beginning

"Ki sishma bekol" in Parshas Re'eh, that the meaning of "bekol" ("to the voice") is what is enclothed in the level of the voice, etc.; see there. And this is [why] for there to be the revelation of the level of "the day that is entirely day," it is through "if you will listen to His voice," etc.,

in the manner stated above. And see what is written at the end of the discourse beginning "Be'etzem hayom hazeh nimol Avraham." And this is also the meaning of "today, im": that is, in the manner of what is written in the Zohar, Parshas Terumah (p. 163a),

on the matter of im, that it is the level of the left included in the right, as the Mikdash Melech explains there, that it is the level of Chochmah (wisdom) and Binah (understanding); and they are what clothe the level of "the day." And all this is drawn through "if you will listen to His voice," etc. And the explanation of this enclothing is set out elsewhere, at the end of the discourse beginning

"Lehavin mipnei mah Yom Tov dePesach." And this is the level of teshuvah, which preceded the world, and the level of "the day": "This is the day Havayah has made."

(And see what is written in the discourse beginning "BaParshas nesachim kesiv," on the matter of "the great hand that Havayah did in Egypt"; see there.) For it is written, "All that Havayah desired, He made," etc.:

that He made and drew down the level of Havayah into the whole hishtalshelus, from the level of "all that He desired," etc. And this is through "this day," that is, the first day, which precedes the hishtalshelus, which is the matter of teshuvah,

for "their beginning is wedged in their end" specifically: in this physical world specifically, the Infinite Light (Or Ein Sof), blessed be He, which is above the hishtalshelus, shines; therefore there can be the level of teshuvah, to turn one's heart from one extreme to the opposite extreme.

Like Rabbi Elazar ben Durdaya, who acquired his world in one hour, etc.; whereas in the World to Come each one is already set apart in his place, and every righteous person has a dwelling of his own. (And see what is written about this in the discourse beginning "Tzav es Bnei Yisrael … es korbani lachmi.")

And this is "Today I have given birth to you": "today" specifically can there be the revelation of ani from ayin, and "it is wondrous in our eyes": "this is the day" specifically; and it is what causes there to be "made Havayah."

"And therefore let us rejoice and be glad in it." (And in the Zohar it is mentioned on "You are my son, today I have given birth to you," in Parshas Balak) (p. 191b and p. 203b); and see there. And it is further mentioned in Parshas Mishpatim (p. 98a and p. 101a) in another connection.

And on "This is the day [Havayah] has made," etc., in Parshas Emor (beginning of p. 105); and see there. And Parshas Bechukosai, p. 114b.

LIKKUTEI TORAH • SHEMINI ATZERES • MAAMAR 3

ולתוספת ביאור ענין שמחת תורה דהיינו שהתורה תהיה שמחה כו'

To further explain the matter of Simchas Torah

◇

To further explain the matter of Simchas Torah, namely, that the Torah should be joyful, etc.: It is written, "Wrapping [Himself in] light as a garment"; for the light of the Torah is the level of a garment that joins the spiritual with the physical. 1

(See what is explained about this on the verse "And you shall see it and remember," etc., and in Iggeres HaKodesh, section 19. And on the theme of "Wrapping [Himself in] light," see the Midrash Rabbah on Vayakhel, chapter 50; Zohar I, 31b at the end of the column, and 142b; Zohar II, 164b.)

For the existence of all physical things, and their coming into being from nothing to something, is through the Torah of the World of Asiyah (Action): all the physical things written in the Torah, those [words] themselves are their life-force and their existence. And there are some of them that are not written explicitly,

but are alluded to by some hint, or through combinations of the letters of the Torah; and through that hint or combination they receive their life-force and existence.

And this is [the meaning of] the expression of our Sages, of blessed memory, "The Sages spoke bahoveh (of the usual case)," that is, of the hishtahvus (coming into being) of the thing: the coming into being of that thing is through the Sages' having spoken of it in our Torah, etc.

Now, just as there is a Torah of Asiyah, for the being of physical things, so there is a spiritual Torah, which is studied in the Higher Garden of Eden, as our Sages, of blessed memory, relate in the story of Rabbah bar Nachmani: "If the baheres (bright spot) preceded the white hair," etc.

For this is certainly not a physical baheres, which is tzaraas of the body; for if so, why would they need to study this in the Heavenly Academy?

Rather, the matter is this: a baheres is "intense as snow" because in that place there is no redness from the blood, which is the soul; and the baheres is what holds back the circulation, the flow and the spreading of the soul and the life-force in that place.

And so, too, is the matter of all four appearances of nega'im (afflictions) and their derivatives. And that from this point it is pure, "It is a bohak (dull spot) that has broken out on the skin; it is pure," is because there is already some flow there of the blood, which is the soul, etc.

Now, spiritually, this matter is segiru dinehora (the shutting-off of light), which holds back the flow 2
of influence and the life-force from above; and in this there is a study of what thing holds back the flow, to the point that one cannot enjoy the radiance, etc.

And so, too, with the whole Torah, spiritually; as it is written, "As an apple tree among the trees of the forest, so is my beloved among the sons," where the beloved is likened to an apple because of its colors, etc. And so with all the matters. The upshot is that the Torah is the garment that joins from world to world.

Now, by way of analogy: a person's garment, when he is dressed in it, becomes an adornment for 3
him, and there is also an advantage and elevation in his wearing it; but when it lies in a corner and the person does not use it, decay takes hold of it. So too, as it were, with the Supernal Man,

[of whom it is said,] "And upon the throne, a likeness like the appearance of a man," etc.: when He clothes Himself in the Torah, that is, when the Infinite Light (Or Ein Sof), blessed be He, is drawn into it, then the Torah is in a state of joy and delight: "And I was (va'ehyeh) delights"; and ehyeh is the language of the future, etc.

(The explanation of the matter that the Torah is a garment is as explained in Sefer Shel Beinonim, chapter 52): that it is impossible for the worlds to bear and receive the light of the Shechinah (Divine Presence), etc.,

without a garment that conceals and hides, etc. And what is the garment that can hide it and yet not be nullified out of existence in its light? It is His will and His wisdom, may He be blessed, which are clothed in the Torah and its mitzvos, etc. And this is the chamber of the Holy of Holies in each world, etc. And see what is explained at the end of the discourse beginning "You shall keep My Shabbosos," on the theme of "and revere My Sanctuary."

A summary [of the discourse] on the verse "On the eighth day, [there shall be] an assembly 4
(atzeres)."

(1) On Rosh HaShanah we say, "This day is the beginning of Your works." The chain of descending 5
worlds (hishtalshelus), one from another, is through many intermediaries.

The lower Garden of Eden is the intermediary between the spiritual worlds and this world; therefore it is called "the beginning of Your works," that is, the beginning of the World of Asiyah (Action).

"A remembrance of the first day": [the day] that is before the hishtalshelus, namely the level of Keser (the Crown), which is the intermediary that joins the flow of the Emanator, the Infinite One (Ein Sof), blessed be He, to the emanated [levels], as is explained about this in the discourse beginning "Elijah opened," in Parshas Vayeira, and in the Siddur, in the explanation of the verse "You have set all the borders of the earth."

(2) Now, the descent of the souls into this world is for the sake of an ascent. That is: for "I am Havayah, that is My Name": [Havayah is] the level of a name alone, as explained in the explanation of the verse "Return, O Israel." 6

And this is [the meaning of] "Then you will delight upon Havayah"; and see what is explained on the verse "And Hannah prayed upon Havayah," in the discourse beginning "None shall miscarry."

And those who merit the revelation of this delight do so through teshuvah (return), for teshuvah preceded the world, which is drawn forth from the Name Havayah; and this is the matter of Yom Kippur: "Before Havayah you shall be purified." (3) And by the power of this teshuvah, it is drawn down on Shemini Atzeres to become Simchas Torah,

that is, to gladden the Torah through the joining of the levels of the Written Torah and the Oral Torah; that is, that the Written Torah, which is from the level of Chochmah (wisdom), of which it is said, "I will become wise, but it is far from me,"

and which is called "the instruction of your father" (see the Ramash at the beginning of Parshas Pinchas), and which is the level of "and what are we," the level of "And wisdom, from where (me'ayin) shall it be found," should shine in a revealed way, like the level of the Oral Torah, which is called "the teaching of your mother," which is from the level of Binah (understanding). 7

And this is the matter of joy, which is revelation. And this is [the meaning of] "From Havayah," which is Chochmah, "this (zos) came to be," [zos being] the level of the Oral Torah. And this is through the power of teshuvah, which is the level of "Before Havayah you shall be purified."

And see what is explained on the theme of Chochmah, the intellect (mochin) of Abba, which is the superiority of Shabbos, which is called "holy" (kodesh), over Yom Tov, which is called "a holy convocation" (mikra kodesh), which is the intellect of Imma; for the festivals are "for joy," from the level of "the mother of the children is joyful"; in the discourse beginning "This matzah," etc. 8

And see what is explained in the discourse beginning "Listen, O heavens," on the theme of Yom Kippur, the day of teshuvah, which is called "a Shabbos of Shabbosos" (Shabbos Shabbason); and as explained in the discourse beginning "It is a Shabbos of Shabbosos for you" (see there), that it is the level of the Holy of Holies, which is above the level of "holy" and the intellect of Abba.

From this it will be understood how, through this power, it is drawn down to become Simchas Torah, to gladden the Torah; that is to say, that the level of Chochmah and the intellect of Abba, too, should shine in a revealed way, which is the matter of joy, just as "the mother of the children" is joyful; and as explained above, at the end of the discourse beginning "You shall draw water with joy."

(4) And this is [the meaning of] "As a man whom his mother comforts," that is, the Oral Torah, "so will I comfort you": that in the time to come there will be a revelation of the inner dimension (pnimiyus) of the Torah, the level of Eden, and "a spring shall go forth from the House of G-d"; and see what is explained in the discourse beginning "You shall draw water with joy." 9

And see what is explained on the verse "And I pleaded," on the theme of "Let me cross over, please, and see," etc. And this is the matter of "to the far one" who has become near, as explained in Zohar I (Toldos, 142b): "From a distant place He drew him near"; see there, in the Mikdash Melech.

Therefore this is drawn down by the power of teshuvah (return), which is also the level of "the far one" who has become near. (5) And this is [the meaning of] "This is the day Havayah has made."

The level of "today" ("Today, if you will listen to His voice"), which is the level of "the first day," is what is drawn down into this world specifically through teshuvah; like the matter of "the beginning of Your works," which is "a remembrance of the first day," for "their end is wedged" specifically "in their beginning."

And this is [the meaning of] "I have this day begotten you": specifically "this day." And from the level of "this day" it is drawn down so as to be "made," [namely,] the Name Havayah; and see Iggeres HaKodesh on the verse "And David made a name."

Now, the Torah is called "Wrapping [Himself in] light as a garment," for the light of the Torah is the level of a garment that joins the Infinite One (Ein Sof), blessed be He, to the worlds; 10

for the Supernal Chochmah (wisdom) is also the level of an intermediary that joins the Infinite Light (Or Ein Sof) with the worlds, as mentioned in the discourse beginning "For Abraham has not known us."

And through teshuvah (return), one brings it about that the Infinite Light (Or Ein Sof), blessed be He, is drawn down and clothed in the Torah, in the way that King David, peace be upon him, would join the Torah above with the Holy One, blessed be He; and see what is explained in the discourse beginning "My dove, in the clefts [of the rock]." Therefore, through this, the Torah is joyful because the Infinite Light, blessed be He, is clothed in it; and this is Simchas Torah. 11

And through this joy one also brings about the revelation of the Torah, the level of "the far one" who has become near. And this is [the meaning of] "It shall be an assembly (atzeres) for you": a gathering and coming together to their root, which is the Supernal Chochmah (wisdom) and Binah (understanding), called "the instruction of your father," etc., and "the teaching of your mother," etc. 12

Accordingly, "This day is the beginning of Your works" is the intermediary between the spiritual worlds and physical Asiyah (Action), and it too is drawn down through "a remembrance of the first day."

And from this, on Shemini Atzeres, the drawing down of "Wrapping [Himself in] light as a garment" is completed: this is the Torah, the intermediary that joins the revelation of the Infinite Light (Or Ein Sof), blessed be He, into all the worlds, upper and lower.

And on the theme of "Wrapping [Himself in] light as a garment," see the Midrash Rabbah on Bereishis (chapter 1; the beginning of chapter 3), on Parshas Bo (chapter 15, [folio] 131d; the beginning of chapter 17),

on Vayakhel (the beginning of chapter 50); Zohar I, Bereishis (31b, at the end of the column), Lech [Lecha] (90a), and in Sefer Hadras Melech (sections 120 and 146), Toldos (142b), and in the Mikdash Melech there;

Zohar II, Parshas Bo (39b), Mishpatim (98a, at the end of the column), Terumah (164b), Pekudei (245b). And on the theme of salmah (garment), see M.A.A., the letter Shin (section 65).

LIKKUTEI TORAH • SHEMINI ATZERES • MAAMAR 4

ביום השמיני שלח את העם ויברכו את המלך...

"On the eighth day he sent the people away"

"On the eighth day he sent the people away, and they blessed the king and went to their tents joyful and glad of heart," etc. (See on this in the Gemara, chapter 2 of Shabbos, folio 30a; chapter 1 of Moed Katan, folio 9a; in Midrash Rabbah, Parshas Noach, chapter 35; and in Megillas Esther, on the verse "when the king's heart was merry.") 1

Now, on Shemini Atzeres all Israel receive the flow [of influence] for their conduct in their Torah and their divine service for the whole year. This is the matter of "He causes the rain to fall," which is said from Shemini Atzeres until Pesach; and from then on, "He causes the dew to fall."

Now, every single year there must first be Rosh HaShanah, Yom Kippur and Sukkos, and afterwards Shemini Atzeres.

The explanation is as follows. It is written, "Then the maiden shall rejoice in the dance," etc. "The maiden" is the level of Knesses Yisrael, the source of all the souls of Israel.

(See Tanna deVei Eliyahu, Part 1, chapter 26; the Zohar, Parshas Emor, folio 89a and the end of side b, on "without blemish," etc.; see the end of Parshas Pinchas, folio 258, the beginning of side b, on "You shall offer a burnt offering" and "You shall make a burnt offering"; and see Me'orei Or, letter Beis, section 44.)

"In the dance" (bamachol) has two meanings. The first is in the sense of forgiveness (mechilah) of sin. The second is its plain sense: dancing in circles (mecholos). (See Rabbah on Song of Songs, on the verse "like the dance of the two camps.") That is to say, the joy of Knesses Yisrael in her Maker is

like, by way of analogy, those who dance in a circle: one moves away from the other and comes back and draws near, and the moving away is the cause of the drawing near, since it is not a true distance, for the distance is not the inner intent; rather, this is simply the way of dancing.

(See what is explained in the maamar beginning "On the day of Shemini Atzeres," on the verse "A wise son makes a father glad.") And so it is with the joy of Knesses Yisrael: it is in a mode of distance and nearness, yet not actual distance, G-d forbid, but in the mode of ratzo and shov (running and returning), since it is impossible to be always in the state of ratzo.

As the saying goes, "If your heart runs, return to the One," for even in the state of shov she is bound to the One G-d, etc. This will be understood by first introducing what is written, "You shall love Havayah your G-d with all your heart (levavcha)" — with both your inclinations.

Now, to understand how there can be love of G-d with the evil inclination, which is called "evil" (see what is explained on this in the maamar beginning "Who is enthroned on high"): the explanation is that there are two hearts in a person, namely the right chamber and the left chamber.

The right one always turns to the love of G-d and to cleaving to Him, and the left is the opposite: to love foreign, physical things. This is because the soul, in the source from which it was hewn, has two aspects,

as it is written, "Behind and before You have formed me." (See on this Midrash Rabbah at the beginning of Parshas Tazria, "If he is worthy," etc.; Zohar II, Beshalach, folio 55a; and the Mikdash Melech there.)

This means: "behind" — with regard to the work of creation, for man was created last of all the creatures; and "before" — for Israel arose in [G-d's] thought, and "Bereishis" [means] for the sake of Israel, who are called "reishis" (first), etc.

As our Sages, of blessed memory, said: "With whom did He take counsel? With the souls of the righteous" — and not the righteous alone, but as it is written, "And your people are all righteous," etc.

And it descended step by step and came down to be at the level of the last of all created beings in [the order of] action. Moreover, [man] is lower in rank than all the creatures, to the point that man receives his life-force from the inanimate, the vegetative and the animal; and "last in deed, first in thought."

This is because the source from which the soul was hewn is at the level of "their beginning is wedged in their end," which is drawn from the level of the light that encompasses all worlds (sovev kol almin), etc.

(See what is explained on this in the maamar beginning "When you go out," on the matter of "Whoever kills the snake is given the king's daughter," and what is explained in the maamar beginning "These are the journeys," on the matter of "And these are their journeys according to their goings forth."

Now, this level is revealed in the right chamber of the heart, which is full of the spirit (ruach) of life, whereas the left chamber is the dwelling place of the blood, which is the nefesh; and ruach is higher than the level of nefesh. And it is written, "The spirit of man that ascends upward" — this is what is explained in the maamar beginning "Give ear," regarding "and the spirit returns," etc.

And the meaning of "that ascends" (ha'olah) is like what is written, "You shall offer a burnt offering (olah)." See the commentary of the Ramaz on the Zohar at the beginning of Parshas Tzav, where he writes, "In my view, this is the mystery of 'the spirit of man that ascends upward'"; and see Rabbah at the beginning of Parshas Tazria, there, on the matter of "and the spirit of G-d hovered," etc.)

From this it follows that in the heart of every person there is ratzo and shov. The state of ratzo is at the level of the inner dimension of the point of the heart, in the right chamber: that his soul pines for G-d, and pours itself out into the bosom of its Father from the depths of the heart.

(See on the matter of "And the chayos ran and returned" in the Idra Zuta (folio 288, the beginning of side b, and folio 293b), and in the Sifra deTzniusa in the Zohar, at the end of Parshas Terumah (folio 176b and folio 177, the end of side a),

and in Parshas Vayeitzei (folio 177b), in the Sisrei Torah, and in the Raaya Mehemna, Parshas Pinchas (folio 255b). From the passage in the Idra Zuta it is understood that the level of ratzo and shov is drawn from a very high and exalted place.

See what is explained on this elsewhere, in the maamar beginning "And the Jews undertook." In the same way it is explained here that because of the source from which the soul was hewn, from the level of sovev kol almin, it follows from this that in the heart of every person there is the level of ratzo, etc.

in the inner dimension of the heart. As is known, the inner dimension of the heart corresponds to the inner altar, which is the golden altar; and the quality of gold is love like "flashes of fire," a fierce flame that rises upward until it comes to the expiry of the soul.

This is [the meaning of] "For with You I run upon a troop, and with my G-d I leap over a wall," etc.; and as explained above on the matter of "The rock of my heart and my portion is G-d forever." See what is explained in the maamar beginning "The golden scepter," and in the maamar beginning "His left hand is under my head,"

on the matter of "as the advantage of gold over silver," and in the maamar beginning "Your cheeks are comely with rows." It is called "the hidden things of the heart" because it is hidden and concealed within the heart and does not come to the point of revelation in comprehension through reason and knowledge (daas),

but is above knowledge, because its root is very exalted, from a high and exalted place, above reason and knowledge and the comprehension of created beings. This is the level of "before" (kedem), which is taken from the level of

"For My thoughts are not your thoughts," etc., and the level of "He made darkness His hiding place." Of this it is said, "He who dwells in the hiding place of the Most High abides in the shadow of the Almighty," and it is written, "G-d is your shade" — which is the level of shade and not a revelation of light, etc.,

as is explained elsewhere. [See what is explained in the maamar beginning "I am black but comely," on "black fire"; and see the Raaya Mehemna, Parshas Pinchas, folio 255b, mentioned above.] This level endures forever: it is certainly present, hidden, in the heart of every single Jew, so that he can arouse the love at the time of prayer and the like.

But afterwards it can pass away and vanish, etc., because it is clothed and hidden in the outer dimension of the heart, the level of "behind."

Nevertheless, an impression (reshimu) of it is discernible and remains present in concealment, as 2
an encompassing [light] (makif) alone, to be a shelter and a cover, so that one can "turn from evil and do good" all day long, even when the inner point of his heart is not with him in revelation, [as] flashes of fire, as at the time of prayer.

Therefore it is called the level of "shade": just as shade protects, to be a shelter and a cover from the heat of the sun and from storm and rain,

so too this love, which comes from the inner point of the heart, although it is hidden and concealed and does not come to the point of

revelation all day long, after prayer and the like, nevertheless it is as an encompassing [light] over the outer dimension of the heart, the level of "behind," so that one should not fall behind altogether into an evil love, G-d forbid.

This is because this love is certainly hidden in the inner point of the heart and endures forever, never to be moved, forever and ever, since it is in the very nature of creation from the six days of creation, as said above.

However, the essence of a person's service, for it to be called by the name "the service of a servant" — and the essence of service is in the heart, as it is written, "and to serve Him with all your heart" — is this: to bring the love out of the state of concealment into the state of revelation in the heart, and to draw the level of darkness,

that is, the level of "He made darkness His hiding place" mentioned above, so that it be in a state of light and revelation, as it is written, "Though I sit in darkness, Havayah is a light to me."

This is the matter of the utterance "And G-d said, 'Let there be light,'" for "the earth was darkness," 3
etc. For this there must be wholehearted service; and "there is nothing new under the sun"

except to bring out from concealment into revelation. For this a set measure was given to the days of man — "the days of his years, in them, are seventy years" — in order to toil in this service. And the verse explained the matter of the seventy years: "the days of our years, in them" — "in them" specifically,

for they are the level of the public domain; and in order that there be the level of the private domain for His unity, may He be blessed, much service and toil are needed, [through] many levels and stages, until the level of seventy years is completed, etc.,

as is explained elsewhere. (See what is explained on this in the maamar beginning "If you walk in My statutes." Now, in order to draw down a revelation from the level of "He made darkness His hiding place" to come into a state of light and revelation, this is through an arousal from below, by turning darkness into light, as is explained at the end of the maamar beginning "Know this day." And this is what is said in Zohar II, Beshalach)

(folio 57a): that by breaking through all those walls of darkness — that is, the darkness of the animal soul and the body — one thereby draws down the revelation from the level of "He made darkness His hiding place." And this is the meaning of "to see My face."

In the same way it is explained elsewhere, on the statement of Zohar III, Parshas Pinchas (folio 249, the beginning of side b), regarding "and she entered into the mountain of darkness," etc.:

that through the raising of mayin nukvin (feminine waters) from the refinement of kelipas nogah, which is called "the mountain of darkness," one draws down from the level of "He made darkness His hiding place," which is also called "the mountain of darkness" — that which is far, far higher than the mountains of light; as is explained on this in the explanation of "A candelabrum all of gold."

From all this will be understood what is said in the Sifra deTzniusa (folio 176, the end of side b): "And the chayos ran and returned," as it is written, "And G-d saw the light, that it was good." This means: through the ratzo one draws down from the level of "He made darkness His hiding place" so that it be in a state of light and revelation, as said above.

But "that it was good" means "that it is good to hide it away"; and this is the level of shov, which is to hide away the light in vessels, from the various vessels of Torah and mitzvos, for specifically through this the light endures, whereas light without a vessel [does not].

This is what our Sages, of blessed memory, said: "'Keep' — this is Mishnah." And see Zohar III, Parshas Balak (folio 204), on "In the morning I will set [my prayer] before You and will watch," as it says, "and he overlaid it," etc.; see there. And this is the level of the light, "that it is good to hide it away."

2. Now, the order of service must be, first, Rosh HaShanah, of which [it is said], "This day is the be- 4
ginning of Your works, a remembrance of the first day."

The level of Rosh HaShanah is the level of "His left hand is under my head," the level of "the left hand pushes away," etc. [As explained above in the maamar beginning "You shall draw water with joy," and in the maamar beginning "Give ear, O heavens."]

So too, the order of a person's service is at first in the mode of "the left hand pushes away," etc., in the mode of distance: that is, he should picture himself as though he were far from G-d.

As our Sages, of blessed memory, said, "Be in your own eyes like a wicked person" [see Sefer Shel 5
Beinonim, chapter 13]; and in this way all the confessions and selichos were instituted before Rosh HaShanah

and in the Ten Days of Teshuvah: to see in himself all his shortcomings, so as to be lowly in his own eyes, with a heart broken and crushed over how very far he is from G-d. And especially when one is among "the masters of accounting," who reckon all the words and thoughts, etc.,

then his heart will be broken within him and he will be humbled before the Omnipresent. And this level of "the left hand pushes away" is to be "under my head," the level of the head, as explained elsewhere in the maamar beginning "His left hand is under my head," in Parshas Ki Sisa.

Until on Yom Kippur, "before Havayah you shall be purified": "before Havayah" is the level of "face to face," through the power of teshuvah from the depths of the heart, as it is written, "Out of the depths I have called You, Havayah."

And it is written, "Seek My face; Your face, Havayah, I will seek": the level of the inner dimension 6
of the heart, that is, that his aim be toward G-d and His Torah with all his heart and soul, and that his involvement in the affairs of this world be in a manner of coolness, etc.

For the place in which a person's heart is fixed with all his heart and soul is called the level of "face." And this is the meaning of "face to face": that the whole inner dimension of his heart and soul be directed only to the inner dimension of His will, may He be blessed.

Of the opposite, however, it is said, "For they have turned the back of the neck to Me": they turn to G-d and to His mitzvos with coolness, while their inwardness, in heart and soul, is directed to the level of "the back,"

which are physical matters, etc., that are far from the light of His face, may He be blessed. And since, with regard to G-d, may He be blessed, it is not applicable to speak in terms of distance in space —

for is it not [written], "The whole earth is full of His glory"? — it is said in terms of "the back of the neck," which is, by way of analogy, like a person standing right next to his fellow, but with the back of his neck turned toward him;

for this is the utmost distance. [As explained on this above in the maamar beginning "Return, O Israel."] And on Yom Kippur, "from all your sins, before Havayah you shall be purified," because then the levels of the Thirteen Attributes of Mercy are revealed.

Therefore it is written, "If your sins be like scarlet, they shall be white as snow; if they be red like crimson, they shall be as wool." [See what is explained on this in the maamar beginning "Give ear, O heavens."] 7

For snow and wool are the Thirteen Attributes of Mercy, after the verse, "His garment was white as snow, and the hair of His head like clean wool." Therefore all Israel are raised up to be face to face, at the level of the inner dimension of the point of the heart.

Therefore Yom Kippur has neither eating nor drinking. For throughout the year a person is nourished by physical eating and drinking, from which blood is made, which is the nefesh — the outer dimension of the heart.

On Yom Kippur, however, the level of the inner dimension of the heart is revealed, which is not nourished by physical eating and drinking. [See Pri Etz Chaim, Shaar Yom HaKippurim (chapter 1 and the beginning of chapter 3);

and see the commentary of the Ramaz on the Zohar, Parshas Pinchas (folio 241b), regarding "In the World to Come there is no eating and drinking" — yet it is written, "I have eaten my honeycomb," etc.; see there. And this is

because the inner dimension of the heart is taken from the level of "before You formed me," before the work of creation; this level does not receive from the inanimate, vegetative, animal and speaking, as does the level of "behind" in the work of creation, which receives from the refinements, etc.; rather, "by everything that comes forth," etc.]

3. Through this level of higher teshuvah, which is from the depths of the heart, there is revealed on Sukkos the level of "and His right hand embraces me": the supernal right, which is the level of "great love" that is above reason and knowledge, is revealed below in the revelation of the heart, so that one should not be in a state of separateness, G-d forbid, from Him, may He be blessed. 8

This is "embraces me," like the analogy of one who embraces his fellow so that he will not go away from him. This comes through the sukkah, the level of "shade," which is the level of "G-d is your shade," etc. (See what is explained in the maamar beginning "Give ear, O heavens," on the meaning of "And there shall be a sukkah for shade by day," etc.)

And through the waving of the lulav: for the four kinds in the lulav allude to the Name Havayah, and one waves them and brings them to the heart, for every bringing-in is to the heart, so that [the Name] may shine and be revealed in a person's heart.

This is why one waves in six directions, up and down and to the four directions, for He, may He be blessed, is One in the heavens and on earth and in the four directions; and because He is the place of the world, as it is written, "Behold, there is a place with Me," etc., as explained elsewhere.

And one must draw down and bring the level of "One" into the heart, so that the One G-d rests and is revealed in it, and "to be one with the One," etc.

(See what is explained on this in the maamar beginning "On the eighth day, an assembly," in the first discourse.) Now, of this it is said, "He casts forth His ice like morsels." For

first it is said, "He gives snow like wool," etc., which is the level of the revelation of the Thirteen Attributes of Mercy, "His garment white as snow," etc., which are revealed on Yom Kippur.

Through this there is drawn and revealed on Sukkos the level of "and His right hand embraces me," and from this is drawn the level of "He casts forth His ice like morsels." For this level of great love and supernal Chesed, which is likened to water, congeals and becomes ice.

That is to say, it became corporealized and descended through the concealment of the levels, from "the head of all levels," a place that "no thought can grasp," to clothe itself so as to be grasped in the comprehension of human beings, "each one according to his own measure."

This is "He casts forth": in the manner of being cast from level to level; "like morsels": the level of separation and division into myriads of levels, so that the level of "One" may be drawn down below as well, "that all the peoples of the earth may know," etc.

(This is like what is written, "And over the heads of the chayah there was the likeness of a firmament, like the color of the awesome ice." And it is explained elsewhere in the name of the holy Rav, Rabbi Avraham, son of the Rav the Maggid, of blessed memory, that kerach (ice) has the letters of chirik, and chirik is the level of Netzach, the branch of Chochmah.

From this is drawn the parsa (partition) that divides between Atzilus and Beriah, which is the level of the firmament over the heads of the chayos, "like the color of the ice," etc.

The reason it is called by the name "ice" is that the matter of the parsa is, by way of analogy, like a teacher who wants to explain a great concept to his student, which the student cannot receive, so he must convey it by way of parable and riddle, like the Proverbs of Solomon, etc.

In the same way, in order that there be drawn from the level of supernal Chochmah — "He is wise, but not with a known wisdom" — to the level of Chochmah, Binah and Daas of the World of Beriah, since created beings have no capacity to receive the radiance of Chochmah as it is in Atzilus,

therefore the level of a parsa is made, through which Chochmah is drawn into created beings, as, by way of analogy, the concept that the student grasps through the garment of the parable; and like the matter of "And he spoke three thousand parables," etc. And as explained on this in the maamar beginning "Eliyahu opened," in Parshas Vayeira, and in the maamar beginning "And the curtain shall divide."

This is why it is called "a firmament like the color of ice." Just as, by way of analogy, ice is itself water, only it has congealed and become ice, so it is with the clothing of a concept in a parable: the very concept itself is clothed in it, only it is clothed in a physical parable, and this is

like the physicality of ice relative to water. This is the matter of "a firmament like the color of ice" over the heads of the chayos of the Chariot: through it comprehension is drawn to them from above, that is, through its first being drawn specifically in the form of ice.

Through this the level of self-nullification (bittul) is also drawn into them. This is the matter of kerach having the letters of chirik, which is the level of bittul. See what is explained on this at the end of the maamar beginning "And all the people saw the sounds."

Now, it is explained shortly below that the level of ice is the level of shov that follows the ratzo. And the matter of this level's resemblance to ice is

that the level of shov is to make for Him, may He be blessed, a dwelling place among the lower realms through the performance of the mitzvos and the study of Torah, which is equal to them all. For the mitzvos are called "the 248 limbs of the King": just as, by way of analogy, the life-force of the soul is clothed in the limbs, so the Infinite Light (Or Ein Sof), blessed be He, is clothed in the performance of the mitzvos.

That is: in tefillin there is drawn and clothed the level of the four mochin, which are the levels of Chochmah and Binah, Chesed and Gevurah of the Holy One, blessed be He, etc.; and in tzedakah and acts of kindness there is drawn and clothed the level of Chesed, "the right arm," etc. And as explained on this in the maamar beginning "Moshe would speak."

Now, this clothing of the supernal mochin in the physical performance of the mitzvos is likened to the level of ice, which is, by way of analogy, the clothing of a concept in a physical parable, as said above; and so it is with the clothing of the supernal lights in the performance of the mitzvos in physicality.

Likewise, in the service of G-d, the awe and love of prayer clothe themselves in the performance of the mitzvos; and in general, love is the root of the 248 positive commandments and awe is the root of the 365 prohibitions. This too is the level of "He casts forth His ice," etc.

See what is explained on the verse "And Avraham was old, advanced in days," in Parshas Chayei Sarah, on the matter of "And Moshe came into the midst of the cloud," etc.: so too Torah and mitzvos, etc.; see there. And the matter of "like morsels" may be explained: this crumbling and division is drawn through the five Gevuros, and this is the matter of the seal. See what is explained in Parshas Re'eh, in the maamar beginning "And He will bless you," etc.; see there.)

However, it is written, "Before His cold, who can stand?" For the drawing down of this revelation below, in the level of "His cold," is a level of coolness, so that from it is drawn the level of shov, the opposite of the level of ratzo,

which is the level of flashes of fire, a flame that rises of itself. And not every person merits to stand in the level of "return to the One," so that even in the state of shov he remains cleaving to G-d, etc.

Although the level of embrace, "and His right hand embraces me," is drawn from above, it is like the analogy of one who embraces his fellow from behind: that is, the love is drawn also to the level of the "back parts," in the manner of "not like Avraham, from whom Yishmael came forth," etc.

And also, on Sukkos they would offer seventy bulls for the seventy nations, to draw down influence to them, as is written in the Midrash on Song of Songs on the verse "Behold, you are fair, my beloved."

Now, in the state of shov, when one moves away from the ratzo, there can be a complete falling into the level of the "back parts." (Of this it is said, "And Avraham rose early in the morning and saddled his donkey": that is, every morning supernal Chesed is aroused to overcome the level of the "donkey," etc.,

which is the matter of "the donkey — even in the season of Tammuz it feels cold": that is, when a person is not stirred by the greatness of G-d. In the same vein it is said, "who chilled you on the way," etc. And the level of the light of Avraham's love is "and he saddled his donkey," etc. And see Zohar I, Vayishlach)

(folio 166b); and see Zohar II, Terumah (folio 166b), how the waste is sifted out from the level of ice, and these are the level of "bad waters,"

which is the matter of physical pleasures. Therefore one must again arouse the love like flashes of fire, the level of ratzo, to enlarge the blaze of the fire of love.

This is "He sends forth His word and melts them," in the manner of what is said in Zohar I, Bereishis (folio 29b): "The strength of the north congeals the waters, and the strength of the south releases the waters";

that is, through the intensified heat of the sun the ice melts and becomes water; and so, through the intensified flashes of the fire of love, the level of ratzo, supernal Chesed is drawn down, and it is transformed from the level of ice to the level of water.

This is the matter of "the might of the rains," which descend with might, through the level of Gevurah, the level of flashes of fire. (And according to what was explained above, that the level of ice is the level of the parsa that divides, the transformation from the level of ice to the level of water means that the revelation below, in Beriah, Yetzirah and Asiyah, be

as it is above. And the matter of this level on Shemini Atzeres is as explained above on the meaning of "This was from Havayah": that the level of supernal Chochmah, which shines in a mode of distance, now comes to be in a mode of nearness, etc.; see there.)

And these waters are drawn and flow down through "He causes His wind to blow": this is the level of the holy spirit, a spirit drawn from the supernal "holy," which is the level of supernal Chochmah (see Zohar, Chukas, folio 183b).

And then "the waters flow," which is the level of Torah, so that there be "He tells His words to Yaakov, His statutes and His ordinances to Israel," which are all the Mishnayos and halachos in the Oral Torah that were drawn from the level of supernal Chochmah, the level of the Written Torah; [for] "the Torah comes forth from Chochmah," etc.

And this is the matter of Shemini Atzeres. (That is: on Yom Kippur it is the level of "He gives snow like wool," so that "if your sins be like scarlet, they shall be white as snow," etc.

And afterwards, "He scatters frost like ashes; He casts forth His ice": this is the drawing down of supernal Chesed on Sukkos, which congeals and becomes frost and ice, as it is written of the manna, "fine as frost"; and the manna is from the level of "the crystal dew," which is also the root of the level of Sukkos, as explained above at the end of the maamar beginning "Give ear, O heavens."

And afterwards, "He sends forth His word and melts them; He causes His wind to blow, the waters flow": this is the level of Shemini Atzeres, which is the matter of "He causes the wind to blow and the rain to fall," as said above.)

4. And this is [the meaning of] "On the eighth day he sent the people away, and they blessed the king." For there is no king without a people, and it does not apply before Him, may He be blessed, that His Name be called "King," 9

for over whom is He king? After all, He brings everything into being, and "He was, He is and He will be" equally, "in the heavens above and on the earth below — there is none else." Rather, through our service we draw His kingship upon ourselves,

as in the saying, "Recite before Me [verses of] Kingship, so that you make Me King over you," as explained elsewhere. And see what is explained on this in the maamar beginning "You are standing," regarding "in order to establish you today as a people to Him," etc.; see there.

Now, the drawing down of the level of His kingship is not in the mode of ratzo, which is for one's soul to pour itself out, etc.; rather, it is the level of shov, as it is written, "You shall surely set a king over you," etc., and as explained elsewhere.

This is "he sent the people away": to be in the state of shov, so as to be the level of "a people." (For further explanation of the matter of "sent": it is as it is written, "He sends forth springs into the streams," etc., "they give drink to every beast of the field" — which is the level of the drawing down from the level of supernal Chochmah,

which is the level of a spring flowing from the source of living waters; it is the level of "the most hidden of all hidden," from which is drawn "they give drink to every beast of the field, the wild asses quench their thirst" — which is the level and rank of shov that follows the thirst and the ratzo. And see what is said on this verse in the Zohar, Parshas Chukas)

(folio 181a). And see what is explained above on the verse "You shall draw water," etc., "from the wellsprings of salvation." And the meaning of "into the streams" may also be explained along the lines of what is explained at the end of the maamar beginning

"To understand the meaning of the verse 'Who is a G-d like You,'" regarding "for the remnant of His inheritance" — "a stream has passed over our soul" — which is the level of the drawing down to the souls of Israel, etc.; see there. And as it is written, "How goodly are your tents, O Yaakov," etc.,

"like streams stretched out," etc. And see the Zohar, Vayikra (folio 16, the end of side a), regarding "like cedars beside the waters." And this too is what is said, "and sends waters upon the open places."

Further, the matter of "sent" will be understood along the lines of what is explained elsewhere, in the maamar beginning "And it was when Pharaoh sent the people": that through their exile in Egypt they brought about the elevation of the sparks of G-dliness that had fallen there in the shattering of the vessels;

and this is the very level of the power of growth, to make the salvations of Israel sprout, as it is written, "And Pharaoh drew near," and our Sages said that he drew Israel near to their Father in heaven. Of this it is said, "when Pharaoh sent the people": that he was sending forth boughs and branches and making fruit above — "the people," etc. See there at length.

And it is explained elsewhere that in this growth, which is the performance of the mitzvos, the level of "He makes salvations sprout," there are two aspects: elevation and drawing down. 10

That is: the elevation of the sparks of G-dliness from the shattering of the vessels through the refinement of kelipas nogah — namely, the wool of tzitzis and the parchment of tefillin — and this is called the raising of mayin nukvin (feminine waters).

The second is that through this a revelation of the Infinite Light is drawn from above to below, from the level of the 620 pillars of light; and this is the matter of "the royal garment" and "the royal crown" in the verse "Let them bring the royal garment," as explained elsewhere.

Now, of the level of the refinement of the sparks from the shattering of the vessels it is said, "when Pharaoh sent the people," as said above. But of the drawing down from above to below, from the level of "the royal crown," it is said, "On the eighth day he sent the people away," etc. 11

This is why it is specifically "on the eighth day" that "he sent the people away": for the power for this drawing down, from the highest heights also to the lowest depths, is drawn from a supernal place, as is known from the matter of "Who is enthroned on high, who looks down low," etc.

That is, from the level of "on the eighth day," which is the level that is above the seven supernal attributes; and along the lines of what is said in the Zohar, Parshas Vayechi (folio 246b), on the verse "Naftali is a hind let loose," etc.:

"And that voice is sent forth from the deep place above," etc., which is the level of Binah, for in Binah there is the revelation of Atik; and this too is the matter of "On the eighth day he sent," etc.

Elsewhere it is explained that the level of "on the eighth day" is the level of the eighth king, Hadar, who is the one who rectifies, [bringing] from the level of Tohu to become the level of Tikkun, etc.

And see what is explained on the verse "For the conductor, on the Sheminis," regarding circumcision, which was given specifically on the eighth [day]. All this is a very high place, from which this level of sending, "he sent the people away," is drawn;

that is, after the level of "in order to establish you today as a people to Him," which on Rosh HaShanah and Yom Kippur was in the mode of ratzo, this level will be drawn down also in the mode of "return to the One"; and this is specifically "on the eighth day."

Now, although ratzo is a very high level, nevertheless the purpose of creation is that He have a dwelling place among the lower realms, that the revelation be below; and this is the level of shov. 12

See what is explained in the maamar beginning "Return, O Israel, unto," on the meaning of the verse "For with You is forgiveness, that You may be feared"; and what is explained elsewhere on the statement of Zohar III, Emor (folio 100b), on the matter of "she is the daughter of my father,"

"but not the daughter of my mother." For Yom Kippur is from the level of "Let the mother come and wipe away," etc., while on Shemini Atzeres Knesses Yisrael is called "the daughter of my father," etc.

And see what is explained above on the matter of "on the eighth day," regarding "This was from Havayah; it is wondrous in our eyes"; and see what is explained elsewhere on the matter of "the eighth [day] of the inauguration."

Now, (in Divrei HaYamim II, chapter 7) it is written, "And on the twenty-third day of the seventh month he sent the people away." This may be explained as an allusion to the second festival day of the Diaspora; and see what is explained below on the matter of the second festival day of the Diaspora. And then, "they blessed the king": to draw down the level of His kingship, may He be blessed.

That is, through the study of Torah, with the cleaving of spirit to spirit, the level of "Let him kiss me with the kisses of his mouth," etc.; and then, "I have put My words in your mouth," etc.; "the Mishnah is the queen," etc., as explained elsewhere.

And our Sages, of blessed memory, said: "Do not read 'your children' but 'your builders,'" for they are occupied with the building of the world (see what is explained on this in the maamar beginning "And all your children shall be taught"). The meaning of "the building of the world" is the level of His kingship, may He be blessed,

for it is written, "Your kingship is the kingship of all worlds," and "we call it the Oral Torah," for it is built from the Written Torah: from a single letter of the Written Torah an entire chapter of the Oral Torah is drawn;

as, for example, from the letter vav of "And if [a person] borrows" — [since] a vav adds to the preceding subject — the chapter HaSho'el was made. For through the Oral Torah there is the revelation of His kingship, may He be blessed, in a state of revelation.

And this is "and they blessed the king": the level of blessing and drawing down in great revelation. And this is what we request: "Reveal the glory of Your kingship"

(see what is explained elsewhere on the matter of "The life of Sarah was a hundred years," which are the hundred blessings, etc.; and what is explained in the maamar beginning "Give ear, O heavens," on the matter of "And the ofanim," etc., who say, "Blessed be the glory of G-d from its place";

and at the end of the maamar beginning "See, I set before you this day a blessing"; and in the maamar beginning "I am Havayah your G-d who brought you out of the land of Egypt," on the matter of "May His great Name be blessed"; and in the maamar beginning "And now, let the power of Adonai be great")

"and appear in the splendor of the majesty of Your might." "Appear" is an expression of shining forth and radiance in revelation, as it is written, "He appeared from Mount Paran, and shone forth from Seir," etc.

And this is "and they went to their tents": they drew down the level of His kingship, may He be blessed, to make for Him a tent and a tabernacle and a dwelling place among the lower realms, the level of vessels, etc.

(See what is explained on the matter of "tent" in the maamar beginning "In the wilderness of Sinai, in the Tent of Meeting," and on the verse "How goodly are your tents, O Yaakov," etc.) And through this they become "joyful and glad of heart."

This means: "joyful" in the level of love that is above reason and knowledge, as it is written, "Then (az) shall [the maiden] rejoice" — in the level of az, which is the level of "before" (kedem).

(See what is explained in the maamar beginning "See, I [set]," mentioned above, regarding the meaning of "of Eisan the Ezrachite"; and see Midrash Rabbah, Beshalach) (the beginning of chapter 23), on the verse "Your throne is established from then"; and Zohar II (Beshalach, folio 54b),

on the verse "Then (az) [Moshe] sang." And "glad of heart": that this love, which is from the level of the inner point of the heart, be in revelation, in the level of light and not in the level of darkness, as it is written, "And G-d saw the light,

that it was good." (And see the Midrash Ruth Rabbah on the verse "and his heart was merry"; and see what is explained in the maamar beginning "The matter of Chanukah," on the matter of "when he trims the lamps.")

"For all the goodness that G-d had done for David His servant" — that is, the level of His kingship, may He be blessed — "and for Israel His people," who are "your children," "your builders," etc.,

as said above. And one who reflects on this order of service will see that there is in it distance and nearness, and distance: for one must always arouse the level of ratzo, and it is not enough to be in the level of shov alone; and yet in the level of ratzo, too, it is impossible to remain, as said above.

This matter is found in the order of prayer, in all the blessings: "Blessed" is in the third person, as 13
though one were speaking with someone who is not before him

but far away; and "are You" is the level of revelation, in the second person. "Havayah our G-d" is also in the third person; "King of the world" is the revelation of His kingship, may He be blessed.

Likewise, in this manner, throughout the order of prayer there is, within a single verse, both third person and second person, which are the levels of distance and nearness.

(See Midrash Shemos Rabbah, section 1, on the verse "And his sister stood from afar"; see there: "From afar G-d appeared to me." And see what is explained at the end of the maamar beginning "You are standing," on the matter of "and weighed with a balance," which is also the level of distance, etc.; and what is explained at the end of the maamar beginning "Know this day," on the matter of "Peace, peace, to the far and to the near.")

And this is what is written in the holy Zohar and [in the teachings of] the Arizal, of blessed memory: that Knesses Yisrael and the Holy One, blessed be He, are at times in a state of face to face, at times in a state of back to back, and at times Knesses Yisrael descends to Beriah, Yetzirah and Asiyah, etc.

Summary of [the maamar on] "On the eighth day he sent" 14

(1) "In the dance": an expression of forgiveness of sin, and an expression of dancing. In dancing 15
there is distance and nearness, and this is the level of ratzo and shov.

"Behind and before You have formed me." "Before": the level of "With whom did He take counsel"; sovev kol almin. From this the ratzo in the right chamber is drawn, "the hidden thing of the heart," which is drawn from the level of "He made darkness His hiding place."

("I am black": black fire.) "In the shadow of the Almighty he abides": the level of makif. And the service is to be "Let there be light" (that is, through the transformation of the darkness of the animal soul).

Elsewhere it is explained that the ratzo is [the Name] Mah and the shov is [the Name] Ban; and what is said, that its root is from the level of "before," means Adam Kadmon, Adam of Mah, "which is the path of Atzilus."

(2) Now, the order of service must be, first, Rosh HaShanah, "the left hand pushes away," in the mode of distance; and through this, "His left hand is under my head," until on Yom Kippur, "before Havayah you shall be purified," the level of face to face. (And this is the distance and nearness in the dance; and then it is also machol in the sense of forgiveness of sin.) 16

And through this, "If your sins be like scarlet, they shall be white as snow," etc. "His garment white as snow." And it has no eating or drinking.

(3) From this there is drawn on Sukkos "and His right hand embraces me": great love. "G-d is your shade"; and the four kinds in the lulav, to draw the Name Havayah into the heart. 17

And this is "He gives snow like wool," the level of Yom Kippur; and afterwards "He casts forth His ice," that is, the level of great love mentioned above, which congealed and became ice.

(And it is like the matter of "a firmament like the color of ice.") Parsa; curtain; three thousand parables. And likewise the level of shov, the clothing in the performance of the mitzvos; and this is "For I desire kindness, and not sacrifice."

(And see what is explained at the end of the maamar beginning "For you shall hearken," on the matter of "for in these I delight"; and what is explained in the maamar in the section on libations.) But "before His cold, who can stand?"

Therefore there must be "He sends forth His word and melts them"; and this is the matter of Shemini Atzeres. (And these two levels, of ice and of "the waters flow," are also distance and nearness.) (4) And in this level, "he sent the people away,"

for there is no king without a people. ("He sends forth springs." And see what is explained on "when Pharaoh sent." That is: that even in the shov there be ratzo included is drawn from "on the eighth day." And the shov, [the Name] Ban, is refined and ascends into [the Name] Sag, which is higher than Mah.)

"And they blessed" (in the manner of "Blessed be the glory of G-d from its place"; also in the manner of "In the multitude of people is the King's splendor": the level of the splendor of His kingship is drawn from the level of "the multitude of people," and this is "he sent the people away and they blessed," etc. And see what is explained in the maamar beginning "These are the journeys," on the matter of "Let not the blessing of a commoner [be light in your eyes]").

"Your builders." "Joyful," in the manner of "Then (az) shall she rejoice," the level of "before" (see Zohar II, Beshalach, folio 54a, on "Then [Moshe] sang"). And this is: the seven days of Sukkos are the zayin (seven) of az, and the alef (one) is Shemini Atzeres, Atik, which is revealed in Binah.

And this is "Then (az) shall she rejoice." And this is "And Yaakov went out from Be'er Sheva," which is Binah; from there he sent [himself] toward Charan, to become song (rinah). And this is the eight days of Chanukah: az — into the seven the alef is drawn.

And this is "And Yaakov went out from Be'er Sheva": Binah, which is the well (be'er) and source for the seven (sheva) attributes, in the manner of az; from there is drawn "and he went toward Charan," to refine the refinements, the level of "he sent the people away." In the same way the matter of the eight days of Chanukah, az, will be understood: that the miracle was that they lit for eight days.

LIKKUTEI TORAH • SHEMINI ATZERES • MAAMAR 5

ה' לי בעוזרי ואני אראה בשנאי

"Havayah is for me among my helpers, and I shall look upon my enemies"

"Havayah is for me among my helpers, and I shall look upon my enemies." Now, the wording of the verse seemingly makes no sense, for it implies that there are other helpers and the Holy One, blessed be He, is also among them; but in truth He, blessed be He, is Himself the Helper. 1

To understand this, and also to understand the saying of our Sages, of blessed memory, "One who comes to purify, they assist him": what is [meant by] "they assist him," in the plural? Is it not so that there is no helper and assister other than the Holy One, blessed be He, alone?

One may also ask about the word "to purify" (letaher), which is a transitive verb and implies purifying others; it should have said "to become pure" (litaher). But, as is known, the Holy One, blessed be He, fills all worlds (memalei kol almin) and encompasses all worlds (sovev kol almin).

The meaning of "fills all worlds" is that He is enclothed within the worlds to give them life and sustain them and to bring them into being from nothing to something; nevertheless He is not actually grasped and enclothed within them, as in the analogy of the soul, which is enclothed within the body to give it life,

for the soul is affected by what happens to the body, whereas concerning Him, may He be blessed, it is written, "If you are righteous, what do you give Him?" etc.

[And] "I, Havayah, have not changed." It is written, "For You are He before the world was created, and You are He after," etc.

Rather, He is the level of "encompassing all worlds," that is, He is holy and set apart from the category of worlds, etc.; and the life-force that spreads within the worlds comes from the level of His Malchus (sovereignty), may He be blessed, alone: because "King," His Name, is called upon them,

they live and exist. Therefore the worlds occupy no place with Him, may He be blessed. And this is [the meaning of] "Hear, O Israel, Havayah is our G-d, Havayah is One." "Hear" means making [something] heard in the heart: that one should take to heart how the Name is One (echad), the alef within the ches and the dalet,

that is, that the seven heavens and the earth [numbering eight, the ches] and the four directions of the world [the dalet] are nullified to the alef, the One Unique Being of the world, and occupy no place at all, because "Blessed be the Name of the glory of His kingdom forever and ever."

This means that all the worlds, from world to world, are nullified to the level of His Malchus, may He be blessed, which is only the level of a name, like the analogy of a person's name, which is

only for others, who need to call him by his name; whereas when he is by himself, on his own, the name is nullified and subordinate to him and has no being of its own.

So too, the life-force that spreads in the worlds is only from His attribute of Malchus, may He be blessed, which is the level of a name: that His attribute of Malchus spread over the worlds, so that "King," His Name, be called upon them.

But in relation to the Infinite Light (Or Ein Sof), blessed be He, Himself, in His own glory, it occupies no place at all, just as before the world was created, when there was He and His Name alone. Therefore "And you shall love Havayah" should be at the level of

"your G-d": that He be your G-d, that you be nullified to Him, may He be blessed, "with all your heart (bechol levavecha)"; that is, that the revelation of His G-dliness, may He be blessed, be drawn within your heart, for the prefixed letter beis of "bechol levavecha" means "within,"

that is, that your will be nullified before, etc., with the good inclination and with the evil inclination, so that the sitra achra (the other side) be subdued, and to be at the level of "es," that which is subordinate, "to Havayah," etc. (And see what is written about this in the discourse beginning "Know this day," in Parshas Vaeschanan.)

And this is "the whole of man," who was created only for this; and all "the days of our years, in them seventy years," are in order to draw the revelation of His G-dliness, may He be blessed, down below, into our hearts, each day

little by little, until it is transformed from one extreme to the other, to incline our hearts to Him, may He be blessed, so that the physical heart be moved and drawn to cleave to Him, may He be blessed. For the soul needs no rectification for itself, etc.

And this is the meaning of the union of the Holy One, blessed be He, and His Shechinah. "The Holy One, blessed be He" is holy and set apart, etc., and "His Shechinah" is the level that dwells and is enclothed in the worlds, etc. 2

That is, that the indwelling of His holiness, He who is holy and set apart, etc., [and of whom it is said,] "I, Havayah, have not changed," be revealed within the worlds, in the point of the physical heart. And this is what is said in Rabbah, Naso, chapter 12, on "its inside inlaid with love": this is the Shechinah, as it is said, "And you shall love Havayah your G-d."

(See there, 247b.) And see the Gemara (chapter 5 of Yoma, 54a). And see what is written in the discourse beginning "And you shall make holy garments," on the explanation of "that the Name of Heaven become beloved through you." And see Zohar III, Vaeschanan (267b), on the subject of love.

2. Now, at a time when the Holy Temple is not standing, the Congregation of Israel is called by the 3
name "barren," as it is written, "Sing, O barren one, who did not bear" [and see the Zohar, Mishpatim, page 103b at the end, and Mikdash Melech there]; but of the Future to Come it is written, "As soon as Zion travailed, she also bore her children."

The explanation is this. Every day we bless, "Blessed are You, Havayah": that the level of Havayah 4
is "blessed," that is, drawn down in revelation, in the aspect of "You," as though He were present before us. Nevertheless, the heart is not so greatly moved in every person; yet one should not say because of this

that the blessing is in vain, G-d forbid, [meaning] that no revelation of G-dliness at all is drawn down. For in truth, each and every day a revelation of G-dliness is drawn down below, and "Havayah is blessed from world to world" each and every day.

But it is not drawn down below so far as to be so much "within man and a deep heart," and it is not absorbed and grasped into his very innermost core and inwardness

(see what is written in the discourse beginning "The eyes of all," in Parshas Matos); rather, it is in the state of a barren woman, who expels the seed, which is the flow of the revelation of His G-dliness that is drawn down from world to world.

And this is [the meaning of] "Every citizen (ha'ezrach) in Israel shall dwell in sukkos." Ha'ezrach denotes the future, as if to say: what I will cause to shine (lehazriach) within Israel and in their inwardness in the Time to Come, now "they shall dwell in sukkos," [meaning] that it is revealed upon them in the manner of sukkos and an encompassing light (makif) from above.

But the revelation of G-dliness does not shine within them and in their inwardness, because she is in the state of a barren woman who expels, etc. (And see the Zohar, Parshas Emor, 103a, on "And about this it is written, 'Every citizen,'" etc., and the commentary of the Ramaz there; and see what is written on the meaning of ezrach in the discourse beginning "See, I set before you," on the subject of "Eisan the Ezrachite.")

But what causes this, that she expels and does not absorb [it] into the heart so that it be moved, etc., is the body and the animal soul, which surround the G-dly soul and clothe it; they are what hold back and obstruct

from outside, so that this illumination and drawing-down is not revealed in the soul. And they are what distract it and cast it down into the affairs of this world and the pleasures of men, "each according to what he knows in his soul"; and the love is hidden and covered in a garment of sackcloth. And all this is now, in the time of exile.

Whereas of the Time to Come it is written, "As soon as Zion travailed, she also bore her children": that it will be in the state of birth and the revelation of the love.

But now, in exile, it is in the state of pregnancy and concealment, like a fetus lying in its mother's womb, which is hidden. (And see what is written in the discourse beginning "And I appeared to Avraham," etc., also on the subject of pregnancy and birth; and see Zohar II, end of Parshas Vayakhel, 220a, and Parshas Pinchas, 249b.)

And about this it is said, "So that all the peoples of the earth may know": for "the peoples of the earth" are the body and the animal soul, and "know" (da'as) is related to "and with them he made the men of Sukkos know (vayoda)" (in Judges, chapter 8),

which the Targum renders "and he broke them," etc. That is, that "the peoples of the earth" should be broken and nullified; and this is through the drawing down of actual da'as,

for "as wax melts before fire, they shall perish," etc. (And see what is written in Parshas Bechukosai, in the discourse beginning "An explanation of 'If in My statutes,'" on the subject of engraving, to remove the screen of the animal soul, etc.; see there.)

And this is also "Give thanks to the G-d of gods (Elokei ha'elokim)": for Elokim is the level of tzimtzum and concealment, which hides and conceals; that is, when He is enclothed within them.

But when He is revealed as "the G-d of gods," that is, as ruling over them, then He breaks and tears apart all the separating screens, and then "for His kindness endures forever" is drawn down, which is the revelation of G-dliness without hindrance.

And this is "that Havayah is the G-d (ha'Elokim), there is none else": that there will no longer be a state of hiding and concealment, and there will no longer be anything besides Him. (And see the Zohar, Parshas Korach, 178b.)

3. Now, the general [source of] this revelation for the whole year is on Shemini Atzeres. And this is [the meaning of] "On the eighth day, there shall be an atzeres for you": 5

atzeres denotes absorption (kelitah): that the seed which pours forth the revelation of G-dliness is absorbed, so that there be the power for the state of birth and the revelation of the love. (And see what is written elsewhere on "and the stronger ones for Yaakov," in the discourse beginning "And if a woman vows a vow.") That is,

because the eighth day is the level of "the mother of the children [is] joyful," and it is "the time of our rejoicing," in the plural, for the two joys are joined together: the joy from above downward, "Havayah shall rejoice in His works," with the joy from below upward, "Israel shall rejoice in its Maker."

The explanation of the matter, to understand the joy from above downward: joy is the revelation of what was hidden. As in the analogy of a king whose way is to sit in the innermost chambers of his palace ("and in His palace all say, 'Glory'"; and "all his glory is within"), 6

but at the time of his rejoicing he shows himself and is revealed to every eye. In this manner [the Sages] instituted in the festival prayer, "You have chosen us," etc., for [the festivals are] "seasons for rejoicing," which is the level of revelation.

(And see Pri Etz Chaim, Sha'ar Mikra'ei Kodesh, end of chapter 1: "However, etc., more revealed, etc., and in this respect the joy of a festival exceeds [that of] Shabbos"; see there.)

And [the prayer] makes this revelation the main thing, and expands on it, as the strength of His love is openly revealed: "You have chosen us," etc., "and You, Havayah our G-d, have given us," etc. And afterward we say, "And Israel shall rejoice in You," etc.

And it is like "and the ofanim, with a great noise," etc.: the noise is because of the novelty of the revelation, as they grasp the life-force drawn to them from His holiness, may He be blessed; therefore they thunder and resound with a great, mighty and powerful sound of noise, etc.

So it is also regarding joy, which comes from breadth of mind and contemplation: as one considers deeply and broadly in his mind the great magnitude of the revelation, how He has made His kindness wondrous, so will he increase the strength of joy in his heart, and his heart will rejoice and exult, "yes, with exultation and song," etc. 7

Whereas throughout the year, although [He] is blessed and drawn down so that the level of Havayah be in the aspect of "You," as though He were present before us, it is not in a state of revealed joy; rather, the joy is hidden within the service.

As it is written, "Because you did not serve… with joy," etc.: one makes the service the main thing (and see what is written in the discourse beginning "And now, let the strength be great"), and the joy is the joy of a mitzvah (and see what is written in the discourse beginning "Binding to the vine").

But on a festival the joy is revealed. (And see Zohar III, Parshas Korach, 176b, on "And when? At the time that a festival is at hand in the world," etc., and the commentary of the Ramaz there; and it is explained elsewhere.)

And this is what is written, "They passed through the river on foot (baregel); there we rejoiced in Him." "River" means the level of "And a river goes forth from Eden"; and our Sages, of blessed memory, said, "Yuval is its name"; and this is the level of Binah.

And it is the level of "the mother of the children [is] joyful," as written in Zohar II, Parshas Yisro (84a and 85b), and in Parshas Vayechi (219a), and in other places. And "children" means Torah and mitzvos.

And "the mother of the children" is the level of Binah, as explained in Zohar III, Parshas Shemini (40b, at the end), and it is what is drawn down through the joy of a mitzvah.

And it is known that Binah is called "the hidden world" (alma d'iskasya), as written in Zohar I (Vayetzei, 158b) and in other places. Therefore throughout the year the joy must be hidden within the service, for the hidden world is enclothed in the revealed world (alma d'isgalya).

And this is "and the revealed things are for us and for our children": the vav and the hei are the "revealed things," which are Torah and mitzvos, which are called "children." And this is "for us and for our children."

And this is "You shall surely send away the mother, and the children you may take for yourself," as the reason is explained in the Zohar (Vayetzei, 158a): "because she is the hidden world and is not revealed at all."

That is, one should not make joy alone the main thing, for it is a very high level, and they could not reach it alone,

but rather "and the children you may take for yourself," which is the level of service in Torah and mitzvos. And then the joy is called specifically "the joy of a mitzvah," for its revelation is through the mitzvah, which are the "children."

And this is the level of Binah as it is enclothed in Z'eir Anpin and Nukva. And although the main meaning of "You shall surely send away the mother" concerns the level of comprehension, that it is a level above comprehension, as written in Zohar II, Parshas Yisro (93b), and in Parshas Pinchas (254b),

nevertheless the above explanation is also true. And it is in the manner of what is explained in Iggeres HaKodesh on "How beautiful and how pleasant are you, love, in delights."

However, on the three pilgrim festivals, which are "seasons for rejoicing," there is then a revelation of the level of the hidden world, in the manner of "and the mother is sitting upon," etc.

And about this it is said, "They passed through the river on foot (baregel)": on each and every one of the three pilgrim festivals (regalim), the souls of Israel pass through the level of the river that goes forth from Eden, which is the level of "the mother of the children," as above.

Therefore "there we rejoiced in Him," actually in Him, that is, in the very essence of the Infinite Light itself, which is drawn down and shines in the hidden world; as is known, the revelation of Atik is in Binah.

Therefore they are "seasons for rejoicing." And in particular, the festival of Sukkos is called "the time of our rejoicing," for there was in it a joy greater than on the other festivals. 8

And this is through the teshuvah of the Ten Days of Teshuvah, and especially on Yom Kippur, through which there is the revelation of Imma Ila'ah (the supernal Mother) over the children; and this is the essence of teshuvah, as written in Zohar III, Vayikra (15b at the end, and 16a at the beginning).

Through this, afterward, on Sukkos, the level of "the time of our rejoicing" is drawn down. Now, on the festival of Sukkos the level of joy is drawn down from above downward, in a revelation of G-dliness in the manner of a sukkah and an encompassing light (makif), etc.

But on Shemini Atzeres the level of inner revelation is drawn down, the level of "and he is like a bridegroom (chasan) coming forth from his canopy"; chasan is related to "descending a level" (nachis darga) (and see what is written about this in Shir HaShirim, in the discourse beginning "To my mare"),

for every revelation of the Infinite Light, blessed be He, that comes from above downward is through the descents and the chain-like progression of the levels (hishtalshelus), from cause to effect, etc.,

and it comes forth from the level of a canopy and a sukkah, from the level of an encompassing light, to be absorbed and grasped into the source of the souls of Israel, in their inwardness, through the joy from below upward; for through an arousal from below [comes] an arousal from above.

(See Pardes, in Erchei HaKinuyim, the entry "Joy," that "joy" means Binah; and this is in the manner of what was explained above on "the mother of the children [is] joyful." However, he also wrote there in the name of the Zohar, Vayikra

(page 8b): "And some teach: which is 'joy'? This is the Congregation of Israel," etc.; and about this it is said, "For with joy you shall go out," etc.

And according to what is written, this is the matter: the joy from above downward is the level of Binah, and the joy from below upward is the level of Malchus, the Congregation of Israel,

and it is the level of "the joy of a bride" (and see what is written in the discourse beginning "And it shall be like the rejoicing of a bridegroom," etc., on the subject of the joy of a bride); and then the two joys are joined together: "Israel shall rejoice" and "Havayah shall rejoice in His works."

4. (Now, on the meaning of "Havayah shall rejoice in His works," it is explained in the Midrash, 9
Vayikra Rabbah, Parshas Acharei, chapter 20, that it refers to the Time to Come; and so it is also in Zohar I, in the Midrash HaNe'elam, Parshas Toldos

(135a), that it is at the time of the Resurrection of the Dead; and about this it is said, "These are the generations of Yitzchak," [Yitzchak] denoting laughter, joy and delight that the souls will have then.

And the Ramaz there expanded at length in explaining this matter, and the gist of the matter is that joy is in Binah and comes from the sweetened Gevuros, and it is the level of the Gevurah of Atik.

However, then the flow will come from the inner dimension of Atik; and this is the meaning of "Havayah shall rejoice": that it is the revelation of the level of the inner dimension of Atik.

And the meaning of "in His works" is the refinement (birur) of the Name Ban, which is the level of 10
Asiyah (action), so that it be elevated into the level of [the Name] Sag, etc. And see what is written in the explanation on "Who has counted," on the subject of "I have also (af) made it," [that] af includes a fourth level,

which is the Supreme Keser, which is revealed specifically in the level of Asiyah, the refinement of the Name Ban, etc.; see there at length. And this is the meaning of "Havayah shall rejoice in His works" specifically.

And see what is written in the explanation on "For over all the glory, a canopy," on the subject of the revelation of the inner dimension of Atik, which is specifically after the refinement of the Name Ban, etc.; see there.

And see more on this in Zohar I, Midrash HaNe'elam, Parshas Vayera (102b and 114a); and see what is written in the discourse beginning "And I will return in peace to my father's house," on the subject that in the future they will say to Yitzchak, "For you are our father."

Now, it is explained there in the Ramaz that from this revelation new souls will be drawn down, to be a crown for the souls of the righteous; and about this it is said, "with their crowns on their heads," etc.,

as is found in Zohar I, end of Parshas Vayera (119a, at the end); and see Parshas Vayishlach (182a). And see what is written on the subject of the revelation of these souls, that they are from the level of the Infinite Light that encompasses all worlds (sovev kol almin), which is above the kav, etc.; it is in the discourse beginning "And you shall eat, eating."

And in Zohar III, Vayikra (16a, at the end), it is implied that "Havayah shall rejoice in His works" refers to after the seventh millennium, which is the level of "one [millennium] desolate," when He will renew His world, as it is written, "the new heavens and the new earth."

And see also Zohar II, Beshalach (57b), and Parshas Pekudei (259a); and see what is written on this subject in Parshas Vayetzei, concerning "and all that You give me, I will surely tithe to You."

Now, the simple meaning of "Havayah shall rejoice in His works" is that joy is drawn to Him, as it were, may He be blessed, from His works, which are the creatures, as Rashi explains in Chullin, chapter Eilu Tereifos (60a, at the end). And according to the approach above, it is as the Ramaz explained, that "His works"

means the refinement of the Name Ban; and this refinement is the whole of [the meaning of] "today, to do them." And about this it is said, "which G-d created to do," for "to do" means to rectify; that is, the refinement of the Name Ban and the 288 [sparks], etc., which is the level of Asiyah in the general sense, as above.

And when the level of "today, to do them" is completed, from this will be drawn that "Havayah shall rejoice in His works," that He spoke and His will was done. And the joy is the revelation of the inner dimension, 11

that is, the inner dimension of Atik, which is the inner dimension of the supernal delight; and this is in the manner of the saying of our Sages, of blessed memory, "It is a gratification before Me that I spoke and My will was done."

And this is the joy from above downward, that is, the inner revelation is drawn from above down- 12
ward. However, the cause of this revelation comes, on the contrary, from His works, as it were, which is the level of "today, to do them."

This can also be understood from the opposite, that is, from what is written concerning the generation of the Flood, "And He was grieved to His heart," etc.; and that was because

"the evil of man was great on the earth," etc. From this the opposite can be understood: that "Havayah shall rejoice in His works"—this joy is drawn through the fulfillment of "today, to do them."

And concerning "Israel shall rejoice in its Maker," in Zohar III, Vayikra (23b), it is explained that this is the meaning of what is written, "Where is Elo'ah my Maker?" If so, one may say that this is what is said in the Sava of Mishpatim (96b)

on "bevigdo vah" (in his betraying her): "And He spreads over her His precious garment. And what is it? The holy Name that is called Elo'ah. And this is 'bevigdo vah,'" etc.

And so it also wrote there (97b) on the meaning of "her covering" (kesusah): "the spreading of the King's garment which He spread over her: Elo'ah." And see the commentary of the Ramaz there, and Etz Chaim, Sha'ar Mayin Nukvin and Mayin Duchrin, discourse 8.

And see what is written on the meaning of "her covering" in the discourse beginning "Declaring the end from the beginning." And in Zohar III, Parshas Pinchas (219b), be'osav ("its Makers"), in the plural, is explained as the three partners in a person: father, mother and the Holy One, blessed be He.

And it was explained elsewhere that likewise in the soul itself there are these three levels. And [this is] in the manner of what was explained above, in the discourse beginning "On the eighth day, an atzeres," on the subject of "For my father and my mother have forsaken me, and Havayah will gather me in":

that the natural love in the G-dly soul is called "father," from which is born the doing of mitzvos and good deeds, etc.; see there. And that is because its root is from the level of "kindness to Avraham," which is Z'eir Anpin of Atzilus.

It follows that Z'eir Anpin and Nukva of Atzilus are called the father and mother of the soul, for 13
from them is the root of the love and awe in the soul. And that the Holy One, blessed be He, gives the soul

means the level of a soul to the soul, which is the level of yechidah, the root of the soul, that is, the level of its mazal. And about this it is said, "and Havayah will gather me in."

And this is the meaning of be'osav ("its Makers") in the plural. And from this one can understand "Israel shall rejoice in its Maker," which is on Sukkos, "the time of our rejoicing."

For through sins it is said, "For my father and my mother have forsaken me," etc.: that the natural love is not revealed in the soul.

But through the teshuvah of the Ten Days of Teshuvah, about which it is said, "and Havayah will gather me in," and it is written, "which You swore to our fathers from days of old," which are the Thirteen Attributes of Mercy that precede Atzilus, then from this is drawn the level of "Israel shall rejoice in its Maker":

[in] what had been distant from them until now, like the analogy of a king's son who was in captivity, when he returns and comes to his father, etc.

And see the discourse beginning "Return, O Israel, to [Havayah]," where the subject of "my father and my mother" is explained in a somewhat different way: that is, the levels of Chochmah and Binah in the G-dly soul, which are called "father 14

and mother" because they give birth to the emotive attributes (middos), love and awe, which are called "son and daughter." And the root of Chochmah and Binah in the soul is drawn from Chochmah and Binah above, which are the Written Torah and the Oral Torah. And one who has blemished the Torah, which is His wisdom and understanding, may He be blessed, is called "my father and my mother have forsaken me."

But nevertheless "and Havayah," which is the revelation of the very Infinite Light, blessed be He, "will gather me in"; and this is through teshuvah with self-sacrifice (mesirus nefesh), which is above reason and understanding.

And this is "Return, O Israel, to Havayah your G-d." Therefore, through the teshuvah of the Ten 15
Days of Teshuvah and Yom Kippur, which is the level of "and Havayah will gather me in," that He gathers and collects all the parts of the soul, etc.,

through this [comes] "Israel shall rejoice in its Makers": that is, the three partners mentioned above that are in the soul: father and mother, the Written Torah and the Oral Torah; and the Holy One, blessed be He, who is the very Infinite Light, blessed be He. And this is the joy on the festival of Sukkos, of the level of "Israel shall rejoice in its Makers."

And in the Raya Mehemna, Parshas Pinchas (238b), be'osav in the plural is also explained: that it is in the manner of what is written, "Let us make man," etc. And this matter is explained elsewhere, in the explanation on

"For this commandment," etc.: that "let us make" is in the plural because he comprises the entire chain of descent (hishtalshelus), the ten Sefiros, and is not one particular level alone; that is, his root is from the level of Adam Kadmon, which is a general light.

And in Mikdash Melech, Parshas Beshalach (55a), he wrote in the name of Rabbi Chaim Vital that Adam does not allude to a particular level, such as to Z'eir Anpin alone or to Malchus alone,

but rather it alludes to the five partzufim, like Arich, etc. And this is close to what is written, that in the general scheme of the worlds Adam Kadmon is the level of Arich, etc.

And through teshuvah, which is the level of "and Havayah will gather me in," it is drawn down that there be "Israel shall rejoice in its Makers" at the level of the general light mentioned above. 16

However, the level of "Israel shall rejoice in its Makers" reaches up to the root and source of the souls, which is from the level of Adam Kadmon, the general Keser;

but the level of "Havayah shall rejoice in His works" is the level of the revelation of the inner dimension of the Infinite Light, blessed be He, which is above the level of Adam Kadmon.

For Adam Kadmon is called "the Adam of Beriah" in relation to the Infinite Light. And from the level of this joy and revelation are drawn the new souls that will be revealed in the future, which are above the root of the soul of Adam, the first man, as written in the explanation on "And you shall eat, eating."

Now, through the "Israel shall rejoice in its Makers" that will be in the future, there will be drawn the revelation of the level of "Havayah shall rejoice in His works," which is the joy from above downward. 17

And something similar can also be understood regarding "the time of our rejoicing" of Sukkos: that through "Israel shall rejoice in its Makers," which reaches the root and source of the souls, which is from the level of their mazal,

the level of "Havayah shall rejoice in His works" is drawn down, which is a revelation from a level above the root of the souls of Israel and their mazal; as written at the end of the discourse beginning "Listen, O heavens," concerning "and the Holy One, blessed be He, answered them, 'I will be like dew,'" etc.; see there.

According to this, the verse "Every citizen in Israel shall dwell in sukkos" is well understood: that is, what I will cause to shine within Israel and in their inwardness in the Time to Come, now "they shall dwell in sukkos," [meaning] that it is revealed upon them in the manner of a sukkah and an encompassing light, etc., as explained above. 18

Now, it was explained above that in the meaning of "Havayah shall rejoice in His works" there are two aspects. According to the explanation of Zohar I (135, 119 and 182), it implies that it refers to the Resurrection of the Dead and the seventh millennium,

when the new souls will be revealed, as the Ramaz wrote there. And according to the explanation of Zohar III, Vayikra (16a, at the end), it implies that this is after the seventh millennium, which is the level of "one [thousand] desolate," and afterward the Holy One, blessed be He, will renew His world;

and this is the level of "the new heavens and the new earth that I make," as is also implied in the Gemara, chapter 11 of Sanhedrin (92b), on the subject of "when He changes the earth," etc.;

about this it is said, "Havayah shall rejoice in His works." And perhaps, according to this, "in His works" means the level of the new heavens and the new earth, which are the level of "that I make" specifically, as written about this in Parshas Bereshis; and this is the meaning of "in His works," etc.

And although it was explained above that "in His works" means the refinement of the Name Ban, one may say that both explanations are true: for after the refinement of the Name Ban, which is the level of "today, to do them," the revelation of the level of "that I make" is drawn down.

For the one depends on the other. And see Zohar I, Vayera (115a), on "And Havayah did for Sarah": "doing is above."

And the level of "that I make" is a still higher level, as is known from the matter of "I am Havayah," for "I" (Ani)

is the essence of the Infinite Light, the source and root of the Name Havayah, etc. And the difference between the revelation at the time of the Resurrection and the seventh millennium and what will be afterward, when the Holy One, blessed be He, renews His world,

is that what shines then, in the seventh millennium, only as an encompassing light will afterward be drawn down, so that this level is revealed as truly internal, and still higher encompassing lights will be drawn down; for such is the nature of ascents.

Now, the Ramaz explained in Parshas Vayera (135) that about the new souls that will be revealed at the time of the Resurrection of the Dead it is said, "with their crowns on their heads": that they will be the level of a crown upon the souls of the righteous who came into the world.

And so he wrote there in the name of Rabbi Chaim Vital. And it is known that a crown is the level of an encompassing light. However, when the Holy One, blessed be He, renews His world, then these encompassing lights will be drawn down into the level of the truly internal.

Now, in this manner one can also understand the matter of Sukkos and Shemini Atzeres. On Sukkos 19
the joy that is revealed from above downward, the level of "Havayah shall rejoice in His works," is in the manner of a sukkah and an encompassing light; and on Shemini Atzeres it comes forth from the level of an encompassing light to be absorbed and grasped in the inwardness of the souls of Israel.

Therefore this level is on "the eighth day, atzeres," which is a level above the seven days of the cy- 20
cle; that is, it alludes to the level above the "six thousand years that the world exists, and one [thousand] desolate," which correspond to the six days of Creation and the Shabbos day.

But the level of "on the eighth day" alludes to the level of the new heavens and the new earth, which will be revealed after the level of "and one desolate," as written in the Responsa of the Rashba, part 1, end of section 9.

And something like this was also explained in the discourse beginning "For the conductor, on the sheminis," on the subject of circumcision, which was given on the eighth [day], that therefore it is above the level of Shabbos, etc.; see there. Thus far the gloss.

5. Now, when the two joys are joined together on Sukkos and Shemini Atzeres, then there will be no 21
hindrance or obstruction from the body and the animal soul, which hide and conceal, etc.

For joy is a revelation of G-dliness, which breaks all "the peoples of the earth." And so we see tangibly, in physical terms, that when a person is steeped in joy, in "the joy of Havayah, which is your strength," he is far from physical desires, etc.

Now, throughout the year it is said, "And G-d saw the light, that it was good": good to be hidden away (see Rabbah, end of Parshas Shelach Lecha, on "Light is sown for the righteous," and Parshas Terumah, beginning of chapter 35,

on this verse; and see Zohar II, beginning of Parshas Pekudei, 220b, and the commentary of the Ramaz there, and Parshas Balak, 204b; and see what is written in the explanation on "And the Jews accepted," concerning "We will do and we will hear"),

that is, in Torah and mitzvos, in which and through which a revelation of G-dliness is drawn down below into the soul of man; for the 248 positive commandments are 248 vessels and are called "the limbs of the King,"

which is, by way of analogy, like a person who grasps one of the limbs of another person, through which he can draw him and lead him to go wherever he wishes. So too, through Torah and mitzvos one draws the Infinite Light, blessed be He, which is enclothed within them, to rest upon one's soul.

Therefore one is called "one who reads (korei) in the Torah," for he calls and draws down, etc., as written elsewhere (and see Parshas Beshalach, in the discourse beginning "To my mare"). And "the study of Torah is equal to them all," for the mitzvos are the level of the outer limbs, and Torah is the level of the inner organs, etc., as written elsewhere.

And this is "And Israel, who sanctify Your Name, shall rejoice in You": for "Your Name" is the level of His Malchus, may He be blessed, which is only the level of a name, which is the drawing down of the life-force of the worlds;

but Israel draw down the level of the supernal holiness through "Who has sanctified us with His commandments," so that the indwelling of the Infinite Light, blessed be He, Himself, in His own glory, which is enclothed in His commandments, rests and is revealed below. (And see what is written on "who sanctify Your Name" in Shir HaShirim, in the explanation on "Go out and see," and in Parshas Vayechi, in the discourse beginning "Binding to the vine.")

And this is "for the sake of the union of the Holy One, blessed be He, and His Shechinah": that the Holy One, blessed be He, who is holy and set apart, etc., be in the level of His Shechinah, which is His attribute of Malchus, may He be blessed, in complete union, so that "their beginning is wedged in their end," etc.

Therefore they are worthy of this, to be [in the state of] "and they shall rejoice in You": that there be a revelation of the joy in You, in Your essence, above the level of a name.

For since it is they who draw the Infinite Light down below, therefore it befits them to rejoice as the Infinite Light, blessed be He, is openly revealed.

And this is the distinction of Israel specifically, for "He has raised up the horn of His people," 22
whereas the angels ask, "Where is the place of His glory?" etc.

And this is "One who comes to purify (letaher)": that is, to purify and refine His attribute of Malchus, may He be blessed, and to illuminate it with additional light from the Infinite Light, blessed be He, Himself, in His own glory, from the level of the supernal holiness. And see what is written

at the end of the discourse beginning "Your cheeks are lovely with rows [of ornaments]," on "Thus says Havayah, the King of Israel and his Redeemer, Havayah of Hosts: I am the first and I am the last"; and what is written in the discourse beginning

"For You are my lamp," on the explanation of the verse "I will exalt You, my G-d the King." And this is through His commandments, may He be blessed: "they assist him" means that the mitzvos themselves assist him, for they are the vessels in which

and through which the Infinite Light, blessed be He, is drawn down below; only that the mitzvos require intention from the person who does them, that his intention be to cleave to Him, may He be blessed, with the desire of the heart; and "a spirit

brings a spirit and draws down a spirit," so that the drawing down of the Infinite Light, blessed be He, which is enclothed in His commandments, be in revelation below. (And this level is called "to purify," even though it is the drawing down of the level of the supernal holiness, as above.

But since the level of Malchus is the source of [the worlds of] Beriah, Yetzirah and Asiyah, where there is the level of the Tree of Knowledge of good and evil, pure and impure, the level of "like a ewe (rachel) that is mute before her shearers," and through this drawing down from the level of the supernal holiness there also comes about purification from the side of impurity, so that there be no nurture for the external forces, etc., therefore it is called "to purify.")

(And see what is written in the explanation of the maamar of the Zohar III, Parshas Tazria, on "And if a man's hair falls out, he is bald; he is pure"; see there, in the explanation of the matter of "pure"; and see what is written on "This is the statute of the Torah," on the subject of "Who can bring a pure thing out of an impure one?")

And in this manner too, the drawing down of the Thirteen Attributes of Mercy is called "And I will sprinkle pure water upon you." And see Zohar III (49a),

that they are from the level of "the crystalline dew" (tala di'vedolcha), which is the Gevurah of Atik Yomin that is enclothed in the Mocha Stima'ah (the hidden brain); and see there in Mikdash Melech, in the name of a gloss of Rabbi Chaim Vital, that it means a drawing down from the Yesod of Arich Anpin, etc.

And they are called "pure water" because in them and through them purity is drawn down, as it is written, "Who can bring a pure thing out of an impure one?" etc.

And also "you shall be purified (titharu)," which is said concerning Yom Kippur, the Ramaz explained at the end of Parshas Acharei, is numerically equal to Keser. Thus this supernal drawing down is also termed "purity."

And that is for the reason stated above. And see the Zohar (102a; Part II, 69b; Part III, 48b). And one may further say [this] in the manner of what the Ramaz wrote in Parshas Kedoshim (page 80b, at the end),

on the meaning of "The fear of Havayah is pure," that it is the level of the Gevurah of Atik, enclothed in the Mocha Stima'ah; and see there in the Zohar, "it is called holiness," etc. And in this manner

it is found further in Zohar I (184b), concerning the washing of the hands: "once it has been sanctified, it is called pure," etc.; and in Part III (42a):

"once they are purified, they are sanctified," etc.; see there. And according to what is written in Pardes, in Erchei HaKinuyim, the entry "Purity," purity is principally in the mystery of Gevurah.

But this is not in the ordinary Gevurah of Atzilus, but rather the drawing down of the Gevurah of Atik, as above, the source of purity and of the supernal holiness; and this is also the meaning of "you shall be purified," etc.

And since Malchus is rooted in the level of Gevurah, and the ultimate goal of its ascent is to receive from the level of the Gevurah of Atik, which are the Gevuros that are utterly sweetened; and this is also the matter of "like the superiority of gold over silver";

and also concerning gold, the Torah says in many places "pure gold," as it is written, "a menorah of pure gold," and concerning the tzitz it is written, "And you shall make a tzitz of pure gold," etc., "Holy to Havayah."

And one may further say, regarding "One who comes to purify (letaher)," that it is in the manner of 23
what is written, "and like the essence of the heavens for purity (latohar)"; and see what is written on this in Parshas Mishpatim, that it is the refinement of the Name Ban until it is included and elevated into the supernal purity (tehiru ila'ah).

And in this manner one can understand the meaning of "One who comes to purify" and to refine His attribute of Malchus, may He be blessed: that it be in the state of "their end is wedged in their beginning," that is, in the level of the supernal purity, which is from the Malchus of the Infinite One (Ein Sof); and that is, that "I am the first and I am the last" be equal, as written elsewhere.

And moreover, this level applies to the soul as well. For the saying is known, "The soul that You 24
have placed within me, it is pure": that the root of the souls of Israel is from the level of the supernal purity. And see what is written on this in the explanation on "If you walk in My statutes."

But from there it descended wondrously, through "You created it, You formed it," etc. And the service of man is to be in a state of teshuvah (return), [as in] "and the spirit shall return," etc.,

as the soul was in its root, in the level of the supernal purity. And this is the meaning of "One who comes to purify"; and through this one likewise draws [this] into the source of the souls of Israel, which is His attribute of Malchus, may He be blessed.

One may also say, on the meaning of "to purify," [that it is] in the manner of what is written (in Job, chapter 37, [verse] 21), "and a wind passes and clears them (vatetaharem)": that is, the clouds that darken and hide the revelation of His G-dliness, may He be blessed, which is the level of "a sun is Havayah," etc.;

and to clear them away is through a drawing down from a higher level, like the matter of "and passes over transgression"; and in this manner is the matter of "and a wind passes and clears them," as written in the Idra Rabba (133a);

and it is a drawing down from Arich Anpin. And one may further say, on the meaning of "One who comes to purify": tihara is the Aramaic translation of tzohorayim (noon), which means the time when the daylight is strong. And in Zohar III (129a): "In the parting of the hair goes one path," etc.;

as it is written, "But the path of the righteous is like the gleaming light, shining ever brighter until the day is established." And in the explanation of the Idra there, [it is explained] that the level of the path mentioned above, of Arich Anpin, in the parting of the hair, is likened to midday, when the daylight is at its full strength. And in this manner is the matter of noon, which is also when the daylight is strong.

Now, Malchus is called a lamp, as is known; therefore the light of a lamp is beautiful specifically at night, whereas by day, "a lamp at noon (tihara), what use is it?" And as written in Zohar I, Vayechi (232a, at the end):

"A lamp that is lit is seen at night; by day it is hidden." And the meaning of "One who comes to purify (letaher)" is to refine and illuminate His attribute of Malchus, may He be blessed, so that it be at the degree of the supernal purity, which is the level of "the day established,"

and that is by drawing down the union of the Holy One, blessed be He, and His Shechinah. And in this manner it is said of the Time to Come, "And the light of the moon shall be like the light of the sun," etc.

And this is what is said (in Isaiah, chapter 58), "Then your light shall shine in the darkness, and your gloom shall be like noon"; and that is through the fulfillment of [the mitzvah of] charity, as it is written there.

6. And this is "Havayah is for me," etc. The meaning of "Havayah is for me" is that the Infinite Light, blessed be He, is drawn down upon one's soul; and that is through "my helpers," which are the mitzvos. 25

(And see what is written on this verse in the Zohar, Part III, 139b; Part II, 95a.) [And to explain the matter, how the mitzvos are "my helpers":

the meaning and matter of "help" (ezer) is explained in the Zohar on "I will make him a helper": that it is so that Z'eir Anpin and Nukva be face to face, as written in the Zohar, Bereshis (35a): "But support: this is help.

And this is help from above, that turns above, face to face," etc., "supported forever and ever," etc.; see there. And [see] Zohar III (44b, 83b, and 5a at the end).

Now, through this higher union there comes about the level of "help" above as well, in the higher unity (yichuda ila'ah); and this is through the raising of mayin nukvin (feminine waters) from the lower unity (yichuda tata'ah) of Beriah, Yetzirah and Asiyah; and through this specifically, the revelation of the Infinite Light is drawn into Z'eir Anpin. And see the Zohar, Vayikra (7b): "And when is He called One?" etc.

And in Pardes, in Sha'ar 27, Sha'ar HaOtiyos, chapter 18, on the letter samech, the matter of "supported" (semuchim) is explained: that Tiferes is supported by Malchus, and Malchus is supported by Tiferes.

Now, the explanation of this matter, the turning to face to face in the souls of Israel below, is given in the discourse beginning "For the mountains may depart."

That is, when the souls of Israel by their nature are drawn to the service of G-d, to love Him and to cleave to Him out of their true will and desire, which is the essence and life of the soul, etc.; which is not so when they are in the state of "they have turned their back to Me," etc.

Now, since the turning to face to face is through the fulfillment of the mitzvos, which draw down the revelation of the supernal will, through this there is also drawn into the soul the will to love G-d with true will and desire, etc. And this is the matter of "and satisfies every living thing [with] will," etc.; see there. 26

And likewise this matter was explained in the discourse beginning "And the number of the children of Israel shall be," concerning "You have remembered the earth and made it long [for You]," and in the discourse beginning "And Moshe spoke to the heads of the tribes," concerning the meaning and matter of holiness, etc., 27

which is the level of great love (ahavah rabbah) that is drawn down and revealed in the soul through "Who has sanctified us with His commandments," which is the drawing down of the supernal will that encompasses all worlds (sovev kol almin), etc.; see there.

And [see] in the explanation on "After Havayah your G-d you shall walk," at its end. And therefore the mitzvos are called "my helpers," for they are what cause the help, so that [the union] be "supported" in the level of face to face. And this is "May He send your help from the Sanctuary (kodesh)": that is, through "Who has sanctified us with His commandments," etc.

And this is also what is written, "From where (me'ayin) will my help come?" And it is explained in the Zohar, Parshas Yisro (83a, at the beginning), that me'ayin means from the level of Atik Yomin, etc.]

"And I shall look upon my enemies": the meaning of "and I shall see" is that it will be in a state of 28
revelation, and this is through "my enemies" specifically, that is, through the transformation of darkness into light, and "so that all the peoples of the earth may know," etc.,

for then there comes about the level of sight. [As written elsewhere, from the analogy of the power of sight, which is enclothed specifically in the black of the eye: that is, the matter of the transformation of darkness into light, the refinement of the Name Ban; there specifically the level of sight is revealed. See on this in the explanation on "As an eagle rouses [its nest]," etc.]

And the revelation of joy is through the nullification of every hindrance and obstruction from the kelipos and the sitra achra, as it is written, "And when the wicked perish there is song." (And see what is written on this in Parshas Vayetzei, in the discourse beginning "And I will return in peace"; and see Zohar I, Parshas Noach, 61b, and the commentary of the Ramaz there, and Parshas Chayei Sarah, 121b.)

And the joy that comes from the nullification of the sitra achra is a great joy, with "greater exaltation" than the joy of the soul of the righteous in G-d, etc., like the analogy of one who goes out of captivity, etc. And about this they said, "In the place where penitents (ba'alei teshuvah) stand," etc., for "the advantage of light is that which comes from darkness," etc.

(And one may say that this is in the manner of what is written in Parshas Bereshis on "I will make him a helper against him (kenegdo)": that the help is drawn from the level of "against him," and this is greater than the level of "among my helpers," the performance of the mitzvos; for the level of teshuvah is higher, being the level of "with all your might (me'odecha)."

And as written elsewhere on "Show me your appearance," etc. And see what is written in Parshas Miketz, in the discourse beginning "Our Rabbis taught: the Chanukah lamp," on the matter of the luminous speculum (aspaklaria hame'irah), which is the level of the performance of the mitzvos, and the matter of the non-luminous speculum (aspaklaria she'einah me'irah), etc.; and this is the level of the help that is drawn from the level of "against him" specifically.

And this is "And I shall look upon my enemies" specifically; and as written in the discourse beginning "Binding to the vine," on the matter of "his garment" (suso), etc. And one may also say that [in] "May He send your help from the Sanctuary (kodesh)":

kodesh is the supernal Chochmah, [for] "the Torah comes forth from Chochmah"; this is the help drawn through the performance of the mitzvos, which are the level of the supernal will enclothed in the supernal Chochmah, etc. But "From where (me'ayin) will my help come?" is from the level of the supernal will that is above Chochmah, as it is written, "And Chochmah, from where (me'ayin) is it found?"

And this is what is drawn through teshuvah, etc. Therefore it is said about this, "I lift up my eyes," etc., the level of "And I shall see," etc. And this is also what is said, "from Havayah, Maker of heaven and earth": for it is found in Pardes, in Erchei HaKinuyim, the entry "Heavenly assistance" (siyata di'shemaya),

that it is the assistance whose drawing down is rooted in the supernal attributes and in Chochmah; whereas the level of "From where will my help come?" is from a level that is above the level of "heaven," and this is "Maker of heaven and earth," etc. And see what is written on "For You are my lamp, Havayah, and Havayah illuminates my darkness,"

that this is like the matter above: "For You are my lamp, Havayah" is like the matter of "Havayah is for me among my helpers," and what is said, "and Havayah illuminates my darkness," is like the matter of "From where will my help come?" And one may further say about this, according to what was written above, that the level of help is for the Congregation of Israel to be with the Holy One, blessed be He, face to face; and it is explained in Zohar III, end of Parshas Acharei

(77b), that the joining and union of the level of vav and hei is through the level of Chesed, but the joining and union of yud and hei: "their joining does not depend on Chesed,

but it depends on the mazal," etc. And see what is written on the matter of these two unions on "These are the accounts of the Mishkan, the Mishkan of Testimony.")

And this itself is the matter of the two levels of help mentioned above: for "Havayah is for me among my helpers" is the matter of heavenly assistance, where the drawing down is from the level of supernal Chesed, so as to be face to face, in the manner of the union of vav and hei. However, 29

"From where will my help come?" is the level of the mazal, which is above the order of the chain of descent (hishtalshelus), so that from there, too, it be drawn into the level of vav and hei; and this is as on Shabbos, when Z'eir Anpin and Nukva ascend to the actual place of Abba and Imma,

and they also receive from the level of the mazal, etc. And in this manner it is said of the Future, 30
"On that day it shall be," that vav and hei too will be at the level and degree of yud and hei.

And see Pri Etz Chaim, Sha'ar Krias Shema, end of chapter 27, on the intention of "The help of our fathers"; and these are his words: "Ezras ('The help of') is the mystery of the lowering of the chamber of the Holy of Holies below, into the chamber of Will,

and it is called 'the help of our fathers'; and there we also say 'true' four times, for there the first four [Sefiros] of Z'eir Anpin are hidden." End of quote.

A summary of the discourse on "Havayah is for me among my helpers" 31

It is known that the Holy One, blessed be He, fills all worlds (memalei kol almin) and encompasses 32
all worlds (sovev kol almin). "Filling all worlds" is from the level of "Your kingdom is a kingdom of all worlds," the level of a name and a light; and the Infinite One (Ein Sof), blessed be He, Himself is holy and set apart, and this is the level of "encompassing all worlds."

Therefore "And you shall love Havayah": that there be a revelation of "encompassing all worlds," so that it be grasped "with all your heart"; see what is written in the discourse [in Parshas] Vaeschanan. And this is called the union of the Holy One, blessed be He, and His Shechinah.

(2) And now the Congregation of Israel is called barren, [a woman] who expels the flow. And that is 33
because of the body and the animal soul; therefore there must be "so that all the peoples of the earth may know." (3) And that is [what happens] "on the eighth day, atzeres," which denotes absorption; through

[the fact] that the eighth day is the level of Binah, "the mother of the children [is] joyful," in which the higher level and degree of "He did not cease cherishing her until He called her 'my mother'" is joined and shines in the level and degree of "He called her 'my daughter,'"

which is the level of the soul enclothed in the body (see what is written in the discourse beginning "The Song of Songs," on the matter of the two levels of "bride"); and from there the power is drawn for there to be absorption.

And that is because joy is the revelation of what is hidden; therefore [the festivals are] "seasons for 34
rejoicing." And that is because "they pass through the river" that goes forth from Eden on each foot-festival of the three pilgrim festivals;

therefore "there we rejoiced in Him." Whereas all the year it is "You shall surely send away the mother," because she is the hidden world. And on Sukkos, "the time of our rejoicing," [there are] two joys, "Havayah shall rejoice in His works" and "Israel shall rejoice in its Maker"; and on Sukkos it is in the manner of an encompassing light, and on Shemini Atzeres it shines in an internal manner. (4)

And the main meaning of "Havayah shall rejoice in His works" refers to the Time to Come; therefore they will then say to Yitzchak, which denotes laughter,

"For you are our father": the revelation of the inner dimension of Abba, which is the inner dimension of Atik. And from this revelation new souls will be drawn down. And all this is drawn down through "in His works," the refinement of Asiyah, "I have also made it."

And this is the joy that is revealed from above downward, in the manner of "He did not cease cher- 35
ishing her until He called her 'my mother.'" And the joy from below upward is "Israel shall rejoice in its Makers": "its Makers" means the source and root of the souls, whose root is from the higher levels and degrees of the level of Keser, Chochmah and Binah,

and this is "Let us make man." And through this it is drawn down that "Havayah shall rejoice in His works," which is a revelation from above the root and source of the souls; and the two joys are joined.

Therefore "then our mouth will be filled with laughter (s'chok)": s'chok is numerically [equal to] twice or (light), and numerically [equal to] mekor chaim (the source of life), and numerically [equal to] Or Ein Sof, as written elsewhere.

And it is written, "Every citizen in Israel shall dwell in sukkos": for on Sukkos, "the time of our rejoicing," there shines an illumination from both levels of joy mentioned above, and especially on Shemini Atzeres. And through this the power is drawn that the body and the animal soul should not conceal, so that there be the level of absorption.

(5) And all this is drawn down and revealed on Sukkos and Shemini Atzeres through the service 36
throughout the year: the light [of which it is said] "that it was good," [good] to be hidden away in Torah and mitzvos, the 248 commandments, which are the 248 limbs of the King.

Therefore, through this, "And Israel, who sanctify Your Name, shall rejoice in You." And this is "One who comes to purify," to refine the attribute of Malchus: "they assist him"—the mitzvos. And the meaning of "to purify" is that there be no nurture for the external forces, the chambers of the kelipos, which are the root of the evil inclination.

And this is "Who can bring a pure thing out of an impure one?", "Before Havayah you shall be purified," "The fear of Havayah is pure." And see what is written on "And you shall make a tzitz of pure gold."

(6) And this is "Havayah is for me": that the Name Havayah be absorbed in the inwardness and innermost core of the heart; this is through "my helpers," which are the mitzvos. 37

And "help" is the matter of "supported forever," the level of face to face, the level of "To You my heart has said, 'Seek My face'"; it is through "Your face, Havayah, I will seek," that is, through the mitzvos (in the discourse beginning "When you go out," etc., "and Havayah your G-d will deliver him," etc.).

And "I shall see" is through "my enemies," that is, the evil inclination, when it becomes the level of the transformation from darkness to light; and this is the help that is drawn from the level of "against him."

And this is "May He send your help from the Sanctuary": that is, through "Who has sanctified us with His commandments." And the level of "From where will my help come?" is through teshuvah; see what is written in the discourse beginning "Listen, O heavens."

LIKKUTEI TORAH • SHEMINI ATZERES • MAAMAR 6

טוב לחסות בה' מבטוח באדם

It is better to take refuge in G-d than to trust in man

◇

"It is better to take refuge in G-d than to trust in man." We need to understand what "better" means, for it implies that one is also permitted to trust in man, only that it is better to trust in G-d. But is it not written, "Do not trust in nobles, in a son of man," etc.? 1

And [we] also [need] to understand why regarding the Holy One, blessed be He, it is written "to take refuge" (lachasos), while regarding man [it is written] "than to trust" (mibe'toach). But the matter is that ba'adam ("in man") is written with a kamatz under the beis, in place of the heh [that marks] the known, meaning "in the known man," which is the level of the Supernal Man, as it is written,

"And upon the likeness of the throne," etc. And mibe'toach ("than to trust") is from the expression "and he shall plaster (ve'tach) the house," which denotes plastering and cleaving: that this level cleaves in his inner dimension (pnimiyus) and his innermost core. And lachasos ("to take refuge") is that one shelters in the shade and the encompassing [light] (makif) that is from above.

And this is [the meaning of] "It is better to take refuge": in the encompassing level that is from the level of Havayah, more than in the level of the indwelling of the inner dimension of the level of the Supernal Man, etc.

(It is stated in the Idra of Nasso) (page 139b) that "wherever 'man' (adam) is mentioned here, it is mentioned only as the Holy Name," etc.

And it is stated there in the commentaries that "It is better to take refuge in Havayah" means the illumination of Arich Anpin, [while] "than to trust in man" is the level of Z'eir Anpin; see there, in the book Ruach David.

And to understand the explanation of this in the service of G-d, what the level of the Supernal Man is, etc.: it is that there are several kinds of contemplation. There is [contemplation] that enters "into the inward part of a man and a deep heart," so that the heart is stirred and set aflame, and nevertheless it is not thereby transformed from its essential nature;

rather, the love is lodged in his heart in the place where he is, for the heart is a vessel that receives this love, as much as it can bear.

And there is contemplation that is higher, in the grasp of his mind and his understanding, and the heart is too small to contain this contemplation, for were it to reach the heart, his flesh and his heart would be consumed in the expiry of the soul (kelos hanefesh), etc. 2

And there is [contemplation] that even his mind cannot bear, etc., and this is the matter of prayer in a whisper and in silence, etc., which is self-nullification (bittul) of

the soul's grasp, beyond what his soul can bear, etc. (See what is written at the end of the maamar beginning "Yehudah atah" and at the end of the maamar beginning "Hashamayim kis'i," and see what is written in the maamar beginning "Eileh pekudei" and in the maamar beginning "Simeni chachosam.")

Now, the contemplation that enters a man's heart, so that the heart becomes a vessel prepared as a dwelling for it, is called the level of "man" (adam), possessor of intellect and emotive attributes, etc.; whereas the level of Havayah is that which is beyond what the soul can bear, etc.

(And it may be that contemplation on the level of the light that fills all worlds (memalei kol almin) is called "man," whereas the level of the light that encompasses all worlds (sovev kol almin) is the level of Havayah. And see what is written in the maamar beginning "Veyadata hayom" on the matter of Daas (knowledge) and faith, etc. And it is possible to say that this is the matter of the intellect (mochin) of the hand-tefillin and the intellect of the head-tefillin.)

And this is [the meaning of] "It is better to take refuge in Havayah": even though it will be in the manner of an encompassing [light] from the level of Havayah, and cannot enter into the heart in a revealed way, nevertheless it is better than to be trusting in the level of "man," because "All nations surround me," etc.

For there is the aspect of "nations": these are the body and the animal soul, which are from kelipas nogah, and it is they that surround and clothe the soul, and it is they that disturb [a person] and cast in alien thoughts even in the middle of prayer.

For they draw their nurture from the combinations of the letters of speech: between one combination and the next, which is the aspect of an empty space, etc., there they are able to draw nurture and take hold of a person, to cast extraneous thoughts into him.

And likewise the emotive attributes (middos) of the body and the animal soul clothe the emotive attributes of the G-dly soul, for the love that is in the G-dly soul is hidden and clothed in the body and the animal soul.

Therefore, even though he arouses the love for G-d in his prayer "in the inward part of a man and a deep heart," as much as his soul can bear, nevertheless after the prayer there remains only the reshimu (impression), etc. 3

But the contemplation that is higher and higher, above what the soul can bear, which is the self-nullification (bittul) of the soul's grasp, even though it is in the manner of an encompassing [light] from above, concerning this it is written, "In the Name of Havayah, I will surely cut them down (amilam)."

The explanation: amilam has two meanings. [One is] a term for cutting off, that is, "turning away from evil" in the literal sense, [evil] which is from the three wholly impure kelipos. And [the other is] a term for circumcision (milah),

that is, the cutting away of the covering foreskin, etc., namely the level of superfluous things (mosaros), which are from kelipas nogah, and to "sanctify yourself in what is permitted to you." And the reason [is this]:

for the encompassing level is such that it encompasses and surrounds the soul from every side, like the example of someone who is very preoccupied with a thought,

a single one, that surrounds him and envelops him very, very greatly, so that he does not take his mind off it at all; even while he does other things and goes here and there, nevertheless this thought does not budge from him.

And so it is with the encompassing level from above: it is eternal, never to be moved, forever and ever. Therefore it [stands firm] even though "All nations surround me," etc. (And see what is written in Parshas Emor, in the explanation on the verse "And you shall count for yourselves.")

Whereas regarding the level of "man" it is written, "A time when man rules over man," that there is dominion and rule, G-d forbid, to another "man" who is from kelipah, even though it is "to his own harm" after a time, etc.

But nevertheless, the level of "man" is also needed, for the main thing is that "Havayah be mine," etc., which is the level of absorption (kelitah) mentioned above, which is the level of "man," for "Male and female He created them, and He called their name Adam (man)."

"And every native-born (ezrach) in Israel": the explanation is, within Israel and in their inner dimension, etc., as mentioned above. For that which is in the level of the encompassing [light] from above is called the level of "shade," and not revealed light, as it is written, "G-d is your shade at your right hand; by day the sun will not smite you," etc. 4

For the shade, which is the level of the encompassing [light], is a protection from the external forces, etc. Only, because "All nations surround me," etc., therefore "it is better to take refuge in G-d," etc.; for in this respect the encompassing [light] is better, etc., and in another respect the level of "man" is better, as mentioned above.

LIKKUTEI TORAH • SHEMINI ATZERES • MAAMAR 7

טוב לחסות בה' וגו'

It Is Better to Take Refuge in G-d

◇

"It is better to take refuge in G-d, etc." Now, in the prayer of Shabbos and Yom Tov we say "Sanctify us with Your mitzvos" first, and afterwards "and grant us our share in Your Torah." 1

For it is impossible to have a share in the Torah of G-d unless one fulfills His mitzvos; [hence] "Sanctify us with Your mitzvos" [comes] first. The explanation of the matter: the theme of "grant us our share in Your Torah" is as it is written, "On the eighth day there shall be an atzeres for you."

The meaning of atzeres is retention: the Community of Israel (Knesses Yisrael) retains the drop of Chochmah, that is, the Torah, which descended from His will and His wisdom, may He be blessed, except that it became physical (nisgashmah), as it is written, "He causes the rain (geshem) to descend." And when every Jew studies the Torah, reviews his learning and holds it well in his memory, this level is called the level of "retaining."

So too with prayer, which is through Daas and binding [oneself] in one's mind and heart, so that it be fixed firmly in his thought, in a felt way; as in what our Sages said, "Recognize your Creator": that it be grasped within his mind and also within his heart, so that he have "the desire of the heart," from the depth of the heart, for G-d alone.

Now, by way of analogy: when a man takes a wife, he must first betroth her, giving her one perutah or the value of a perutah,

only that it be something with which she can buy herself the sustenance of her life. So too, it is impossible for the Community of Israel to be in the state of "retaining" unless He draws down to her G-dly life-force from above.

(See also what is written at the end of the section beginning "And I will betroth you to Me, etc.... and you shall know.") And the concept of kiddushin (betrothal) is as it is written, "And you shall be holy, etc.... and I have separated you to Me, etc.,

to be Mine, etc." And this is the meaning of "Behold, you are betrothed (mekudeshes) to me": that you shall be set apart and separated for me, for my name.

And this is the intention of all the mitzvos, for "mitzvos require intention": that is, to know what is intended by them; and what is intended is to be separated from the cravings and from all bad traits.

Therefore our Sages instituted the saying of "Who has sanctified us with His mitzvos" in the blessings over the mitzvos; and through this one can have the above-mentioned "retention" in Torah and prayer. Without the above-mentioned level of kiddushin, however, it is impossible for him to have the above-mentioned "retention," and he is called "one who expels," G-d forbid. 2

Now, the drawing down of the above-mentioned kiddushin is from above, from the level of the light that encompasses all worlds (sovev kol almin), the level of the ring of kiddushin, where everything is equal before Him: "was,"

"is" and "will be" in one instant, and there is no change in Him whatsoever, G-d forbid. As it is written, "Great is G-d and exceedingly praised, and His greatness is unsearchable": that is, the greatness of G-d is "exceedingly" [great], without measure or interruption,

as our Sages said, "From the earth to the firmament, etc.... the feet of the Chayos are equal to all of them, etc." But "and His greatness is unsearchable" means: to His greatness itself, the term "greatness" does not apply.

And this is what our Sages said, "Wherever you find the greatness of the Holy One, blessed be He, there you find His humility": for with Him, may He be blessed, greatness is reckoned as humility,

because the term "greatness" applies to the spreading forth of His light in the manner of the infinite and the endless, etc., and not to the Source of the light and the Life of all life, who [would thereby] be made great over something that is truly as nothing and naught.

And this is what is written, "Yours, Havayah, is the greatness": that is, the attribute of greatness is only Havayah, which came into being from You, namely through contraction, spreading forth and drawing down, which the letters of the Name Havayah indicate: the yud, contraction, etc. 3

And through this contemplation a person also comes to have a broken and crushed heart, so that all the matters of the world that fall under time, past, present and future, and are transient, will be equal in his eyes; he will not crave them and will not set his heart to them at all,

for he will say to his heart: "Behold, several years ago it did not occur to me at all to think and ponder about this matter, and after several years the thing will not exist and will not come [to mind] at all."

Therefore now too it will seem in his eyes as if it were before this time and after it. And this is [the meaning of] "Who is wise? One who sees what will be born": who sees, in a manner of 4

actual seeing, what will be born afterwards: that the evil thing will not exist, as it is written, "And I will remove the spirit of impurity from the land, etc."; and also that the end of every thing is worms and maggots, transient and perishing.

And this is [the meaning of] "You crumbled the sea with Your might." That is: several levels are called "sea," namely "the depths of the sea," as it is written, "And You will cast all their sins into the depths of the sea"; and You crumble and scatter them with Your might, 5

that is, through the above-mentioned contemplation, [the thing] has no standing at all to be reckoned as a "something" (yesh), but he will crumble it through a broken and crushed heart. And this is the mnemonic of Shemini Atzeres: PaZeR KaSheV.

That is: first "scatter" (pazer), in the manner of the above-mentioned crumbling, and afterwards "hearken (kashev) to His words." For when one lacks the above-mentioned scattering and crumbling, our Sages said, "I and he cannot dwell in one world": that is, when he takes up place in the world.

Now it is written, "And all wickedness will be entirely consumed like smoke": that it can easily be driven away, like smoke, which the wind comes and uproots even when it blows 6

only a little, as it is written, "Come from the four winds, and breathe into these slain, that they may live"; because in truth they have no substance at all, provided only that he sets his heart to the above-mentioned contemplation.

And this is [the meaning of] "It is better to take refuge in G-d than to trust in man; it is better to take refuge in G-d than to trust in nobles." The Zohar explains that the intent is not to the physical man and physical nobles, for if so, it would not say "It is better to take refuge in G-d, etc.," 7

which implies that to trust in man and in nobles is also good, only that it is better to take refuge in G-d; yet it is written, "Cursed is the man who trusts in man," and it is written, "Do not trust in nobles, etc."

Rather, the intent is to the Supernal Man. This is what is written, "And upon the likeness of the throne, a likeness like the appearance of a man"; and this is the level of the Written Torah, which has 248 positive commandments and 365 prohibitions, "like the appearance of a man," who has 248 limbs and 365 sinews.

(As is explained about this in the section beginning "And He fed you the manna," in Parshas Eikev.) And certainly it is good and fine to cleave to His Torah, may He be blessed; but better than this is to take refuge in G-d.

"To take refuge" (lachasos) is from the term "shelter" (machseh) and "cover." It is like, by way of analogy, the covering of the chuppah: in our countries they betroth under a canopy, and in several places they spread a tallis over the groom and bride.

And our Sages said, "Once he has spread his tallis over her, he can no longer betray her." So too, of Him, may He be blessed, it is written, "He wraps Himself in light as in a garment."

And He spreads His tallis, the wrap of His garment, from the level of the light that encompasses all worlds (sovev kol almin), "to revive the heart of the crushed." (And see what is written in Iggeres HaKodesh on this verse, "He wraps Himself in light"; and see what is written in the explanation on the verse

"For on this day He shall atone," regarding "His garment is white as snow," which refers to the Torah, which is the level of the supernal Chashmal, above Atzilus, etc. And see further on the theme of "He wraps Himself in light" in Shemos Rabbah) (chapter 15 and the beginning of chapter 17), Terumah (chapter 33),

Vayakhel (chapter 50), Emor (chapter 31); and in Zohar, volume III (245b, 59b; volume I, 31b at the end, 90a, 142b; volume II, 39b, 98a at the end, 164b, 209a).

And in the book Emek HaMelech, Gate of the World of Beriah, chapter 3, he explains "He wraps Himself in light as in a garment" as the World of the Garment, etc.; that is, the letters of the Torah, which are the level of His garment, may He be blessed.

And see what is written above, at the end of the section beginning "On the day of Shemini Atzeres," and in the explanation on the verse "You shall keep My Shabbosos." And the matter of "nobles" is what is written, "to seat me with nobles": for all the sparks of the souls of Israel are elevated on Yom Tov.

"To seat me with nobles": these are the Patriarchs, who are themselves the Chariot, as it is written, "The nobles of the peoples are gathered, the people of the G-d of Abraham."

(And see what is written on the verse "which the nobles of the people dug," and in Parshas Vayakhel on the verse "everyone whose heart is generous (nediv)," and in the section beginning "How beautiful are your steps," regarding "O daughter of the noble.") And nonetheless it is better to take refuge in G-d, for

behold, David said, "All nations surrounded me": that is, in the level of "man" and "nobles" there can be a level of falling, so that "all nations surrounded me, etc."

But "in the Name of G-d," which is the level of the light that encompasses all worlds, "I will cut them off" (amilam): I will cut off and circumcise the foreskin of the heart, as it is written, "And you shall circumcise the foreskin of your heart," and as it is written, "He revives the dead, etc.,"

as it is written, "and breathe into the slain, that they may live"; and this is the level of dew. (And see Vayikra Rabbah, Emor, chapter 30; and see what is written about this in the section beginning "And He fed you the manna": that of this it is said, "which your fathers did not know, etc.," and it is above the level of the Supernal Man.

And the matter of taking refuge in Havayah, it may be said, is the theme of the first verse of the Shema, "Hear, O Israel, Havayah is our G-d…": to give over one's soul at [the word] "One," which is above the level of the Torah, as is explained in the section beginning "How beautiful are your steps," mentioned above, and in the explanation on the verse "My dove is but one,"

and in the explanation on the verse "And I shall be sanctified among the children of Israel," and at the end of the section beginning "For the matter is very near to you." And through this the souls of Israel are called "the first of His harvest," for they are the ones who draw down the revelation of the Infinite Light into the Supernal Chochmah, which is the Torah, which is the level of His garment.

And as is explained at the end of the section beginning "And you shall make holy garments," and above, at the end of the section beginning "On the eighth day, an atzeres," on the meaning of Simchas Torah: that the Torah, which is the level of "light as a garment," is in joy because the Infinite Light, blessed be He, is drawn down and clothed in it; see there.

And see what is written in Parshas Yisro, in the section beginning "'Remember' and 'Keep' in a single utterance": the matter is that the souls of Israel, through self-sacrifice (mesirus nefesh) in the Shema, draw down a revelation of the Infinite Light, blessed be He, which is above the level of "man," of which it is said,

"for He is not a man"; it is drawn down and clothed in their occupation with Torah and in their service in fulfilling the mitzvos, which are in the level of "man." And this is the matter of "because they did not recite the blessing over the Torah, etc." And see what is written in the section beginning "And all your children," and in the section beginning "The heavens are My throne," on the meaning of "to do and to fulfill.")

LIKKUTEI TORAH • SHEMINI ATZERES • MAAMAR 8

להבין ענין יו"ט שני של גליות

To understand the matter of the second day of Yom Tov of the Diaspora

◇

To understand the matter of the second day of Yom Tov of the Diaspora: every Yom Tov is a level of joy, a revelation of the inward. As in the analogy of a king whose way is to sit in innermost chambers, and at the time of his joy he reveals himself and is seen; and this seeing brings about love. As in the analogy of love for the king, 1

which comes from seeing his face, through which their love for him grows precious; whereas through hearing from afar, upon hearing of the king there falls [upon one] a level of awe, and not love.

And this is "the face of a lion to the right": aryeh (lion) has the letters of re'iyah (seeing), from which [something] is drawn "to the right," which is the level of love. (And see what is written in the section beginning "Yehudah, you," regarding Reuven and Shimon.)

Now, the essence of this revelation, in which the King reveals Himself and is seen, was in the time of the Holy Temple, at the pilgrimages of the festivals, when Israel would receive the level of seeing the King,

as it is written, "All your males shall appear"; and "he shall see / he shall appear": in the way he comes to see, etc. There was a level of seeing and revelation from above, and from this the attribute of love was drawn to "all your males," as it is written, "He remembered His kindness, etc."

(And see what is written on the theme of "Three times a year… shall appear" in the section beginning "When Israel put 'we will do' first," and in the section beginning "How beautiful are your steps in sandals," and in the section beginning "A psalm, a song for the dedication of the House," regarding "and we cannot go up and appear, etc."

And see further what is written on the theme of "And G-d will appear over them" in the section beginning "His left hand is under my head," in Parshas Ki Sisa. And see further what is written in the section beginning "Va'eschanan," regarding "Let me cross over, please, and see, etc." 2

And see what is written in the section beginning "When you kindle the lamps," and in the section beginning "And you shall make holy garments," regarding Aharon [having] the letters of nireh ("will be seen"), etc., from which the level of the light of great love is drawn, etc.

And this is the theme of "all your males shall appear": it is great love, which is called "male," as is explained in the section beginning "I will greatly rejoice," in Parshas Tazria; and see the Zohar (at its beginning, page 2a).

And see what is written in the section beginning "And it shall be for you as tzitzis," regarding the meaning of "so that you shall remember": that you shall be in the level of males. And this is through "and you shall see it,"

for tzitzis also comes from the term "peering (metzitz) through the lattices" (below). And see what is written in the section beginning "And you shall make a plate (tzitz) of pure gold," and see what is written in the section beginning "The eyes of all look hopefully to You," and see the Zohar, Pekudei (225b),

on the verse "The eyes of G-d are toward the righteous"; and see what is written about this in the section beginning "If you will listen to the voice," and at the beginning of Parshas Bechukosai (112a, at the end): "and watch over us, etc.," and in the commentary of the Ramaz there and there.)

(And see on the theme of "all your males shall appear" in the Midrash Rabbah on Song of Songs, on the verse "My dove, in the clefts of the rock," that this is the theme of "Show me your appearance"; Zohar volume II, Bo 38a; end of Mishpatim 124a; Tetzaveh 183a; Parshas Shelach 165b at the end, 168a.)

Now it is written, "The voice of my Beloved! Behold, he comes, etc.... watching through the windows, peering through the lattices."

Meaning: "the voice of my Beloved" is a drawing down; and "watching" is the drawing down of sight, which comes from above "through the windows," through the level of a window that is open. And this is, by way of analogy, the level of joy, the opening of the heart, etc.

And this is [what took place] in the time when the Holy Temple stood, when the joy was in its proper place and they received the level of seeing with a revealed heart, in the manner of an open window. 3

And this is "your eyes are doves": like doves, which gaze at one another, and this is their delight. And see what is written about this in the section beginning "I am asleep, etc.," regarding "my dove."

But in the time when the Holy Temple does not stand, He "peers through the lattices," through a small hole and crack in the wall. (And see the Zohar, Parshas Bechukosai) (page 114b), on this verse.

And on the theme of "window": in the Zohar (volume I, 140b), on the verse "And he looked out, etc., through the window," it explains: through his astrology. And at the beginning of Parshas Balak (184b): "What is 'through the window'? This is the window of wisdom."

And see there in the Mikdash Melech, and in the commentary of the Ramaz there in the name of the Ramak; and from there we will learn [it] also for the side of holiness. And along these lines it is explained elsewhere that the window is the chasadim that are in Yesod, and the lattices are the gevuros that are in Yesod.

And in the Pardes, in Erchei HaKinuyim, under the entry "Window," on the verse "the window of the ark," he explains that the window is Daas, which draws forth and joins Chochmah and Binah, or that it is the level of Tiferes, etc.

And see what is written on the verse "And I will make your windows (shimshosayich) of kadkod": the meaning of shimshosayich is windows, and it is the revelation of the level of "sun (shemesh)… Havayah," etc.

And in Etz Chaim, at its beginning, Shaar HaKelalim, at the beginning of chapter 1, he writes, and 4
this is his wording: "Know that 'a sun and a shield is G-d of Hosts'; and just as the sun is a great supernal light, and one cannot gaze at it except when it is diminished, through a window, or through a screen, etc., or through a small hole, etc.

"Now, in the World of Atzilus the light comes not through any screen at all, etc., but it comes 5
through a window, that is, from the Yesod of Arich Anpin, which is called a window, so that the light is diminished from the measure

that it has. Also from Chochmah to Binah it comes through a window, that is, from the Yesod of Abba, which is another, smaller window, etc.

Afterwards, from Yesod to Malchus, the light comes from a window that is small and very narrow, that is, from the Yesod of Z'eir Anpin, which is also called a window and is very narrow, like a small hole, etc. But from Beriah downward the light comes through a complete screen, and the light passes through it and shines." End of quote.

And see about this also in Etz Chaim, Heichal 7 (Shaar 41, beginning of chapter 1 and end of chapter 2; and Shaar 47, chapter 1): that the Malchus of Atzilus breaks and splits the screen between Atzilus and Beriah, and descends and is clothed in the Keser of Beriah.

And according to this it may be said that this is the meaning of "peering through the lattices": it is when the wall is broken and a lattice-opening, a small hole, is made. And so it is that Malchus breaks the screen, etc.

And this is not like a window, which is an actual revelation of the light, without a screen and wall that would need to be broken; and as is written there at the end of chapter 1, that it no longer has any comparison with Atzilus, etc.; see there at length.

6 And one may understand this matter a little in light of what is explained in the explanation on the verse "If you will listen to the voice," in Parshas Re'eh: that there are two kinds of providence.

The first is in the manner as it is from above to below, where "all before Him is considered as nothing": the higher unity (yichuda ila'ah). And at times He watches as it is in [the worlds of] Beriah, Yetzirah and Asiyah, etc.

And this is the matter of windows and lattices. The level of windows is as it is in Atzilus, where the light comes without any screen at all; that is, the revelation as "all before Him is as nothing, etc."

Whereas lattices are a hole and crack in the wall, the wall being the separating screen, which is what causes there to be a level of "something" (yesh). And even though the Malchus of Atzilus splits the screen and there comes to be

something like a hole and crack, from which the self-nullification of the "something" is drawn, nonetheless this is a "something" that is nullified: the lower unity (yichuda tata'ah). And the providence that is in this level and manner is called "peering through the lattices."

7 And according to this the Midrash on Song of Songs on this verse will be explained: "'Watching through the windows': this is the merit of the Patriarchs; 'peering through the lattices': this is the merit of the Matriarchs."

For it is explained in the section beginning "You have captured my heart, etc.," [that in] "with one of your eyes" it is written be'achad [masculine] and read be'achas [feminine]. That is: in the Community of Israel, whose sages are called "the eyes of the congregation," who are in the level of "gazing at the glory of the King," there are

those who are in the level of be'achad, a masculine term, who gaze in the self-nullification of the higher unity, as "before Him all is as nothing, etc."; and there are those who are in the level of the self-nullification of the lower unity, etc.

And this is the matter of the Patriarchs and the Matriarchs: male and female, from above to below and from below to above. And in this way the providence from above is also drawn: "through the windows," through the merit of the Patriarchs, and these are the Yesods of Atzilus, as above; and "through the lattices," which is Malchus breaking the screen, etc., through the merit of the Matriarchs. 8

And this is what is said in the Zohar, Vayechi (247a), on the verse "Daughters stepped upon the wall (shur)": "That eye of which it is written above, etc."

For shur is a term of looking, gazing and watching; and this watching is drawn through the angels of the chambers of Beriah, and this is the matter of the lattices, etc.

Alternatively, it may be said that there are windows and lattices also in the enclothement in Beriah, Yetzirah and Asiyah, along the lines of what is written in the section beginning "Let me go down, please, and see," regarding the two levels: at times it is written, "the eyes of G-d, they roam" [meshotetim], and at times it is written, "His eyes roam" [meshotetos], a feminine term.

And close to this is found in the Ra'aya Mehemna, Parshas Mishpatim (117a, at the end): "His eyes are upon the ways of man," and through them "He watches through the windows," through the seven openings of a person: through the two eyes and two ears, etc.; see there.

And in the Zohar, Pekudei (250a): "Twelve wheels, etc., and they are called Seraphim, etc. These stand to watch constantly, etc., and they are called windows; and this is what is written, 'watching through the windows,' etc."

And there, at the beginning of side b: "From these go out four supports to those twelve we mentioned, etc., and these are called lattices, as it says, 'peering through the lattices,' etc.

'Peering': like one who watches from a narrow place, who sees and does not see all that is needed; and afterwards, 'watching through the windows,' a place of greater watching."

(And 251a): "Above, the Great Assembly has twelve supernal windows, etc." And see there in the Mikdash Melech, that they are the twelve letters of the Name Ado-nai spelled out in full.

And see in the Mikdash Melech at the beginning of Bereshis, at the end of the passage "Like a rose among the thorns": "I found in the words of the Arizal that the point of Malchus that descends to Beriah is called by the Name Ado-nai."

And from this will be understood the connection of this matter to what is written shortly afterwards regarding "like a rose among the thorns." For in the Zohar HaRakia there, at the beginning of Bereshis, on the passage "What is the rose, etc.," 9

he explains: the lower Shechinah, which stands upon the twelve oxen, with the sea standing upon them from above; thus they are thirteen, and they are its thirteen petals. And just like this, exactly, is the matter of the above-mentioned twelve windows of the Great Assembly above, etc.; and this suffices for the understanding.

Now, one may understand this matter of windows and lattices within Beriah, Yetzirah and Asiyah themselves: how it resembles the manner explained above, that windows are in Atzilus, where the light is drawn without a screen, and lattices are the breaking of the screen. 10

The matter is that just as there is a screen between Atzilus and Beriah, Yetzirah and Asiyah, so that in Atzilus there is true self-nullification, while in Beriah, Yetzirah and Asiyah, because of the screen, a level of "something" (yesh) comes into being, except that nonetheless it is a nullification of the "something,"

so too, in the same way, there is a screen that separates between holiness and the sitra achra: a completely dividing screen, which hides and conceals the light until it becomes actually separate,

like the outer chambers. And all this is explained in Parshas Lech Lecha, in the section beginning "And your name shall no longer be called Avram."

Now, through teshuvah, a broken heart and a broken spirit, one breaks the above-mentioned screen, so that the level of the mundane too comes to be done in the purity of holiness, etc. 11

And this is the matter of the lattices, that is, the breaking of the above-mentioned screen. The windows, however, are the revelation as it is in Beriah, above the level of the screen that separates between holiness, etc.

And this is through the opening of the heart, that is, "joy and gladness of heart from the abundance of everything," which comes after the level of the broken heart, etc. And in this way the saying of the Zohar in Parshas Bechukosai (114b) will be explained:

"And He goes up the walls to look and to watch over them between the holes of the wall." And the meaning of "goes up" is that on Yom Tov the drawing down is drawn through the World of Beriah, [for] Yetzirah and Asiyah rise there, etc.

And the matter of "windows" in the plural may be understood along the lines of what is written in the Zohar (volume II, 37a), explaining "who lowers [Himself] to see": "from crown to crown, etc., from light to light, etc."; that is, as above, from the Yesod of Arich Anpin to Supernal Chochmah, and from the Yesod of Abba, etc., as above. And see there in the Mikdash Melech.

And in the book Emek HaMelech, Second Gate, chapter 1, he explains the windows as five windows, that is, the five levels of Havayah, the five partzufim, with the upper tip of the yud; and they are "the windows of heaven," which flow with wisdom, etc. And in the same way the lattices are five lattices, the five gevuros; and see there, that this is also above Atzilus.

Now, in the revelation of the King there are many distinct levels, as it is written, "on his royal throne, which is in Shushan the capital, etc., he made a feast for all his princes and his servants, etc. 12

and the princes of the provinces before him, etc." And afterwards, "for all the people who were present in Shushan, from great to small, etc., in the court of the garden of the king's palace, etc."

So it is with the level of seeing from above: the level of "his princes and his servants" (as is explained elsewhere regarding the saying of Rabbi Yochanan ben Zakkai about Rabbi Chanina ben Dosa, "I am like a minister before the King, and he is like a servant before the King" (in the Gemara, end of chapter 5 of Berachos);

and see what is written on the verse "A well that princes dug, etc.," and, on the matter of "servant," in the section beginning "And now, please, let the strength be great") is the level of the lofty souls, who in the time of the Holy Temple would receive the level of seeing from "his royal throne," etc.

That is: in the revelation, he was revealed in the level of "his royal throne," "in the royal house, opposite the entrance of the house," etc., which is a lofty level, a very high and exalted rank. (See Etz Chaim, the Gate of the Throne of Glory, that it is the Chamber of the Holy of Holies of Beriah; and see Sefer shel Beinonim) (Part I, chapter 53).

Alternatively, the Malchus of Atzilus itself is called a "throne," as is explained in the explanation on Parshas Zachor. And this is "which is in Shushan": the level of "the rose (shoshanas) of the valleys," "Shushan, the valley of the awesome one," etc.

Whereas in the time when the Holy Temple does not stand, there is need for the revelation of the second level and rank, which is "in the court of the garden of the king's palace," which is "for all the people who were present in Shushan,"

that is, everyone who has a spark of G-dliness from the source of the Community of Israel, which is in the level of "like a rose among the thorns," in exile, etc.

It is a revelation after a revelation, a rank after a rank. (See the Zohar at its beginning, "because there is a rose and there is a rose, etc.," and the Zohar HaRakia there;

and the Zohar, Vayechi (221a), and the Mikdash Melech there, that "the rose of the valleys" is the supernal rose; and Parshas Ki Sisa (189b, at the beginning of side b),

and in the commentary of the Ramaz there: "And know that the supernal rose, etc."; and see Sefer Hadras Melech (section 156), and the Zohar, Parshas Pinchas, 233b.)

And one must make a second day of Yom Tov to receive the level of seeing also in this level, when the Holy Temple does not stand and "we cannot go up and appear, etc.," and as it is written, "Who shall ascend the mountain of G-d, etc."

Now, the discerning will understand how much greater, with added eminence, the joy becomes at the revelation of the King in a revelation after a revelation, also to "all the people, etc.,"

more than at the first revelation, which is to "all his princes, etc." alone; as in the parable of a villager who saw the king, etc.

(And this is like the matter of "And the Ofanim, with a great noise," compared with the Seraphim: because the Ofanim and the Chayos are in Asiyah and Yetzirah, their noise is greater than that of the Seraphim, who are in Beriah, as is explained elsewhere in several places; and see about this above, in the section beginning "Give ear, O heavens.")

And as is found in the Tikkunim: "Many waters cannot extinguish the love": in exile, etc.; "they would utterly scorn him."

And this is because then the love is in thirst and lovesickness, as it is written (Psalms 63), "My soul thirsts for You, etc.,

in a parched and weary land without water." "Without water," precisely: because there is no water, the level of thirst grows, etc.

(And see on this verse the Zohar, Parshas Vayikra, 21b, and Parshas Terumah, 140a at the end; and see what is written above, in Parshas Noach, in the section beginning "Many waters.") And this is "And I shall see my foes," precisely: that is, the evil inclination, when it is subdued, etc.

But for this David, the king, peace be upon him, prayed, "So in holiness have I beheld You" (see the Zohar, Terumah, 140, the beginning of side b): that there be such a love also in holiness,

that is, in the virtue and rank of the righteous; for this love is from the level of penitents, and "in the place where penitents stand, the perfectly righteous do not [stand], etc."

Except that Moshe our teacher, peace be upon him, attained the level of teshuvah before his passing. And the virtue of Mashiach is "to bring the righteous to return in teshuvah,"

that is, that the virtue and rank of teshuvah be revealed in the perfectly righteous, and this depends on the coming of Mashiach specifically. And this is "So in holiness have I beheld You": that there be the level of "bringing the righteous to return, etc."

For the Jewish people as a whole must return in teshuvah before the coming of Mashiach, and the coming of Mashiach depends on this, as our Sages said, "If Israel do teshuvah, they are redeemed, etc." But that the righteous attain the virtue of teshuvah will be only after the coming of Mashiach.

It may further be said regarding the second day of Yom Tov: the matter of "all your males shall appear, etc." is that there be a level of seeing and revelation from above. 13

And this is through a person coming to see the place with his two eyes, etc. (beginning of the first chapter of Chagigah; see there). Now, all the prophets saw through an aspaklaria (a lens),

except that Moshe our teacher prophesied through a luminous aspaklaria, and the other prophets prophesied through an aspaklaria that does not shine. And see in the Eight Chapters of the Rambam, chapter 7, what he wrote on this according to the way of philosophical inquiry.

But according to the Kabbalah there are, in actual fact, two levels of the above-mentioned seeing, as is explained about this in the section beginning "Our Rabbis taught: The mitzvah of the Chanukah light… Beis Shammai say, etc.,"

regarding the two levels of aspaklaria mentioned above. And this is the matter that all the prophets prophesied with "thus" (koh), and Moshe prophesied with "this" (zeh), as is explained about this at the end of the section beginning "The heads of the tribes," and in other places.

And it is explained there, in the above-mentioned section beginning "Our Rabbis taught," how in every person, in the service of G-d, there are also the two levels of aspaklaria mentioned above. That is: occupation with Torah and mitzvos is like the level of the aspaklaria that shines,

for regarding occupation with Torah it is said, "and My words which I have placed in your mouth." This is like "Moshe prophesied with 'this,'" and as is explained in the section beginning "The heads of the tribes," on the meaning of "saying: This is the thing."

And the level of the Shema and prayer, "with all your heart," with both your inclinations, is the matter of the aspaklaria that does not shine, which is through a covering and coating of thin silver, through which reflected light comes about, etc., so as to be "with all your might." 14

And see what is written about this in the explanation on the verse "Go out and see," regarding "From your dwellings you shall bring, etc." Now, the essence of this level of the aspaklaria that does not shine is now, when the Holy Temple does not stand,

and as is explained about this at the end of the section beginning "My dove, in the clefts of the rock," on the meaning and matter of "Show me your appearance, etc." (see there at length), and as is explained at the end of the section beginning "It is not good for the man to be alone," on the meaning of "I will make him a helper opposite him."

And according to this it may be said that this is the matter of the second day of Yom Tov: for on the 15
first day of Yom Tov, which is from the Torah, the level of "shall appear before My face" is drawn down from the level and rank of the aspaklaria that shines;

but the second day of Yom Tov is made to receive the level of seeing from the level of the aspaklaria that does not shine, etc. And as is written in the Midrash Rabbah, the level of "all your males shall appear" is the matter of "Show me your appearance."

And it is explained at the end of the above-mentioned section beginning "My dove, in the clefts of the rock," that the level of "Show me your appearance" is in the manner of teshuvah, which is the level of a mirror (mar'eh),

like (a "shpigel"), which is called the aspaklaria that does not shine. And in this there is a surpassing virtue in one respect, etc., like "And the Ofanim, with noise, etc."

It may also be noted, regarding the first day of Yom Tov and the second day of Yom Tov, what the 16
sages of truth wrote explaining the First Temple and the Second Temple: that they are the upper hei and the lower hei. And as is explained about this in the section beginning "The Yom Tov of Rosh Hashanah that fell on Shabbos"; see there, letter hei.

And therefore this level is called "second," because the letter hei is doubled, [appearing] twice in 17
the Name Havayah. And in the same way one may explain regarding Yom Tov: that on the first day of Yom Tov the Community of Israel receives from the level of the upper hei, and on the second day of Yom Tov from the level of the lower hei.

Or it may be said that in the level of the last hei too there is the filling of the hei, and this is the level of the doubling, as is explained regarding "the field of Machpelah" in the section beginning "Let its reason be revealed to us, etc." And it may be said that this is the matter of the second day of Yom Tov, etc.; and it may be that these are also the two levels of aspaklaria mentioned above.

And according to this it may be said that this is what the Ramak wrote in the book Or Ne'erav: that 18
in the Diaspora they cannot receive the illumination in one day as they receive it in the Land of Israel,

but there must be a second day, etc. For every Yom Tov is a drawing down and revelation of supernal holiness from above time into the level of time,

as in the blessing, "Who sanctifies Israel and the times." Therefore it is made a "good day" (yom tov), in the manner of "the light, that it was good," and in the manner of "the gate of the inner court, etc., on the day of Shabbos it shall be opened."

And therefore it is said, "A psalm, a song for the day of Shabbos: It is good to give thanks." And see what is written on the meaning of "good," briefly, on the verse "Va'eschanan."

Now, in the Land of Israel, of which it is said, "a land which the L-rd your G-d seeks out," they can receive that light, "that it was good," in one day; and in the Diaspora there must be two days. And it may be explained

that every drawing down of the light below is through the last hei of the Name Havayah, and in it there is the filling of the hei, as above.

Now, as with the filling of the hei: when one writes the letter in writing, there is no need at all for the filling, for one grasps the letter well through the essence of the letter alone;

only when one needs to say the letter in speech is it through the filling of the letter, etc., for it is not possible without it.

19 And it is known, regarding the matter of the read and the written, that the written is in a higher world; and as our Sages said at the end of chapter 3 of Pesachim on this matter: "'My Name forever': not as I am written am I read, etc." And so in the Land of Israel they can receive the flow from the essence of the letter hei of the Name Havayah.

20 And just as in the Temple they would say the Name as it is written, but in the Diaspora it is impossible to receive from this level alone, only through its enclothement in the filling of the hei.

And as, by way of analogy, with the light and radiance of the sun: the nearer the light and radiance are to the luminary, the smaller its quantity appears; and once it has been drawn to a distance from the source, it appears greater.

21 And as with a spring and a river: the spring, because of its nearness to its source, is smaller, etc. And in truth this small amount of the spring is like the whole river, in the manner of "the feet of the Chayos are equal to all of them"; and therefore a spring purifies in any amount, etc.

22 And see what is written at the end of the section beginning "Many waters," in Parshas Noach, and what is written in Song of Songs at the end of the section beginning "There are sixty queens," on the matter of spring and river.

And this is what is said in the Midrash Rabbah on Song of Songs, on the verse "They made me keeper of the vineyards": the Community of Israel said, "In the Land of Israel I kept one day; now, two days. I thought I would receive reward for both, but I receive [reward]

only for one day." For in truth that same illumination which shines in the Diaspora in two days shines in the Land of Israel in one day, because of its nearness to its source. And see Zohar volume I, end of Noach (76b). Also,

just as in the essence of the letter hei its filling is also included, the second hei too is included, in concealment, in the essence of the letter, etc.

And nonetheless, what was said above, that there is a surpassing virtue in this revelation of the second day of Yom Tov, is also correct, according to what is explained elsewhere in a similar way regarding the filling: that this is the main intent, that there be

the revelation below; and as the Arizal wrote explaining "One who answers 'Amen, may His great Name be blessed' with all his strength (koach)": and the meaning of "koach" of Ado-nai is the strength of the letters of the filling of the filling of the Name, etc.

LIKKUTEI TORAH • SHEMINI ATZERES • MAAMAR 9

להבין ההפרש דבפסח כתיב והקרבתם אשה עולה ריח...

To understand the difference: on Pesach it is written, "You shall offer a fire-offering, a burnt-offering"

To understand the difference: regarding Pesach it is written, "And you shall offer a fire-offering (isheh), a burnt-offering (olah), a pleasing fragrance (rei'ach nichoach) to Havayah," while regarding Sukkos it is written, "a burnt-offering, a fire-offering." For 1

behold, [the Name] Havayah is the level of contraction and expansion, etc. For the yud is the level of tzimtzum (contraction), a mere point, since the yud is the level of supernal Chochmah (wisdom).

And although it is called "the sea of wisdom," nevertheless it is no more than a mere glimmer relative to what is above wisdom, to the point that it is reckoned as the level of Asiyah (action), physicality, etc.

Therefore it is the level of the yud, which is only a small point, etc., relative to His very being and essence, for whom [the light that] fills all worlds and [the light that] encompasses all worlds is

no more than the level of a single thought before Him. And in order that He contract Himself, as it were, to such an extent, one must arouse [Him] from below through an arousal from below (isarusa dilesata), by way of the self-nullification (bittul) of the will of the souls of Israel, as it is written, "And besides You I desire nothing [on earth]," etc.:

that there be a complete nullification of their very selves, so that there is no other will at all but the will of G-d. Through this they arouse [a response] above as well, that He contract Himself, as it were, to shine only as a very slight glimmer.

For "spirit brings spirit and draws down spirit," etc., so that there be contraction and expansion, etc., which is called Havayah; and this comes about through the arousal from below mentioned above. (See also what is explained on this in the maamar beginning "But Havayah your G-d would not listen to Bilam.")

This is [the meaning of] "a fire-offering, a fragrance," etc.: it is the level of the ascent from below to above, through the arousal from below mentioned above. Through this there comes about an arousal from above (isarusa dile'eila), so that there be nichoach, which is a term related to nachis darga (descending a level): that there be a descent of His essence, etc.,

to contract Himself into the level of the Name Havayah. This is "nichoach to Havayah," etc. It is like the analogy of fragrance, which restores the soul: the fragrance is smelled from below and rises to one's brain,

yet through this the soul is restored, spreading through the body. So too, through the arousal from below, from below to above, which is called "a fire-offering, a fragrance," there comes about a drawing down from above to below, so that there be "nichoach to Havayah," etc. (See also what is explained on this in the maamar beginning "You have captured my heart, my sister, [my] bride.")

But all this is only an arousal from below in the mode of love and "flashes of fire," etc. And it is known that love is specifically from a distance (see on this the maamar beginning "And you shall know this day"),

for toward oneself a person feels no love at all, since he is in a state of complete unity [with himself]. So too, the hidden love in every Jewish soul is to be united with Him, blessed be He, in utter unity, not in the mode of love and longing, but in the mode of

a person with his own very life-force. (As is explained in the maamar beginning "Israel will be redeemed only through tzedakah," that this is the meaning of "And Havayah your G-d will circumcise [your heart]," etc., "to love Havayah your G-d with all your heart and with all your soul, for the sake of your life"; that is to say, for the sake

that G-d alone is all your life; therefore this love is from the depth of the heart, from the very innermost point. See also what is explained on the subject of "And Havayah your G-d will circumcise your heart" in the maamar beginning "See, I set [before you]," see there, in what is said there: "and there will be no feeling of love, because it is the point of the very self," etc.)

This is because [Israel] "arose in [G-d's] thought," etc., and as it is written, "She is one," etc., for she is united in utter unity. And this is [the meaning of] "my perfect one" (tamasi): Rabbi Yannai said, "my twin" (te'omasi), in Shir HaShirim Rabbah.

Now, the revelation of the love is only on Shemini Atzeres, which is the level of the union of groom and bride, as is explained in the maamar beginning "The Torah that [Moshe] commanded."

The meaning of this union is to be united with G-d in utter unity, in the mode of "to love," etc., "for the sake of your life," as explained above. 2

That is: bringing the hidden love mentioned above out of concealment into revelation comes about only through a revelation and drawing down from above to below, beforehand, to every soul; and through this one has the power to bring the love out of concealment into revelation. The drawing down is through the level of "and His right hand embraces me," which is during all the days of Sukkos.

But during all the days of Sukkos it is in the mode of a makif (an encompassing light), while the revelation within is on Shemini Atzeres. And this revelation of the drawing down is called "He causes the rain to fall."

For just like the rain, which comes from above to moisten the earth, and through it the power of growth that is in the earth emerges from concealment into revelation, so that "it makes it bring forth and sprout, and gives seed," etc.,

so too the revelation and drawing down that comes from above to each person is in order to bring the love hidden in every soul out of concealment into revelation, so that there be the level of utter union with G-d. And therefore we mention the "might of the rains" on Shemini Atzeres.

Now, just as the descent of the rains from above cannot reach the earth except by the rains first being held back and covered in clouds, 3

and also by their dividing afterward into drop after drop—which is why it is called "the might [gevuros] of the rains," because they descend with might [gevurah]; for water is expansion, and the fact that they are held back in clouds and afterward divided into drops, etc.,

is from the level of gevuros (restraints), and it is the level of the inclusion of gevuros within chasadim (kindnesses) (see also what is explained in the discourse on "The voice of my beloved" and on "And He will give strength to His king")—

and without this they could not come down to the earth to moisten it and bring out of it the power of growth that is hidden within it; so too the revelation and drawing down of G-dliness that comes from above on the festival of Sukkos, which is from the level of Chesed (kindness) and expansion, etc.,

in order to bring out the hidden love mentioned above, cannot be except through being included also with Gevurah (restraint), so that the flow first be held back and restrained.

That is why it is called Atzeres, etc., for it was the level of holding back the flow (as is written in Rabbah, Nasso, chapter 10, that it is from the language of "Please, let us detain you"), like the rain, which is first covered in clouds and afterward divided into drops, etc.

And then the union takes place, which is the level of the revelation of the hidden love mentioned above; and this level of love is called by the name olah (burnt-offering, [literally, "ascending"]),

because it ascends upward of its own accord, in the mode of utter union, since "Havayah's portion," etc., "She is one," etc.; and it is not in the mode of love and "flashes of fire," as on all the [other] festivals.

Therefore we say "a burnt-offering, a fire-offering," etc. Afterward we once again draw down the 4
Name Havayah anew, until the festival of Pesach; for in all the six months of winter there is no festival at all, since all three festivals are in the summer, etc.

See on the subject of olah in Zohar III, at the beginning of Parshas Tzav, where the Ramaz remarks on the subject of the spirit of man that ascends upward. See also what is explained in the maamar beginning "Listen, O heavens," on "and the spirit returns to

G-d who gave it"; from there it will be understood that this ascent is to the very highest, the level of "until Your people pass over, Havayah." See also what is explained on "When you raise up the lamps."

Now, isheh (fire-offering) is also esh H' ("fire of H'"). See Zohar III, Pinchas (252b, end of the column), and as is explained in the maamar beginning "My offering, My bread" and in the maamar beginning "And it shall be to you as tzitzis," on "this one shall be called woman (ishah)," etc. Nevertheless, the level of olah is higher, as explained above.

And perhaps it is in the manner of what our Sages said regarding "When you raise up": "By your life, yours is greater than theirs"; that is, the raising of the lamps, the level of a flame that rises of its own accord, is greater than the offerings, which are called "a fire-offering, a fragrance," etc.

See also what is explained in the maamar beginning "Because you did not serve." It may also be 5
said that the level of isheh, esh H', is chiefly the refinement of the element of fire in the animal soul,

whereas olah comes from the hidden love in the G-dly soul itself, the level of "the crown with which his mother crowned him," a level that does not exist at all on the opposing side, even after the refinement, as is explained at the end of the maamar beginning "Let them bring royal apparel."

One should also note, regarding isheh and olah, the subject of the two levels, the outer dimension (chitzoniyus) of the heart and the inner dimension (pnimiyus) of the heart, mentioned in the maamar beginning "And you shall draw water," which are the two levels of "bride" mentioned in the maamar beginning "Shir HaShirim."

It is also stated in the Raaya Mehemna, Parshas Pinchas, there, that the wood of the olah is the Tree of Life and the Tree of Knowledge. If so, the level of olah itself is "above the wood," that is, above even the level of the Tree of Life. See also what is explained on the meaning of "above the wood" in the maamar beginning "And you shall know this day."

See further on the subject of olah in Zohar III (258b). See also what is explained in the maamar beginning "On the eighth day he sent," on "Then the maiden shall rejoice in the dance": the level of az ("then"), which is the level of kedem ("before"), etc.

And this is the meaning of "A locked garden," etc., "a locked spring, a sealed fountain" (in Shir HaShirim, chapter 4, 13): that is, the level of "and you shall not stray after your heart," etc.,

so as not to be in the state of a harlot, G-d forbid. See Zohar III, Emor (89a), on "and for his sister, the maiden," etc. And this is the concept of the closed mem, as is explained there in Parshas Acharei (62b): "the closed mem," etc.,

"a sealed fountain." For the open mem means that there is an opening and entrance for the external forces to draw nourishment, by way of being enclothed in the animal soul.

Not so the closed mem: it means "when darkness is subdued before light." See also what is explained in the maamar beginning "When you go out," on the meaning of "against your enemies": that the enemy has no dominion or hold there.

Now, through being in the state of "and you shall not stray," etc., one will come to the level of "so that you remember" (tizkeru), that you be in the state of males (zecharim), as is explained elsewhere.

And this is also the meaning of olah, of which it is written, "he shall offer a male without blemish." See on this Zohar I (Vayechi, 246a, end of the column). That is, as is explained elsewhere, in the maamar beginning "I will greatly rejoice," that when love is for the sake of receiving a reward, the level of [love] for oneself, it is called female, [as in] "women are of light mind";

whereas the level of the male is the great love for His very being and essence, blessed be He, as it is written, "Besides You I desire nothing"; see there. And this is the meaning of the olah, which ascends to the very highest, as explained above.

Now, what is said of the two levels, namely isheh olah or olah isheh, means the joining of the two levels together, as is explained elsewhere on the meaning of "and unite our hearts to love." 6

The matter is the union of the two levels, the outer dimension of the heart and the inner dimension of the heart, so that the level of the outer dimension be included in the level of the inner dimension. [See] the maamar beginning "Who can count the dust of Yaakov."

In the same way is the matter of "you shall offer a fire-offering, a burnt-offering" or "you shall offer a burnt-offering, a fire-offering": to unite the two hearts together. See Zohar I, Vayeshev (183b, end of the column), on the meaning of "that is joined together to it"; and this is the matter of "and unite our hearts."

Nevertheless, the level of "you shall offer a burnt-offering, a fire-offering" is a higher level. For since the level of olah comes first, this level is the principal one, and the level of isheh is included in it and nullified to it; which is not so with the level of isheh olah.

As is explained, in a similar vein, elsewhere, on the difference between the intertwining of Ado-nai within Havayah and the intertwining of Havayah within Ado-nai: that the first letter is the dominant one, etc. See also what is explained on this in the maamar beginning "Return, O Israel." 7

See also what is explained in a similar vein about the level of "and unite our heart" (lev beinu), in the matter of mizmor (psalm) and shir (song), which are also two levels, outer and inner; sometimes each is said by itself, and sometimes both are joined together.

And also regarding their joining, sometimes it says "mizmor shir" and sometimes "shir mizmor." See on this the maamar beginning "A psalm, a song for the dedication of the House."

(See Zohar III, beginning of Parshas Vayikra, page 5a, on "A song, a psalm of the sons of Korach," etc., and page 56b.)

In the same way it will likewise be understood in the matter discussed above. Now, when the ascent is of a very lofty level, so too the drawing down that is drawn down through it, "a pleasing fragrance to Havayah," is likewise of a

most lofty level. This is like what is explained elsewhere on the meaning of "From the depths I call You, Havayah": that the level of "from the depths" is the level of "He made darkness His hiding place," "the most hidden of all hidden," and from there "I call You," so that there be a revelation of the level of Havayah.

LIKKUTEI TORAH • V'ZOS HABERACHAH • MAAMAR 1

ואתה מרכבות קדש

And He Came from the Holy Myriads

◇

"And He came from the holy myriads." For there are units, tens, hundreds, etc. [This is the pattern] 1
Ayak Bechar (אי"ק בכ"ר), as is written in the book Sha'arei Orah by Rabbi Yosef Gikatilla, Gate 1, on the subject of the tithe and the tithe from the tithe, etc.,

and on the subject of the hundred silver sockets, etc.; see there. And the great number is a myriad, as it is written, "Become thousands of myriads," and it is written, "And a hundred of you shall pursue a myriad." For there is no number above it in the Holy Tongue, since whatever is more than a myriad has no name of its own in the Torah, but only

that it is called so-and-so many thousands or so-and-so many ten-thousands, as it is written, "the myriads of the thousands of Israel," and it is written, "more than twelve ten-thousands of people" (in Jonah, end of chapter 4). And therefore we find in the Mishnah, at the beginning of chapter 7 of Berachos: "With three, what does one say?" etc., up to "With ten thousand, what does one say?" etc.

Now it is written, "And the life of Sarah was a hundred years and twenty years and seven years." Seven is the level of the seven supernal emotive attributes (middos) in the verse, "Yours, G-d, is the greatness," etc.,

up to "the kingdom," etc. For the attributes are in the mode of the division of the levels from one another, since Chesed (kindness) and Gevurah (restraint) are opposing attributes.

And therefore of them it says shanim ("years"), in the plural, whereas of Chochmah (wisdom) and Binah (understanding) it says esrim shanah ("twenty year"), in the singular, for they are "two companions that never part." As, by way of analogy, in a person: when he understands a halachah by means of the power of intellect within him, Chochmah and Binah are automatically included in this.

And see the Zohar, Parshas Chayei Sarah (123a). Now, in any case it is understood from this that of the attributes, each attribute is only the level of a unit.

For the seven attributes in the verse are called "seven years"; if so, each attribute is counted as only one level.

The intellect, however, is the level of tens, for Chochmah and Binah are called "twenty years." And the reason is that, in order for the attributes to be revealed from the intellect, it is impossible for the light of the whole intellect to be drawn into the attribute, but only from the level of the tenth within the intellect.

As is known, the intellect that is enclothed in the attributes, to be the reason and the intellect (mochin) of the attribute, bears no comparison to the essence of the intellect, which has no relation to the attributes. 2

And see what is written about this in the discourse beginning "I have come into My garden," and on the verse "My offering, My bread," that this is the matter of the sinews that join the bones with the flesh, etc.; see there. Therefore each attribute is the level of the tenth within the intellect.

And similarly it is stated concerning the Name Kel, that it is "the radiance of Chochmah," meaning that Chochmah and Binah shine in the attributes, as it is written, "the kindness of Kel."

And it is the tithe of the letters yesh: [the words] "Acquire wisdom, acquire understanding," "acquire" [twice] equals yesh in numerical value; and it is the level of Malchus (sovereignty) within Chochmah, as is written elsewhere on [the verse] "Before Me no Kel was formed." See the Zohar, Kedoshim (end of 86a).

Now the intellect, which is Chochmah and Binah, is likewise a tenth of what is above the intellect, which is called the level of a hundred. And this is the meaning of what our Sages said, that the stature of Adam, the first man, was a hundred cubits.

And above the intellect, too, there are many levels. Nefesh, Ruach, Neshamah, etc., and Chayah [and] Yechidah are above the intellect.

And corresponding to the five levels of Nefesh, Ruach, Neshamah, Chayah and Yechidah are the five levels mentioned above: units, tens, hundreds, thousands, myriads. For the level of Nefesh receives only from the level of the tenth within Ruach, and likewise Ruach from the level of Neshamah, etc. And see what is written about this in the discourse beginning "How goodly are your tents." 3

Now the level of the supernal will is above the intellect and Chochmah, and in it, too, there are two levels: will (ratzon) and desire (chefetz).

Will is without reason and delight: "Be silent; thus it arose in thought," etc. And desire is in the mode of reason and delight.

And see what is written about this in the explanation on [the verse] "And I was beside Him as a nursling," regarding "David, you called them songs," etc. And this is the meaning of "preserving kindness for thousands": from the level of notzer ("preserving"), [whose] letters [are] ratzon ("will"), it is drawn down and spreads into the level of alafim ("thousands"): "I shall teach you (a'alefcha) wisdom, I shall teach you understanding." 4

And similarly our Sages said: the Torah preceded the world by two thousand years. And see what is written on the subject of "for thousands" in the discourse beginning "Their appearance and their work," and see Pri Etz Chaim, Sha'ar HaShabbos, chapter 8, on the subject of "Moshe rejoices," etc., a thousand parts of light, etc.; see there.

Now it is explained elsewhere that we see, by way of analogy, in a person, that delight is what is drawn down and spreads out in length and breadth and in multiplicity more than all the powers of the soul. 5

For delight is present in sight and in hearing and in all the senses, and in the intellect and in the emotive attributes, etc. And the essence of the delight in sight is of a different style from the essence of the delight in hearing,

such as a melody and musical instruments; and likewise in the intellect [there is] an essence of delight of its own, etc. And similarly, many kinds of multiplicity of delights.

And it is known that all delight below is only from what fell in the breaking of the vessels. And therefore the Garden of Eden is delight without end, and "it is better that he be judged," etc. And it is known that the Garden of Eden is only a mere glimmer.

(Therefore, in the same way it will be understood that the radiance and spreading of the supernal delight is called "a myriad" relative to the radiance of the will, which is the level of "for thousands." For it is greater and more exalted, to the point that from the level of the tenth within the delight, etc. And this is what is written, "And the Ancient of Days sat," etc.,

"a thousand thousands served Him, and myriads of myriads stood before Him." For from the level of the Ancient of Days, which is the source of life, the source of delight, even what is drawn down and spreads from it as a mere glimmer, at the level of "served Him" and "stood before Him," is at the level of a thousand thousands and myriads of myriads, etc.

And as is written in the Idra Rabba on the subject of the multitude of worlds: in the skull (gulgalta) there dwell thirteen thousand myriads of worlds, etc. And this is also the meaning of "Praise Him according to the abundance of His greatness.")

Now Sarah is the level of the Matronita, the level of Malchus. At first she was called Sarai, meaning "my master," without spreading out; and afterward she became Sarah, [mistress] to the whole world: "Your kingdom is a kingdom of all worlds." And in order for the spreading below to be greater, the drawing down of the power for this must be from higher above.

Therefore she was given the letter heh, which is the power of spreading out in length and breadth. And see what is written on the subject of the heh of Avraham in the discourse beginning "Behold, Avram," etc.

And see the Zohar, Parshas Balak (191a): "she made herself small," etc., "and what is she? A yud," etc., until "she was built and made," etc.,

"a heh as before," etc.; see there, and it is explained elsewhere. And from this the matter of Sarai with a yud and Sarah with a heh will be understood. Now "the life of Sarah" is from the level of a hundred.

And this is the meaning of "A person is obligated to recite a hundred blessings every day," and 6
therefore our Sages said, "Do not read mah ('what') but me'ah ('a hundred')."

That is, Malchus is called mah, and into it is drawn from the level of a hundred, which is the level of Keser (the Crown); for in order for there to be spreading below, there must be drawing down from above, as mentioned above. Yet even so, the drawing down is

only from the level of a hundred. But the level of the Torah has its root in the level of myriads, which is far, far above the level and rank of a hundred.

And this is the meaning of "from the holy myriads." And specifically from there it can be drawn 7
down and descend even below, into physical things: sukkah and tefillin, etc. And see what is written at the end of the discourse beginning

"Behold, Avram," and at the end of the discourse beginning "See, the fragrance of my son is like the fragrance of a field." And see what is written in the discourse beginning "Give ear, O heavens," on the subject of "[My speech] shall flow as the dew," etc., "and as showers upon the grass."

For revivim ("showers") is the matter of the drawing down from the level of the holy myriads (re-vavos). (That is: "the life of Sarah," which is the spreading of the life-force (chayus) of the worlds, "And You give life to them all," "Your kingdom is a kingdom of all worlds": the root of this drawing down is called the union of the outer dimension (chitzoniyus) of Chochmah and Binah, Ayin and Yesh.

But through Torah and mitzvos there is drawn down from the level of the union of the inner dimension (pnimiyus) of Chochmah and Binah, the root of which drawing down is from the level of Atik and the Infinite One (Ein Sof) itself. And in the same way one can explain "How abundant is Your goodness, which You have hidden away," for rav ("abundant") and revavah ("myriad") are one concept.

And this is what is written, "abundant in deeds," etc. And see what is written on [the verse] "They shall utter the remembrance of Your abundant goodness," that the Yesod of Arich Anpin, meaning the level of bestowal, is called "Your abundant goodness." And therefore the first generations, from Adam the first man until Noach, lived exceedingly long lives; that is, because at that time it was drawn down from the level of Arich Anpin.)

(As is written in the Zohar, Part I, 37b.) And afterward it is written, "And his days shall be a hundred and twenty years"; and this is along the lines of what is written, "And the life of Sarah was a hundred years," etc.

And from all this one will also understand the meaning of "And great shall be the peace of your children": the peace in abundance, etc., in the discourse beginning "And all your children." Nevertheless, even so, the revelation and drawing down now, through the Torah, from the level of the myriads mentioned above, is

only ve'asa ("and He came"), a term of the Aramaic translation (Targum), which is the level of the back (achorayim); for the reasons of the Torah, which are the inner dimension of the Torah, have not yet been revealed, and this will be in the Time to Come.

And this is the meaning of what is said, "Let Him kiss me with the kisses of His mouth": the level of 8
kisses, the cleaving of spirit with spirit, the level of breath, which is the revelation of the inner dimension (pnimiyus) of the reasons of the Torah. But now it is only in the level of the back, "ve'asa," etc., as is explained at length on [the verse] "Torah [Moshe] commanded [us]."

And this is [the meaning of] "And He shone forth from Se'ir to them": that it is only the level of hairs (se'aros), the surplus of the brain, as is known in the physical, that the hairs are not of the essence of the brain, for they are cut and one feels nothing at all.

And similarly above: the Torah is the fallen fruit of the supernal wisdom. (And one could also say that this is the matter of the three levels: blessing, holiness, union. That is: blessing is the matter of the hundred blessings, and it is the level of "And the life of Sarah was a hundred years," as mentioned above,

and it is the matter of the blessing at the level of "And You give life to them all." But holiness is the drawing down from the level of the holy myriads through "Who has sanctified us with His commandments," which is the drawing down of the light that encompasses all worlds (sovev kol almin). Yet even so, kiddushin is still only the level of betrothal (erusin), and it is the level of "ve'asa," etc.

But union is the drawing down in the mode of the inner dimension. It can also be said that there are indeed the holy myriads, yet nevertheless, far, far above this is the level of "You are One, but not in number."

And this is the matter of union: to draw down the revelation of the Infinite Light (Or Ein Sof), blessed be He, singular and unique, "One but not in number," so that "the glory of G-d shall be revealed," etc., "eye to eye they shall see," etc. And see Pardes, in the Erchei HaKinuyim, the entry "Yabok," and in Me'orei Or)

(letter gimmel, section 66, and letter yud, section 23), and in the Ra'aya Mehemna, Parshas Mishpatim (end of 116a, 119a), and in Parshas Pekudei (262a), and in the Ramaz, Parshas Teitzei (277a),

in the passage beginning "and blesses with it." And see what is written about this at the end of the discourse beginning "The matter of the libations." And see further what is written on the subject of blessing and holiness, on what is stated in the Zohar, Part III, Parshas Balak (190b), on the verse "Bless G-d, His angels," etc.:

"but 'holy' was not handed over to them on their own, but only together with Israel, for they do not sanctify with holiness except together with Israel"; see there. And in the Gemara the subject of "ve'asa from the myriads" is mentioned (in Chagigah 16a):

"He is a sign (os) among His myriad." And so it is in the Midrash Rabbah on Song of Songs, end of [the section] "What is your beloved." One can say the explanation is along the lines of what our Sages said in the Midrash Rabbah, Seder Mikeitz, section 90: "'You shall be holy': could it be like Me? The verse says, 'for I am holy,' etc.: My holiness is above your holiness." And this has been explained elsewhere.

And along these lines it can be said that "from the holy myriads" is the level of "You shall be holy," 9
for this is drawn down through the Torah. However, the level of "A sign

is He among His myriad" is the level of "My holiness is above your holiness," and far, far above even the level of the holy myriads, for "You are One, but not in number." And similarly it is said, "His understanding is beyond number."

For relative to something that is not within the bounds of number, the myriads are equal with the others. And this is [the meaning of] "And the Ancient of Days sat," etc.,

"a thousand thousands served Him, and myriads of myriads stood before Him," etc. And this is the meaning of "A sign is He within the holy myriads."

[So it is] in the Midrash Rabbah on Song of Songs, there. And see further on the subject of "And He came from the myriads" in the Zohar, Part II, Shemos 3a, Terumah 131a.

LIKKUTEI TORAH • V'ZOS HABERACHAH • MAAMAR 2

תורה צוה לנו משה מורשה קהלת יעקב

The Torah that Moshe commanded us is the inheritance of the congregation of Yaakov

"The Torah that Moshe commanded us is the inheritance (morashah) of the congregation of Yaakov." (This verse is cited in the Gemara: Berachos, chapter 9, 57a; Pesachim, chapter 3, 49b; Sotah, chapter 3, 42; 1

Sanhedrin, chapter 11, at the end of 91b; Makkos, chapter 3, at the end of 23b; [in Midrash] Rabbah: Terumah, at the end of chapter 33; Tisa, chapter 40; Tzav, chapter 9; in Shir HaShirim [Rabbah] on the verse "Let him kiss me with the kisses of his mouth"; Zohar II, Yisro, 83b.)

Now, our Sages, of blessed memory, said in Pesachim there: "Do not read morashah (inheritance) but me'orasah (betrothed)," for the Torah is called a bride; and so it is in Rabbah, Terumah, there. And this needs to be understood,

for our Sages, of blessed memory, said in the Mishnah at the end of chapter 4 of Taanis: "'On the day of his wedding' — this is the Giving of the Torah." And the meaning of "on the day of his wedding" implies that the Community of Israel is called the bride; and if so, the Torah is called the groom.

(It is true that in Rabbah, on the portion of Acharei, at the end of chapter 20, a parable is set out of a king who was marrying off his daughter, etc.: "His daughter — this is the Torah," as it is written, "on the day of his wedding"; and so it is in the portion of Bamidbar, at the end of chapter 2.

If so, according to this one may say that in the meaning of "on the day of his wedding" as well, Israel is the groom, and the Torah, which is His daughter, is the bride.

But in truth, in several places it is also implied that the meaning of "on the day of his wedding" is that Israel is the bride, as Rashi explains on the verse "G-d came from Sinai": "He went out toward them, etc., like a groom who goes out to greet the bride"; and this is from the Mechilta on the portion of Yisro.

And so it is also implied in Rabbah, Naso, chapter 12: "'On the day of his wedding' — this is Sinai; it was a wedding, as it is said, 'And sanctify them today, etc.'" — which implies that Israel are the ones who receive the kiddushin. And see Zohar II) (58a, 84a, 22a), [and Zohar] III (61b), on the subject of "with the crown with which [she] crowned [him]," etc.

Also in Rabbah, at the end of Va'eschanan, it says: "Rabbi Berechyah said: In ten places the Holy One, blessed be He, called Israel 'bride,' etc." And some resolve [this by saying] that in relation to the Holy One, blessed be He, Israel is called the bride,

and in relation to the Torah, Israel is called the groom. And in this way one can interpret the verse, "And you shall not wander after your heart, etc., after which you go astray, so that you will remember, etc."

Meaning: through "you shall not wander," you will not be in the state of a zonah [a faithless woman], G-d forbid, but rather [in the state of] "and your desire shall be to your husband," [and] "on that day you shall call [Me] 'my Husband.'"

That is, that they be in the state of a bride (kallah) in relation to the Holy One, blessed be He, to be [in the state of] "my soul longs, even pines (kalsah)" [and] "my flesh and my heart pine away (kalah)"; then, "so that you will remember (tizkeru)" — that you will be in the state of males (zecharim) and givers in relation to the Torah. And this is "and you shall do all My commandments." 2

Yet even so, this does not sit well with the saying "Three bonds are bound one to the other: the Holy One, blessed be He, the Torah, and Israel," in Zohar III, the portion of Acharei (73a), which implies that Israel receive from the Torah; and if so, the Torah is the groom, the one who gives, etc.

And so, too, it is implied by the saying of our Sages, of blessed memory, in the first chapter of Berachos (folio 6b), concerning one who gladdens the groom, that through this he merits the Torah, which was given

with five voices — which implies that it is measure for measure, because the Torah is called a groom, and of it too "five voices" is written. And although one could deflect [this proof], nevertheless, here it will be explained with a more ample resolution.

This will be understood by first introducing the matter of erusin (betrothal) and nisuin (marriage), and what connection this has to the Torah. Now, erusin is when the groom gives the bride the ring of kiddushin, 3

and through this he draws to her a small measure of life-force, so that she becomes mekudeshes, a term meaning "set apart" for him, as it is said: "Behold, you are consecrated to me."

And similarly Above: there is the Written Torah and the Oral Torah, and they are called heaven and earth, as will be explained. For the Oral Torah is the explanation of the Written Torah, 4

since in the Written Torah the details of the mitzvos are not clearly spelled out; only the Oral Torah clarifies and explains all the details of the Written Torah. As is known, on each and every matter in the Torah there are six hundred thousand interpretations in pshat (the plain meaning),

and likewise in remez (allusion) and in drush (homiletic interpretation), and likewise in sod (the esoteric meaning); and these are four times six hundred thousand. (See on the subject of pshat, remez, drush and sod in the Ramaz on the portion of Bereishis

(folio 4b and folio 5a), and at the beginning of the portion of Shemini.) Therefore the Oral Torah is called the level of Malchus, as in the saying, "Malchus is the mouth, the Oral Torah," etc.

That is, the level of speech, which comes out into revelation at the level of speech, as our Sages, of blessed memory, said: "'The word of G-d' — this is halachah" (Shabbos 138b),

and "the word of the king is sovereign." And Israel are the ones who draw the level of kingship down upon themselves, by accepting upon themselves the yoke of the kingdom of Heaven, as it is written, "You shall surely set a king over yourself, etc."

But all this concerns the mitzvos of the Torah, which in the Written Torah are not clearly spelled out, and in the Oral Torah come into revelation, four times six hundred thousand [interpretations] on each and every matter.

But there are, besides, the cantillation marks, vowels, crowns and letters (ta'amim, nekudos, tagin, osiyos) of the Written Torah, that is, the form of the letters, which is a law given to Moshe at Sinai (so it is in the Rulings of the Maharai, section 45), for [the letters] are invalidated by a change in their form, in the manner of what our Sages, of blessed memory, said: "'And even one letter holds them back' — this was needed only

for the thorn of the yud, etc." And each and every form alludes to myriads upon myriads of worlds, as is known; and also the cantillation marks, the vowels, the crowns, etc.,

none of which come into revelation at all in the Oral Torah; and they are what are called "hidden worlds that are not revealed." (And see what is explained on this in the portion of Emor, in the maamar beginning "And the kohen shall wave them, etc.")

Now, the Written Torah is rooted in the level of Supernal Chochmah, for "the Torah comes forth from Chochmah," which is called the Supernal Sea, for "He is wise, but not with a knowable wisdom," which is at the level of the Infinite One (Ein Sof), etc.

And from there the Written Torah was drawn down; and therefore the Written Torah is called shamayim, "heaven," meaning sham mayim, "there is water," for it was drawn down from the level of Supernal Chochmah. (And see what is explained in the portion of Yisro, in the maamar beginning "And all the people saw.")

But it is only a mere glimmer; and therefore there are the twenty-four books of the Torah, called kad (twenty-four), which is, by way of analogy, like drawing a kad, a pitcher, of water from the great sea, which is only a tiny bit compared to the great sea.

So too, all twenty-four books of the Torah are only a mere glimmer from the level of Supernal Chochmah. (And see what is explained on the verse "And I will make your windows of kadkod," kad kad, twenty-four twenty-four, etc.)

And even this is only from the level of the back (achorayim), as it is written, "with her pitcher (kadah) on her shoulder": the shoulder is the level of the back. And this is "and He shone forth from Seir to them."

Seir is related to se'aros, hairs: that is, by way of analogy, the hairs that grow out from the head, into which only a very small glimmer [of life] is drawn, so much so that one feels no pain at all when a hair is cut, as is known, because

they are very external. So too, the whole level of the Written Torah, as it is clothed in our physical Torah, is only the level of the back and the outer dimension of Supernal Chochmah, and is called the level of hairs; yet within the hairs there shines a glimmer from the level of Supernal Chochmah.

And this is the yud inside שעיר (Seir). And this is "and He shone forth from Seir": se'ar (hair) [and] yud, etc. (See Likkutei Torah, beginning of Toldos.) "And He came (ve'asa) from the myriads of holiness": asa means "came," only it is in the language of the Targum, which is the level of the back, etc.

That is, when it comes into revelation in the Oral Torah, which is drawn from the Written Torah: these are the myriads drawn from the level of kodesh, which is the level of Supernal Chochmah, called kodesh (holiness). [And see on the subject of "from Sinai He came, and He shone forth from Seir" in the Gemara, chapter 5 of Berachos (33a),

and the beginning of [the chapter] Lifnei Eideihen (2b); Rabbah, Naso, beginning of chapter 11 (243a), [and] chapter 14, on the offering of the eleventh [day]

(beginning of column 4); Shir HaShirim [Rabbah], on the verse "He made a palanquin"; in Eichah [Rabbah], on the verse "I am the man"; Zohar II, 131a; III, 192.]

2. Now, the drawing down from the Written Torah, which is the level of Chochmah, to the level of the Oral Torah, which is the level of Malchus — there being no comparison [between them], etc. — 5

is impossible except through gevuros and tzimtzumim (restraints and contractions), to contract the light drawn from the level of Chochmah, etc. And this is "from His right hand, a fiery law (esh das), etc."

Das (law), which is the level of the Oral Torah, is drawn from the Written Torah through fire, which is the level of tzimtzum: a contracting of the water, which is the level of the sea of Chochmah; just as it is the nature of fire to contract water, for the nature of water is to spread out, and fire contracts [it], etc.,

as in the saying, "It congeals by wind and is pressed by fire." [And see in the Gemara, Beitzah (25b); and see further on the subject of "from His right hand, a fiery law" in the Gemara, Berachos (62a), Yoma (53b),

Sotah (end of 4b); Rabbah, Ki Sisa, chapter 41 (155d); Vayikra, beginning of chapter 4 (169a); Naso, beginning of chapter 12 (246d); Shoftim (295c); end of Matos;

Shir HaShirim [Rabbah], on the verse "To my mare"; end of "His head is finest gold"; Koheles [Rabbah], end of "What has been"; Zohar I, 243a; II, 81a, 84a;

[II,] 135a, 166b; III, 176a, 182a.] But who are the ones who arouse the fire Above,

so that there be contraction and tzimtzum in the level of Supernal Chochmah? It is the souls of Israel, through the level of "flashes of fire" from below, in self-nullification (bittul) of the will; and through this they arouse Above as well the level of fire, which is the level of gevuros and tzimtzumim.

This is like the fire on the altar: although fire came down from Above, it is a mitzvah to bring [fire] from an ordinary source, as it is written, "And the sons of Aharon the kohanim shall put fire on the altar." The altar is the collective of the souls of Israel, each of whom slaughters his [evil] inclination, so that there be subjugation and transformation (iskafya and is'hapcha), etc.

It is like the bulls they used to offer upon the altar, a beast, to go up on high; so too in every soul of Israel, that there be self-nullification and subjugation of the animal soul through "flashes of fire," and through this they arouse the fire Above, etc.

But the arousal of the level of "flashes of fire" in every soul of Israel was through Aharon, as it is written, "And the sons of Aharon the kohen shall put fire, etc."

(Vayikra 1:7). (And see what is explained in the maamar beginning "And it shall be for you as tzitzis," regarding "This one shall be called ishah (woman), for from ish (man) she was taken": [ishah is] esh (fire) [and] hei; for from ish, esh [and] yud, she was taken.) So too it is written, "And His right hand embraces me," which is the level of the drawing down of the encompassing lights (makifim), drawn down on Sukkos, so that there be "embraces me."

Just as one embraces a person and does not let him turn backward, so too the drawing down of the encompassing lights from Above becomes a power for every soul of Israel to subdue the sitra achra, etc.

And this is "Do not read banayich (your children) but bonayich (your builders), etc." "Your children" are Israel, as it is written, "You are children to G-d your G-d, etc." 6

For "a son is his father's leg": that is, like the leg, which is utterly nullified to the head and has no other will at all. So too, the son has no other will at all; he only does his father's will.

Not so the servant: he has another will as well, only he sets his will aside. Therefore the son is called "his father's leg," etc.

(And see what is explained on this in the maamar beginning "A song of ascents: From the depths.") So too Above: the collective of the souls of Israel, when they are in the state of complete nullification of the will, as it is written, "And besides You I desire nothing, etc.,"

so that they have no other will at all, are called children, etc.; and then, through this, they become builders. As in the analogy of the leg: although [the legs] are utterly nullified to the head, nevertheless they carry the head from below to above and from above to below.

So too the collective of the souls of Israel, called children through the nullification of the will, become builders: they carry and draw the head, which is the level of Supernal Chochmah, called the head, from above to below and from below to above;

that is, to raise the level of the Oral Torah, which is the level of Malchus, called the bride, to the level of the Written Torah, which is Supernal Chochmah, called the groom.

And likewise to draw down from above to below, from the level of the Written Torah to the level of the Oral Torah, etc. And this is why the Oral Torah is called me'orasah, "betrothed": 7

for it is the level of the bride, to whom the groom gives the ring of kiddushin, and through this he draws life-force to her, so that she becomes mekudeshes, a term meaning separation and setting apart for him.

So too it is written, "These are the commandments which a person shall do and live by them": that is, they draw life-force to the level of the Oral Torah,

which is the level of Malchus, the level of the bride, to raise her upward to the level of the Written Torah, which is the level of Supernal Kodesh, the level of Supernal Chochmah.

And this is me'orasah, etc.: that the level of the Oral Torah, called the bride, is betrothed and consecrated to the level of the Written Torah, the level of Supernal Chochmah, which is the level of the groom, as explained above, through the life-force drawn to her, as explained above. 8

And this is like the level of erusin, in which the groom gives the bride the ring. And because Israel draw down the kiddushin, they are therefore called the groom in relation to the Oral Torah, which is called the bride.

3. But all this is the level of erusin, which is in the outer dimension alone: the groom, who is the level of the Written Torah, draws life-force to the bride, who is the level of the Oral Torah, in the outer dimension. 9

But in order that there be drawn from the level of the groom to the bride from the inner dimension of the Written Torah, for this there must first be the level of nisuin; for after erusin comes the level of nisuin.

That is, the level of the chuppah, where the groom and the bride both stand under the chuppah, and the chuppah surrounds them both. And this is what we say in the Yom Tov prayer, "Vehasi'enu" ("bestow upon us"), which is the level of nisuin (marriage) of the groom and the bride. For

it was explained above that the level of erusin is that the level of the Oral Torah, which is the level of Malchus, called the bride, receives from the glimmer of the level of Supernal Chochmah, which is the level of the Written Torah, called the groom, called heaven, which is the level of the sea of Chochmah.

But there is yet [a level] higher than Chochmah, which is called "the most hidden of all hidden," which is the level of "He made darkness His hiding place," so much so that the level of Chochmah is considered

only a mere glimmer, and is considered physical asiyah (making) in relation to the level of "the most hidden of all hidden" mentioned above, as it is written, "You made them all with Chochmah, etc."

And there, the level of Supernal Chochmah, which is the level of the groom, and the level of Malchus, which is the level of the bride, are both entirely equal, since the level of Chochmah too is considered physical asiyah. 10

Therefore this level is called the level of the chuppah: just as the chuppah surrounds the groom and the bride equally, so too the level of "the most hidden of all hidden" mentioned above is the level of an encompassing [light] over the level of Supernal Chochmah and the level of Malchus equally.

And this is "Vehasi'enu," which is the level of nisuin of the groom and the bride: after the level of erusin, in which the bride is raised to the level of the groom, afterward both of them are raised to the level of the chuppah mentioned above.

(And see what is explained on the subject of the chuppah on the verse "For over all the glory, a canopy," and in the maamar beginning "And as the groom rejoices over the bride.")

And this is why we say on the festival, "the season of our rejoicing": this is the level of joy through the revelation of the level of "the most hidden of all hidden" mentioned above, where above and below are truly equal.

It is like the analogy of the king's rejoicing: at the time of the celebration the king goes out from concealment to revelation, and reveals himself and lowers himself to all the ministers and servants equally.

So too the level of the chuppah mentioned above is the level of joy. (And see what is explained on the subject of joy in the maamar beginning "On the day of Shemini Atzeres," regarding "Who sanctified us, etc., as You swore, etc.")

And this is "As You desired and said, etc.": "You desired" means the level of the Supernal Will, which is the encompassing [level] mentioned above; and because "the end of the deed was first in thought," [and] "their end is wedged

in their beginning," therefore we say "As You desired, etc." And "said" means that it then comes from concealment into revelation, at the level of saying and revelation, as mentioned above, since "their beginning is wedged in their end."

And this is "As You desired and said, etc., to bless us": that is, that there be an added blessing and revelation, as mentioned above, [of] "the blessing of Your appointed festivals."

Now, on all three pilgrim festivals we say "Vehasi'enu" and "the season of our rejoicing," because on all the festivals there is the level of the revelation of "the most hidden of all hidden" mentioned above. 11

And this is why they are called regalim (literally, "feet"): for even the feet, which are the lowest level and rung, are raised and ascend equally with the head, since there above and below are truly equal, as mentioned above. And they are divided into three festivals,

which are the level of the three lines, right, left and middle, which are Torah, avodah (divine service) and gemilus chassadim (acts of kindness); Torah is the level of the middle line, which "runs through from end to end."

(And see the maamar beginning "A psalm, a song for the dedication of the House," and see Likkutei Torah, end of Tisa, in the maamar beginning "The mitzvah of appearing on the three festivals.") Now, all this is on all three festivals, which are the level of nisuin.

But Shemini Atzeres is the matter of the union of groom and bride after the chuppah, in which the groom gives to the bride from the inner dimension. And see Zohar I, Vayigash (208b).

So too Above: after the groom and the bride, which are the level of the Written Torah and the Oral Torah, both ascend to the level of "the most hidden of all hidden," etc.,

mentioned above, which is revealed over them, then afterward the flow is drawn from the level of the inner dimension of the Written Torah to the level of the Oral Torah, which is the level of Malchus of Atzilus.

And then, as a matter of course, it is drawn afterward from the level of Malchus to Beriah, Yetzirah and Asiyah, so that there be revelation below in each and every one of Israel, through their accepting upon themselves the yoke of the kingdom of Heaven and drawing this level upon themselves. And see what is explained at the end of the maamar beginning "On the eighth day he sent."

That is, even one who is not at the level of a son, which is the level of complete nullification of the will, having no other will at all, 12

but is only at the level of a servant, which is the level of accepting the yoke, in "turn away from evil and do good" — they too can draw down the flow from Above.

And this is "The Torah that Moshe commanded us is the inheritance (morashah) of the congregation of Yaakov." Morashah is related to yerushah, inheritance: like a person who inherits his father, who did not toil and labor,

but it came to him of itself by inheritance, for his father had already prepared it. So too on Shemini Atzeres there is the level of the descent and drawing down of the flow, in the manner of an inheritance, to every one of Israel (see Sanhedrin, at the end of 91b, and Rabbah, the portion of Tzav, chapter 9)

who accept upon themselves the yoke of the kingdom of Heaven, even though he is at the level of a servant, as mentioned above, since it has already been prepared and drawn down from the level of the Written Torah, which is the level of Supernal Chochmah.

And this is "the congregation of Yaakov": that the flow comes even to the level of the heels (akeivayim), which is the level of a servant. For at first it was drawn only to the level of Yisrael, which is the level of a son, and afterward it is drawn also to one who is at the level of a servant, which is the level of Yaakov.

And this is "It shall be an Atzeres for you": that it is drawn "for you" specifically. And this is Simchas Torah, when all are in the joy mentioned above; and for one who is only at the level of a servant, the joy is all the greater.

4. (Now, the interpretation of morashah as a term of yerushah, inheritance, can be explained further in another way, and it is along the lines of what is said in the Zohar, Emor) 13

(folio 94), concerning Shabbos: "It is an inheritance of holiness; he inherits it, and not by invitation, etc., like a son who enters the house of his father and mother, etc." That is,

inheritance belongs specifically to the level of a son, and this is the level of Shabbos. And see there in the Mikdash Melech, that Shabbos means that Z'eir Anpin, called Yisrael, clothes the very essence of Abba; and this is why it says "an inheritance" in the full sense, for he inherits the essence of Abba — which is not so on Yom Tov, which is only a glimmer of Abba, [and] is not called an inheritance, etc.

See there; and as is explained elsewhere. And along these lines the matter of inheritance is explained in the book Me'orei Or, letter yud, section 29. And along these lines one can understand here the interpretation of morashah: that on Shemini Atzeres all the souls of Israel merit to receive from the very essence of the level of the Torah;

that is, that even the level of Yaakov becomes truly united with the level of Yisrael, called a son, and they become truly one, as it is written, "You are children," so that there be the level of morashah even for the level of Yaakov, etc.

And the matter is [as] it says in Likkutei Torah (on Tehillim, section 78), on the verse "He established a testimony in Yaakov, etc.": that the level of Yaakov receives from the level of "the fallen fruit of the Supernal Wisdom is Torah," which is called testimony (edus), for it is not the substance and essence of the Torah, which is Yesod of Abba,

but only a testimony, that is, a mere glimmer, like testimony about a thing, which is not the actual substance and essence of the thing.

But the Torah that is the essence of Yesod of Abba is in the inner dimension of Z'eir Anpin, called Yisrael. This is the gist of the words, with a change of wording for added explanation. And so it is also in Likkutei Torah, the portion of V'zos HaBerachah, on the verse "The Torah that [Moshe] commanded, etc."; see there.

And the explanation of the matter is understood from what was explained above on the difference between the drawing down to the Oral Torah from the outer dimension of the Written Torah — this drawing down being from the level of the fallen fruit of Chochmah alone, as explained above, and called erusin — and the drawing down from the inner dimension of the Written Torah to the Oral Torah,

which is the very essence of Supernal Chochmah, hidden in Z'eir Anpin. And see on the superiority of this level, called the hidden light, in the Ramaz on the portion of Pekudei (folio 220b),

of which it is said, "How great is Your goodness, etc."; see there. And this level is what is drawn down and revealed in Malchus of Atzilus on Shemini Atzeres.

As it is said in Zohar III, the portion of Pinchas (folio 214b): "Afterward, on the eighth day, it is the joy of the Torah, etc., so that all be one, etc., which is Yisrael," end of quote.

And the Ramaz explains there that then Malchus receives the light of Chochmah, etc., and the levels of Yaakov and Yisrael become one, etc., end of quote. And see further in the Ramaz (portion of Emor, folio 104b), in the passage beginning "On the eighth day, etc."; see there.

And this is the meaning of "the inheritance (morashah) of the congregation of Yaakov": for the levels of Yaakov and Yisrael become truly one on Shemini Atzeres, as explained above; and therefore below as well, among the souls of Israel, all receive from the level of the essence of the Torah. And therefore it is called morashah, specifically a term of inheritance, and not only me'orasah.

And along these lines one can interpret what is said in the Zohar, Emor, there: "And this day, Yaakov is the head of the joy, etc." 14

And see further on the subject of erusin and nisuin in the explanation on the verse "For over all the glory, a canopy, etc.," and at the end of Vayigash.

And in the maamar beginning "And I will betroth you to Me, etc.," and in the maamar beginning "It is better to take refuge"; and see further on the verse "For the fragrance of your oils, etc.," and on the verse "The eyes of all look to You, etc." 15

And from there it will be understood that likewise, in a person's service of G-d, in the service of the heart, which is prayer, these two levels of erusin and nisuin apply,

for the souls of Israel too are called a bride, etc.; see there. And in the portion of Matos, on the verse "And if a woman vows a vow in her youth, etc."

And according to this, it will be well understood why specifically on Shemini Atzeres the souls of 16
Israel draw down the level of the union of groom and bride, the Written Torah and the Oral Torah, which is the matter of bonayich (your builders).

And the matter is that this is through the teshuvah of the Ten Days of Teshuvah, [of] "From the depths I call You," the depth of the heart: this is the matter of the G-dly arousal being drawn into the inner dimension and innermost core of the heart; and this level is what is called nisuin in the service of the heart, [as in] "And you shall know G-d." And as is explained elsewhere on the verse

"When you go out, etc.," [and] "and you see among the captives a woman of beautiful form, etc.," which refers to the soul, until "and afterward you shall come to her and be her husband": this is the level of Ne'ilah of Yom Kippur; and in particular, every day, it is the matter of nefilas apayim (falling on the face),

that is to say, this is when the arousal from the greatness of G-d is drawn into the depth of the heart, as it is written, "With all my heart I have sought You"; that is, to be [in the state of] "To You, G-d, I lift up my soul, etc.," the higher teshuvah, etc. And since this is so,

therefore, through this, the souls of Israel have the power to draw down afterward, on Sukkos and Shemini Atzeres, the level of nisuin as well, and the union of the inner dimension of the Written Torah with the Oral Torah. And see what is explained on this in the maamar beginning "And as the groom rejoices over the bride"; see there. And see what was explained above in the interpretation of "And you shall not wander, etc.,

so that you will remember, etc." And this union is the level of the revelation of the light of Abba, etc.; and this revelation of the light of Abba is drawn also into all the souls of Israel, as explained above. And this is "Do not read banayich (your children)

but bonayich (your builders)": for at first, in the Ten Days of Teshuvah, they received from the light of Imma, as is known from the matter of "His left hand is under my head," the left line, Binah, Gevurah, Hod;

and likewise on Yom Kippur all the ascents are through Imma, etc. (see Zohar, Emor, folio 100b); and this is the level of banayich (your children),

for Binah is ben yah (son of Yah), and as in the matter of teshuvah, tashuv hei (the hei returns), [the Name] spelled out with yuds, etc.; and also "Binah is the heart," that is, to be [in] the depth of the heart; and this too is banayich, in the manner of "a son is [his father's] leg, etc.,"

to be nullified as the leg is nullified to the head, etc.; and through this, afterward, on Shemini Atzeres, [comes] bonayich, that is, the drawing down of the light of Abba, as it is written, "With Chochmah a house is built."

And see what is explained on this in the maamar beginning "And all your children." And this is "And Yaakov journeyed to Sukkos," and through this, afterward, "and he built himself a house": this is the level of the Oral Torah, called a house, into which on Shemini Atzeres they draw from the essence of Supernal Chochmah, as explained above. And see Zohar I, Vayishlach (folio 172),

and there it explains "and he built himself a house" as in "the house of Yaakov"; that is, this revelation is drawn also into all the souls of Israel, who all receive from the revelation of this light, etc.

And this is "the inheritance of the congregation of Yaakov." And see in the Idra (folio 130a) on the verse "House of Yaakov, come, let us walk in the light of G-d." And see further what is explained on the subject of "the fallen fruit of the Supernal Wisdom is Torah" in Iggeres HaKodesh, in the section beginning "He wraps Himself in light as a garment," in the name of Likkutei Torah, the portion of

Ki Sisa; and see there, that it is on a matter somewhat different from what was explained above according to Likkutei Torah (on Tehillim, section 78) and in the portion of V'zos HaBerachah. But the matters are close and go in one direction. And see below further on this subject.

LIKKUTEI TORAH • V'ZOS HABERACHAH • MAAMAR 3

ביאור ע"פ תורה צוה

An explanation of "The Torah that Moshe commanded us"

◇

An explanation of [the verse] "The Torah [that Moshe] commanded [us]…" 1

Now, the Written Torah is the level of Chochmah (wisdom), for "the Torah issues from supernal Chochmah." And it is stated in Bereshis Rabbah, parshah 17: "Three are unripe fruits (novlos), etc.… the unripe fruit of the wisdom above is the Torah, etc." 2

This means: the supernal Chochmah of Atzilus is "wise, but not with a knowable wisdom," above comprehension, and it is called the level of "Ayin" (nothing), which is the level of utter self-nullification (bittul); for this reason the Infinite Light (Or Ein Sof) is enclothed, in a manner of closeness, specifically in Chochmah, as explained in Likkutei Amarim.

And what is drawn from the aforementioned level of supernal Chochmah to bring the letters of the Torah into being is only from the level of the back (achorayim) and the outer dimension (chitzoniyus) of Chochmah, which is "the unripe fruit of wisdom," as will be explained.

(And see the discourse beginning "And all the people saw," and in Iggeres HaKodesh, the discourse beginning "He wraps [Himself] in light.") Now, the Oral Torah is the interpretation

and explanation of the Written Torah; for in the Written Torah all the mitzvos are not clearly spelled out, since it is drawn from the level of supernal Chochmah, which is above comprehension; only in the Oral Torah does it come to revelation, to explain all the details of the mitzvos. And therefore the Oral Torah is called the level of speech: "Malchus [is called] mouth," etc.

However, what comes to revelation in the Oral Torah is only the level of the back and the outer dimension of the Written Torah, the level of a mere glimmer, which is the body of the mitzvos; but the inner dimension of the Written Torah, namely the cantillation marks, vowels, crowns and letters (taamim, nekudos, tagin, osiyos), does not come to revelation at all.

And these are what are called "the hidden worlds that are not revealed," for they do not come to revelation at all. And as is explained in Pri Etz Chaim, Shaar 16, chapter 1, about the Arizal, that he was sleeping 3

on Shabbos and his lips were moving, and when he awoke they asked him what he had learned, and he answered that if he were to expound for eighty consecutive years, day and night, he would not finish explaining what he had heard in those hours.

That is, because he saw and grasped, in the inner dimension of the Torah, what cannot come to revelation at all in speech. And see what is written about this in the explanation that begins "To explain the matter of the Splitting of the Sea," and in the explanation on "Va'eschanan." 4

And this is [the word] "ve'asa" [and He came], which is in the language of the Targum, because what is drawn down is only the level of the back and a mere glimmer, which are myriads of contractions (tzimtzumim) to conceal the essence of Chochmah, which is called "kodesh" (holiness), so that only a mere external glimmer is drawn down.

And this is [the meaning of] "And He came from myriads of holiness," as [explained] above. And now it will be understood what is written, "And He shone forth to them from Se'ir," which is said about the Written Torah, which is the level of supernal Chochmah, drawn from above Chochmah only by way of the level of hairs (se'aros). 5

For, as is known, the level of the supernal Chochmah of Atzilus is the beginning of revelation, which is the beginning of the chain of descent (hishtalshelus) to the level of Binah and the emotive attributes (middos) of Atzilus, down to the level of Malchus of Atzilus,

which is the source for bringing into being something from nothing — namely, the angels and souls of [the worlds of] Beriah, Yetzirah and Asiyah. And this is called the chain of cause and effect, as from Chochmah to Binah, which are comparable to one another.

And likewise from Binah to the emotive attributes of Atzilus, and so on. And all this will be understood in greater detail through an analogy — [in the spirit of] "From my flesh I behold, etc." — from the powers of the soul. For 6

we see that the emotions are born from the intellect, so that according to the measure of the intellect's revelation, so will the emotions be. And therefore a small child, whose intellect is very small, has emotions that are also for small things, whereas an adult, whose intellect is great —

therefore his emotions are also for great things. Thus it emerges that the coming-into-being of the emotions is from the intellect, and [the intellect] is called the mochin of the emotions; and this is the level of cause and effect

(for they are close in measure to one another, that is, between them there is no real leap of level; and this is called hishtalshelus, like a chain (shalsheles) made of many rings, where the head of one is tied and joined to the end of the other. So too the emotions are at first included in the intellect and afterwards are drawn forth into revelation, and the intellect enclothes itself in them; so it emerges that the last level of the intellect is actually enclothed in the emotion).

Whereas the coming-into-being of the intellect from what is above intellect is not in the manner described above; for the power of intellect in the soul, from which revelation in [particular] concepts is drawn forth, is not grasped at all — what it is — and it is above the essence of intellect.

And therefore the fact that intellect comes into being from it is called "something from nothing," that is, a new coming-into-being, and not merely in the manner of cause and effect.

And see what is written in the discourse beginning "Who can count the dust of Yaakov," in the explanation of "I created him, I formed him, etc." And even more so is it in the analogue above: for from Chochmah onward is the level of the chain of cause and effect mentioned in the books [of Kabbalah]. 7

But the coming-into-being of Chochmah from what is above Chochmah is not by way of cause and effect, but only [as] something from nothing, as it is written, "And Chochmah is found from Ayin (nothing)," for what is above Chochmah is not of the essence of Chochmah at all.

And it is called "hidden Chochmah" (Chochmah Stima'ah), meaning that it is not grasped at all; and this is the meaning of "Be silent — thus it arose in thought." And the matter is not, G-d forbid, that there is no reason for it, for if so it should have said, "thus it arose in will." 8

Rather, the level of "thought" is the level of hidden Chochmah, a concealed reason that cannot be grasped, so that it seems as though it were will without reason

(and see what is written about this in the explanation on "For over all the glory there shall be a canopy," and on "If in My statutes," and in the explanation on "These are the journeys, etc.... And Moshe wrote, etc.," and in Parshas Va'eschanan, the discourse beginning "The matter of the Shema"). And it is called Chochmah because it is the source of Chochmah.

However, the coming-into-being of Chochmah from the level of hidden Chochmah is not by way of cause and effect, but [by] a leap of level. And this is what is said in Etz Chaim and in the Idra Zuta (292a): "Abba and Imma are included in the mazal and depend on it, etc.,"

that is, Abba and Imma draw nourishment from the level of the hairs of the configurations of the beard (tikkunei dikna), which are drawn from the hidden brain (mocha stima'ah) — just as, by way of analogy, below: although the hair is drawn from the brain,

nevertheless it is only the surplus of the brain and is not comparable to the essence of the brain; for if the membrane of the brain is pierced, [the animal] is treifah, since life depends on it, whereas the hairs can be shorn off entirely without any pain.

So too, by way of analogy, the drawing-forth and coming-into-being of the Chochmah of Atzilus from hidden Chochmah is likened to the level of hairs, which is a leap of level, and not like cause and effect, where the essence and substance of the cause is enclothed in the effect, as [explained] above in the analogy of the chain.

Now, the meaning of the hairs is also known: they are the Thirteen Attributes [of Mercy], and 9
"Notzer chesed" (He preserves kindness), etc. And the matter is that there are [the categories of] inanimate, vegetative, animal and speaking.

And within the speaking [being] as well, the inanimate, vegetative and animal are included: for the bones are the level of the inanimate and the hairs the level of the vegetative, etc.

And likewise there are also a spiritual inanimate, vegetative, animal and speaking in the powers of the speaking soul: the letters are the level of the inanimate, and the emotive attributes are the level of

the vegetative, for they have growth — at first the arousal is small and afterwards it grows; and the intellect is the level of the animal, as it is written, "Wisdom gives life"; and the source of the intellect, which is the level of hidden Chochmah, is the level of the speaking,

for the root of the coming-into-being of speech, which is the letters, is taken from the primordial [stage] of the intellect in the soul, which is above the revealed intellect, as mentioned in the discourse beginning "And David made a name." (And though the letters are the level of the inanimate, [nevertheless] "their end is embedded in their beginning," etc.)

Now, within the level of the speaking itself, which is hidden Chochmah, four levels are also included, as above in the analogy of the speaking soul, which is comprised of four levels,

and likewise the body of the speaking human being is comprised of four levels. And the level of the emotive attributes of hidden Chochmah is called "vegetative," and therefore it is called "hairs," which are the vegetative level in the body.

Now, in the physical analogy it is understood that the inanimate and the vegetative are close to one another, and are separated in measure from the level of the animal, which has a vital soul, and all the more so from the level of the speaking, etc.

And just as in the human body, too, the hairs, which are the vegetative level, are not comparable to the limbs of the body in which the vital and intellectual soul is enclothed, such as the heart and brain, and not even to the other limbs,

so the level of the attributes and "Notzer chesed" is not comparable to the essence of hidden Chochmah; and therefore they are likened to hairs, which are the vegetative level included in the speaking, etc.,

which is not comparable even to the vital soul in the speaking [being], and all the more so to the intellectual soul. And these very hairs are the source and root of the coming-into-being of the Chochmah of Atzilus; and if so, this is not the level of a chain of cause and effect, but a leap of level.

And this is what is said at the Giving of the Torah: "And He shone forth to them from Se'ir." The meaning of "Se'ir" is se'ar yud (the hair of yud), for the Torah, which is the Chochmah of Atzilus, is drawn from the level of hidden Chochmah through hairs alone. 10

Now, the hair is the level of vav, and the light within the hair is the level of yud, as it is known that the hair is hollow and within it is enclothed nourishment from the brain

(and see about this in Likkutei Torah, at the beginning of Parshas Toldos, which the Ramaz cites on Parshas Emor, page 94). And the reason it is called yud is that, as is known, there are the levels of tens, hundreds, thousands and myriads.

Now, the thousands and myriads are in Arich Anpin, and sometimes also the hundreds, as mentioned in the maamar on "One hundred and twenty and seven years" of "the years of the life of Sarah."

But what can be enclothed in the hair is only the level of tens, which is the level of yud alone (this needs examination; see below).

And this is the meaning of what our Sages, of blessed memory, said: "The unripe fruit of the wisdom above is Torah." "The wisdom above" means the hidden Chochmah of Arich Anpin, which is called "wise, but not with a knowable wisdom," as is known; and the Torah, which is the Chochmah of Atzilus, is drawn from hidden Chochmah only from the level of its unripe fruit,

that is, the level of hairs alone; and this is [the meaning of] "And He shone forth to them from Se'ir," as above. (And above it was explained that the unripe fruit of wisdom is the level of the back of Abba; and one may say that it is all one, according to what the Ramaz writes on Parshas Emor

(page 94 there), that the existence of Abba is from the inner light in the beard, which is above the hairs themselves; see there. And see in Pri Etz Chaim, Shaar HaKerias Shema, chapter 15, that the inner dimension of Abba, etc.

If so, the level of "the unripe fruit of the wisdom above," namely the level of the back of Abba, etc., is not far from the level of the hairs of the beard, etc. And understand [this].

2. And afterwards it says, "And He came from myriads of holiness; from His right hand, a fiery law for them." And this is so that there be a drawing-down from the Written Torah to the Oral Torah, 11

which is through the level of fire, "compressed by fire." And the meaning of "ve'asa" [and He came] is the level of the coming-into-being of the letters of the Written Torah, which is through "compressed by fire," etc.

And the matter will be understood by way of analogy from what we see in the nature of the intellect in a person: when a person conceives some new idea that occurs to him in his mind, no letters at all are yet sensed in it; 12

but as soon as he contemplates it in the mind of Binah, the level of letters will be found in that intellect and idea — the letters are actually sensed. And one must understand from where the letters came to be and were born in the intellect.

But the matter is that in truth the letters were already included in the intellect at first as well, only they were not discernible as an entity in their own right; and afterwards, in the mind of Binah, they came to revelation so as to be sensed as well.

And the analogy for this: water, too, is composed of the four elements, and if so there is also actual earth included in the water. 13

Yet it is not discernible or sensed at all that there is earth there; rather, it is as if there were only water alone. But through cooking, when the water is boiled over fire, the particles of earth separate and become discernible and sensed.

Now, the earth is the level of the letters included in the intellect, which is called water; and through "compressed by fire," which is the level of the five Gevuros, the existence of the letters comes into actual revelation. Only, there must also be a sweetening of the Gevuros, so that it not be a complete contraction. And this is [the meaning of] "which congealed by wind," etc. 14

Now, from the letters of the Written Torah [teaching] is drawn into the Oral Torah; for example, the chapter HaSho'el in Tractate Bava Metzia is derived from the vav of "And if a man borrows," etc. — the vav adds to the preceding matter; whereas the cantillation marks, vowels and crowns did not come to revelation in the Oral Torah. 15

And this is what is said, "And He came, etc., from His right hand, fire, etc.": that is, the coming-into-being of the letters of the Written Torah through "compressed by fire," and from this the Oral Torah is drawn forth.

And see what is written in the discourse beginning "And you shall make a tzitz," on "and you shall engrave upon it engravings of a signet." And through this will be understood what is written, "and her pitcher (kadah) on her shoulder," and afterwards it is written, "and she lowered her pitcher onto her hand": for the meaning of "kadah" is the twenty-four (kaf-dalet) books of the Torah; and since "the unripe fruit of the wisdom above is Torah," that is, from the level of hairs, 16

therefore it is said, "and her pitcher on her shoulder," which is the level of the back: for only from the level of the back and the unripe fruit of the wisdom above were the twenty-four books of the Torah drawn — like the analogy of the nullity of a single pitcher compared to the sea or the spring.

And this is what is said about Moshe our teacher, peace be upon him: "But My face shall not be seen," etc. However, in order that there be a further drawing-down from the Written Torah to the level of the Oral Torah — which is only a small glimmer of the level of the Written Torah, since it is an interpretation only of the essential mitzvos in the Written Torah, 17

but the cantillation marks, vowels, crowns and letters of the Written Torah, each and every one of which alludes to myriads upon myriads of worlds, do not come to revelation at all.

Only Rabbi Akiva would expound upon each and every thorn [of the letters] heaps upon heaps of laws, etc. (and see Menachos 29b);

but in the Oral Torah the cantillation marks, vowels, crowns and letters of the Written Torah do not come to revelation at all. (And what was explained above, that the Oral Torah is built from the level of the letters of the Written Torah, refers only to the plain meaning enclothed in the words and letters, and to extra or missing letters, as in "the vav adds," etc.;

but the reason for the shape of the letters — why the vav has this shape, and what it alludes to — has not come to revelation in the Oral Torah) — only the interpretation alone, which is but a mere glimmer of the Written Torah.

And this is [the meaning of] "And the servant said, 'Let me sip, please, a little water from your pitcher'": for the servant is the level of Malchus, the level of the Oral Torah; and therefore he is called "his servant, the elder of his house" — [the house] of the level of supernal Chochmah, the Written Torah — "who ruled over all that he had,"

that is, the whole chain of descent of [the worlds of] Beriah, Yetzirah and Asiyah, which is drawn from the level of the servant, as it is written, "Your kingship is a kingship over all worlds." And this is [the meaning of] "Let me sip, please, a little water from your pitcher": that the revelation in the Oral Torah, which is drawn into it from the water of the twenty-four books of the Torah, is

only a little water from this pitcher, for only a mere glimmer is drawn into revelation in the Oral Torah, and not all the water in the pitcher of the Written Torah,

since the cantillation marks, vowels, crowns and letters did not come into revelation, as above. And this is [the meaning of] "And she hurried and lowered her pitcher onto her hand": for this drawing-down is possible only by her lowering the pitcher onto her hand,

that is, that Chochmah be enclothed in the level of the emotive attributes, which are called "hands"; for then the flow can afterwards come down to the level of Malchus, which is the level of the Oral Torah, which receives specifically from the level of the hands.

(And perhaps this is the meaning of "kadkod" (ruby): two levels of kad (pitcher), namely the level of the pitcher on her shoulder and the pitcher on her hand.)

3. Now, it was explained above that the Written Torah and the Oral Torah are called groom and bride, and all the above is the level of kiddushin and erusin (betrothal). 18

Just as kiddushin is only the giving of a betrothal ring, for example, which is a small thing, so the aforementioned drawing-down from the Written Torah,

which is only a mere glimmer of it — "a little water from your pitcher" — drawn to the Oral Torah, is called kiddushin. But on Shemini Atzeres, when Simchas Torah is made, is the level of the union that follows the marriage (nisuin).

And this is why we say "He causes the rain to fall": the drawing-down of the drop of mayin duchrin (the masculine waters), as our Sages, of blessed memory, said concerning rain, "once the groom goes out to meet the bride," as the Aruch explains. 19

However, before this union there must be a chuppah (canopy), which is the ascent of both of them, the Written Torah and the Oral Torah, into the level of the light that encompasses all worlds (sovev kol almin), before which wisdom and action are equal

(and see the Zohar, Bereishis, page 8a, in the commentary of the Ramaz there: "And the secret of the chuppah," etc., "and it seems to my humble opinion," etc.; see there. And see what is written in the explanation on "For over all the glory there shall be a canopy").

And this is what we say on the festivals: "And bestow upon us (vehasi'enu)," etc. Then, through this, there can afterwards be this union, which is an actual inward drawing-down and not a mere glimmer like the kiddushin mentioned above.

And the matter is that the level of the union, by way of analogy, is a drawing-down that is above the level of "the unripe fruit of the wisdom above," but rather from the level of the wisdom above itself, that is, from its essence and being.

For it was explained above that what is called "novlos" is so because the coming-into-being of the Chochmah of Atzilus, called Torah, from hidden Chochmah, called "the wisdom above," is by way of a great leap, from the level of hairs alone

and not from the essence and substance of hidden Chochmah — just as, by way of analogy, in a person, intellect relative to the power of intellect is something from nothing, for the essence of the power of intellect is not revealed or drawn at all into the revealed intellect; and [it is] not

like intellect relative to the emotions, where the essence of the intellect is enclothed in the emotions, as above. However, the drawing-forth of the drop from the father, which is also drawn from the brain, as is known —

although it is physical, nevertheless there is enclothed in it [something] of the essence and substance of the power of the brain, and not a mere glimmer; for from it a child is born, with intellect and emotions, who will resemble the father, and he has in him the actual essence of the power of intellect

as in the father, and not a mere glimmer as in the revelation of a particular idea; as is explained in Iggeres HaKodesh, near its end: "And moreover, for speech, etc., and the drop that was drawn, etc."; see there.

And so will the analogue above be understood: the level of "the unripe fruit of the wisdom above" is, by way of analogy, like the revelation of intellect from the source of intellect, which is only a glimmer; 20

and from this [a glimmer] is drawn into the Written Torah, and afterwards a glimmer of this is drawn into the Oral Torah, as above; and this is called kiddushin, a drawing-down from the level of supernal Chochmah, which is called "kodesh" (holiness), as it is written, "And He came from myriads of holiness."

But in the level of the union of groom and bride, the drop — the root of its root is from the source and essence of hidden Chochmah, and not from the level of the unripe fruit alone.

And as is written in Etz Chaim, Shaar HaNesirah, at the end of chapter 3: "And so too this supernal 21
brain of Arich Anpin, etc., and afterwards Abba and Imma take the drop, etc.";

see there. Except that, at first glance, this is not understood: since the coming-into-being of the Written Torah, which is called the groom, is only from the level of the unripe fruit of the wisdom above, if so, how can one say that the union is drawn from the inner dimension of hidden Chochmah?

But the matter is that this is the meaning of the chuppah that must precede the union, which is the level of the light that encompasses all worlds, the level of Keser, which is above Chochmah; and then, through this, a revelation from the inner dimension of the hidden brain (mocha stima'ah) is drawn into the Written Torah, which is called the groom, and from it to the Oral Torah.

And therefore the seven days of the festival precede Shemini Atzeres; they are, by way of analogy, the seven days of feasting after the chuppah, and encompassing lights are drawn down from the level of the light that encompasses all worlds.

And also the lulav and its species are the drawing-down of Daas; for a minor does not beget, and the drop is drawn specifically from the level of Daas, as it is written, "And Adam knew," etc.

And then, through this, there can afterwards be the union on Shemini Atzeres, which is an actual inward drawing-down and not the level of the unripe fruit alone; and therefore it is Simchas Torah, for the Torah itself rejoices in this revelation, etc.

4. And this is the meaning of "He causes the rain to fall," which we begin to say on Shemini Atzeres: 22
for the flow of rain upon the earth is like the analogy of the drawing-forth of

the drop; for just as from the drop a child is born, so the rain "waters the earth and makes it give birth," etc. And also, just as the rain is drawn down drop by drop — and that is through their descending with Gevurah (might), from which comes the division [into drops] —

therefore the rain is likened to hairs, as it is written, "like showers (se'irim) upon the grass"; for so too the hairs of the head, each one [has] its own follicle, as stated in the Gemara. And although the level of the drawing-down of the drop of the masculine waters mentioned above

is drawn from the level of the inner dimension of the wisdom above, which is above the level of the unripe fruit and the hairs, nevertheless it is drawn and descends by way of the level of the hairs — the mazal, "Notzer" and "Venakeh" — only that its root is above the chain of descent, as is written elsewhere on "And the Netzach," etc.

(And see Zohar III, Naso (134a): "On this mazal [all] depend"; and see what the Ramaz writes on Parshas Bo (40b, at the bottom), that the mazal "Notzer chesed," etc., and within its inner dimension, etc.; and see what is written about this in the explanation on "I will greatly rejoice," etc.)

And furthermore, just as the rains descend with Gevurah, so too the aforementioned drawing-down, "compressed by fire," etc., is the level of the Gevurah of Atik Yomin, which is enclothed in the hidden brain.

And furthermore, just as in the formation of rain, "a mist rises from the earth" and becomes thick cloud and cloud, and in it the rain descends

(see Bereishis Rabbah, parshah 13, and Sukkah 12a, in Tosafos), so the arousal from below and teshuvah ascend higher and higher, to the level of "He made darkness His hiding place," and from there it is drawn down to become "He causes the rain to fall," the drawing-down of the drop, etc.

One may also explain the analogy of "and a mist rose" in another way: that is, by way of analogy, at first the vapors were very fine, and afterwards they become coarse and turn into thick cloud and cloud to bring down rain; so too the aforementioned drawing-down of the drop from the brain becomes physical, etc.

And for all the reasons above, this drawing-down is called the level of "He causes the rain to fall." (And the meaning of "He causes the wind to blow and the rain to fall" will be understood along the lines of what is written in Parshas Mikeitz, at the end of the discourse beginning "The Chanukah lamp, etc., [with] the mezuzah on the right," etc.:

"However, the light of the Torah does not rise to be called light except through the lamp of a mitzvah, etc.; the air around the light, etc., causes the light to shine," etc. And "air" is the level of wind (ruach); see there. And see in Zohar HaRakia, in the commentary on Zohar I, Parshas Bereishis)

(15a): "Its air was not known at all, until, etc., one hidden supernal point shone forth"; see there.

And this is the meaning: that for there to be "He causes the rain to fall" — the drawing-down of the Torah from the hidden brain — is through "He causes the wind to blow," "the air that is upon the membrane," etc.,

in which is the Daas of Atik. And see the Idra of Naso (134b); and see Likkutei Torah, at the end of Parshas Bereishis, on "My spirit shall not contend," etc.; and Zohar I (37b, at the bottom; 58a), and Zohar HaRakia there, and Zohar II (178b, at the bottom).

But through the Torah and mitzvos — "It is a tree of life," etc. — [comes] "He causes the wind to blow." And see what is written on "And He came from myriads of holiness."

And this is [the meaning of] "Do not read 'your children' (banayich) but 'your builders' (bonayich)": for Israel build and draw down the Oral Torah from the level of the Written Torah; and they have this power because they are "your builders," since their root, too, is from the level of a bodily union,

which is the drop drawn from the inner dimension of the brain, as our Sages, of blessed memory, said, "Israel arose in thought"; and it was already explained above what "in thought" means. Therefore it is in their power to draw down this flow from the level of the inner dimension of hidden Chochmah into the Written Torah and the Oral Torah, as above.

And this is [the meaning of] "The Torah that Moshe commanded us is the heritage (morashah) of 23
the congregation of Yaakov." Now, "morashah" is also an expression of inheritance (yerushah). And the matter is that there is a level of souls who are called "children of the Omnipresent."

And this is the level of Yisrael, the level of "for you have striven (sarisa)," etc. And there are souls that are called "servant," and this is the level of "Yaakov My servant."

And this is the meaning of "a son is his father's leg": for he is truly nullified, like the nullification of the foot relative to the head, and has no other will at all. And the meaning of "a son is [his father's] leg" is Netzach, Hod and Yesod of Abba and Imma, [which are] the mochin of Z'eir Anpin, etc.

Now, just as the foot carries the head, by way of analogy, so it is in the power of the level of Yisrael 24
to draw down the aforementioned union, so that from betrothal there be marriage, etc. And see what was written above about this.

But the souls that are called Yaakov receive this union by way of inheritance: for since this flow is drawn into the level of Malchus, the Oral Torah, the souls of [the worlds of] Beriah, Yetzirah and Asiyah, which are called "servant," also receive [it], so that the light of G-d be absorbed and drawn into each one, in the inner dimension of the heart. And see what is written elsewhere on

"For he blesses the offering, and afterwards the invited ones eat," etc. And therefore the joy on Simchas Torah is great in all Israel, from the greatest of them to the least, etc.

(Gloss: And according to this will also be understood what Abba Binyamin said, "...over my prayer, that it be close to my bed"; and it is explained in Rashi's commentary that he did not want even to study before prayer, but to pray immediately; and Tosafos, in the first chapter of Berachos)

(page 5b) [write]: "I do not know from where he derives that it is forbidden to study beforehand." But in truth this is not because of a prohibition,

but because the level of engaging in Torah after prayer is higher than Torah before prayer, if the time for prayer has already arrived.

And the matter is that although it was explained that the union is on Shemini Atzeres, that is in a general way, for all the festivals are general [channels] for the whole year, as is written elsewhere.

But in a particular way, it is known from Pri Etz Chaim that in the prayer of every day there is the level of the union of Z'eir Anpin and Nukva, which are the levels of the Written Torah and the Oral Torah;

and this is through first [reaching] the level of "with all your might" in the Shema, which is what arouses the level of the revelation of the supernal chuppah, as is written on the verse "For over all the glory there shall be a canopy (chuppah)"; and this union is renewed every day,

for every day a person becomes a new creature, and there must be an elevation of the feminine waters (mayin nukvin) from the refinements of kelipas nogah through "your might," the "fiery sparks" of [the Name] Sag, etc. And see what is written on "And these are the names of the children of Israel," on the matter of the clarification of the halachah, and on "There are sixty queens," etc.

And therefore, if the time for prayer has arrived and he does not pray and draw down the chuppah and the union, then the Torah that he studies is only from the level of "the unripe fruit of the wisdom above," which is drawn into the Written Torah on its own account, and from it to the Oral Torah, in the manner of kiddushin alone.

But when he has first [said] the Shema and prayed, and the union has been effected, then in the Torah study afterwards there is, and there is drawn down in it, a revelation of the wisdom above itself, and not only the unripe fruit.

And this is the meaning of "one who engages in Torah lishmah (for its sake)": that is, for the sake of 25
the Torah itself — "blessing over the Torah first" — and as is written elsewhere on "For your voice is sweet," etc.:

for then there is the pleasantness and sweetness of the revelation of the supernal delight enclothed in the wisdom above, as is known. And see what is written on "Va'eschanan," etc.; and from what is written there, "lishmah" will be understood with additional explanation.

5. And according to this will be understood the matter of the passage of Eliezer, the servant of 26
Avraham, in which it is said, "And the servant said, 'Let me sip, please, a little water from your pitcher'": that this flow be drawn even to the level of the souls who come from the side of the servant

(and see Ra'aya Mehemna, Parshas Pinchas (page 215a, at the bottom), and the commentary of the Ramaz there; and see Zohar I, Vayeshev (181b)).

And above, "servant" was explained as the Oral Torah — and there are several facets, etc. And it needs to be understood why all this is said in connection with Rivkah, and what Rivkah has to do with this.

But the matter is that our Sages, of blessed memory, said that in the time to come they will say to Yitzchak, "For you are our father," "for Avraham did not know us."

And the matter is that Avraham is Chesed, and his root is from the Chesed of Atik Yomin; and 27
Yitzchak is the level of Gevurah, and his root is from the Gevurah of Atik Yomin. And in the time to come the Gevuros will be higher, like the superiority of gold over silver, and as [it is said], "the Levites will be kohanim," as is written in Likkutei Torah and in Likkutei Amarim.

And the reason for all this is that "Yitzchak" is an expression of laughter (tzechok), as it is written, 28
"Elokim has made laughter for me," etc.

The meaning of laughter is the level of the delight born of something novel and wondrous; by way of analogy, when they make sport of a kinigi, which is a fight between two beasts,

so that the king may laugh. So the level of the refinements of the 288 [sparks]: when "darkness is transformed into light and bitterness into sweetness," there will come from this the level of laughter before Him, may He be blessed, because it is something novel that the evil of kelipas nogah be transformed to good and rise to the level of holiness.

And this is [the meaning of] "Elokim has made laughter for me": for specifically from the level of 29
the Name Elokim, which conceals, the laughter is drawn, when the darkness and this concealment are transformed, etc.

And this is [why] "has made laughter for me" is in the past tense, [while] "whoever hears will laugh at me" is in the future tense: for the refinements are during the six thousand years that the world exists,

and this is the past tense; but the revelation of the delight from this is in the time to come, when all the refinements are completed, and this is the future tense.

Now, the matter of the refinement of the 288 sparks mentioned above is called the elevation of the 30
feminine waters (mayin nukvin), and every elevation is specifically through the level of the Gevuros of returning light (or chozer),

like the matter of baalei teshuvah [who are] "of greater strength," which is through the cry of the heart, with all the heart and soul and might; and like Rabbi Eliezer ben Durdaya, whose soul departed in weeping, and our Sages, of blessed memory, said, "There is one who acquires his world in a single hour";

and this is the level of returning light (whereas the level of Avraham is "old, coming with days," from level to level, as mentioned in the Zohar on this verse),

until it rises to the level of the Gevurah of Atik, the source of all the Gevuros, which is what is enclothed in the hidden brain, and it is above the level of the hidden brain;

for the level of Atik Yomin is the lowest level in the Emanator, etc., only it enclothes itself and descends into the hidden brain in order to be the root of the emanated [levels], etc.

Now, Avraham is the level of "ever mah" (the limb of mah), which is the level of drawing down the revelation of G-dliness from above to below, in the manner of direct light (or yashar),

like the level of the completely righteous — "a tzaddik," who bestows and draws down from above to below; and this is the level of Chesed. And now, in the time of exile, when not all of kelipas nogah has yet been refined, the main service is specifically in drawing down G-dliness, and therefore the "return" (shov) must be greater than the "running" (ratzo).

As it is written, "He formed it to be inhabited." That is, from the level of the Gevuros there is a root of nourishment for the external forces more than from the level of the Chasadim, as the known saying goes, "the head of Esav [rests] in the bosom of Yitzchak." And therefore our Sages, of blessed memory, said, "'And you shall choose life' — this is a craft," and "against your will you live," to draw the light down below specifically. 31

And this is why now the kohanim are the main ones and the Levites are secondary to them, as it is written, "They are given to Aharon": for the "return" (shov) is the main thing. 32

But in the time to come, when all the refinements are refined and the whole world is purified, and "He will swallow up death forever," and "there is no adversary and no mishap," etc.,

then, on the contrary, the Gevuros will be more exalted than the level of the Chasadim, for the reason mentioned above: that the main laughter and supernal delight is specifically from the level of the refinements of the 288 [sparks], in the transformation of the attributes of the animal soul, which is the level of the elevation of the feminine waters, and this is the novel thing. And see what is written on the matter of "Zion shall be redeemed through justice."

And therefore the Levites will be kohanim, and they will say to Yitzchak, "For you are our father": the level of the Gevuros of returning light, which is the level of baalei teshuvah — this is what brings about the main supernal delight, etc.,

like the matter of "a woman shall court a man" — "a woman of valor is the crown of her husband." (And see what is written in Parshas Toldos on "These are the generations of Yitzchak.") And this is what our Sages, of blessed memory, said: "If they do teshuvah, they are redeemed," for one depends on the other.

Now, Yitzchak and Rivkah are one level, for their root is in the Gevurah of Atik Yomin; only, Yitzchak is the level of [the Name] Mah and Rivkah is the level of [the Name] Ban; and it is known that all revelation is from the level of the Name Ban, which is the level of Malchus, which is the level of revelation.

Therefore it is said of Rivkah, "And she went down to the spring," to be enclothed in the hidden brain; and therefore the servant said to her, "Let me sip," and "she lowered her pitcher onto her hand," etc., as explained above.

And also "I will draw for your camels," to pour out blessing below as well; see Zohar I, Vayeshev (181b, at the bottom), and in Mikdash Melech there; and see what is written elsewhere on the meaning of "G-d Most High, who bestows (gomel) good kindnesses."

And elsewhere it is explained that Yitzchak and Rivkah, who are Mah and Ban, are the Written Torah and the Oral Torah; and this was the purpose of Eliezer's mission: to refine and draw down this union.

And therefore our Sages, of blessed memory, said in Bereishis Rabbah, Chayei Sarah, parshah 60: "Rabbi Acha said: The conversation of the servants of the patriarchs is finer than the Torah of the children"; for the Torah of the children now is only from the level of betrothal, "the unripe fruit of wisdom," etc.,

but the conversation of the servants of the patriarchs brought about the drawing-down of the level of the actual union, which is the level of marriage and the inner dimension, etc.

And now too, one may say [that there is] this level: for Tishrei is called "the month of the mighty ones (eisanim)," in which the patriarchs were born; and through the teshuvah of the Ten Days of Repentance, the souls of Israel are called at least "servants of the patriarchs," 33

as the saying [goes], "whether as children or as servants." And also, there is a level of servant that is higher than the level of a minister, as Rabbi Chanina ben Dosa was called "like a servant before the king," etc. And prayer is called "conversation" (sichah), as it is written, "A prayer of the poor man…, [when] he pours out his conversation,"

and this is the meaning of "And Yitzchak went out to converse (lasuach)"; and see what is written in the discourse beginning "Therefore the rulers say," regarding "the city of Sichon." And it was already explained that through the prayer of the Ten Days of Repentance, the level of marriage and union is afterwards drawn down on Simchas Torah; if so, "the conversation" and prayer "of the servants of the patriarchs is finer" —

that is, even of the level of "as servants": that we break our hearts in the Ten Days of Repentance and pour out conversation before G-d — than "the Torah of the children," which is only the level of the unripe fruit of wisdom; and therefore they were given only by allusion.

But through conversation and prayer in the Ten Days of Repentance, we draw down the level of the essence of the wisdom above; and therefore his passage is repeated and comes with much elaboration, to indicate a revelation and drawing-down from the essence of the wisdom above.

LIKKUTEI TORAH • V'ZOS HABERACHAH • MAAMAR 4

והיה מדי חדש בחדשו ומדי שבת בשבתו יבא...

"And it shall be, every New Moon on its New Moon and every Shabbos on its Shabbos"

"And it shall be, every New Moon on its New Moon and every Shabbos on its Shabbos, all flesh shall come to bow down before Me, says G-d." 1

(And see on this Rabbah on Bo, end of chapter 15; in the Gemara, first chapter of Sotah, page 5a; Zohar I, 116a, 181a; II, 156b, 157a; III, 77a, 79b, 145a.)

Now it is written, "Everyone that is called by My Name, and for My glory, I have created him, I have formed him, indeed I have made him" (in Isaiah 43:7). (And see on this Bava Basra, page 75b; Yoma 38a; Rabbah on Ki Sisa, end of chapter 46; Zohar I, 96b, 221; II, 42b; III, 225a, 228a.)

This means: in order to be called by My Name, as it is written, "Let us make man in our image, after our likeness," [it] descended and came down step by step into the level of Beriah, Yetzirah and Asiyah, so as to have also the level of action.

Now Rosh Chodesh, although doing work is permitted on it, is nevertheless not called, in the language of the verse, "the day of work," as it is written, "Tomorrow is the New Moon…

…and you shall come to the place where you hid on the day of work" (in I Samuel, chapter 20:19). (And see there in Targum Yonasan, in Rashi's commentary and in the Radak.)

The explanation is that the six days of work are called "the six days of Bereishis" because they are drawn from the level of reishis (beginning), which is Chochmah, as it is written, "You made them all with wisdom,"

and as the saying goes, "He makes Bereishis," and "In His goodness He renews each day, continually, the work of Bereishis." And the purpose of the descent of Chochmah into the six days of work and the thirty-nine labors, ploughing, sowing and so on,

is for the sake of ascent: that all the levels of action, too, be elevated, to bind them to the One G-d. For the labors are for the needs of man, his life and his sustenance; and when a person lifts up his soul in his prayer to the One G-d in the Shema, "And you shall love…,"

and in the prayer, "Blessed are You...," then all the vital powers that are in the labors, from which come his life and sustenance, are also elevated with him and included in the One. For in them and through them the strength is given to a person to elevate and bind his soul to the living G-d in the Shema and prayer.

(This elevation is through Chochmah, which is the level of self-nullification (bittul); therefore through Chochmah there can be the nullification of the yesh (independent existence). And this is why the six days of work are called the six days of Bereishis, which is the level of Chochmah: by the power of Chochmah drawn into the emotive attributes (middos), the nullification of the yesh will be drawn forth. And see Zohar I, Bereishis

(page 31, end of side a): "Those six days go forth from Bereishis"; and see there in the Mikdash Melech the reason Chochmah is called reishis. And see what is explained elsewhere on the matter of the wine preserved in its grapes since the six days of Bereishis.)

Now the six days of work are the level of drawings-down from above to below, and the chain of descent (hishtalshelus) of the Infinite Light (Or Ein Sof), blessed be He, to be clothed in Beriah, Yetzirah and Asiyah, so as to be the power of action.

(And see what is explained in the discourse beginning "He has not beheld iniquity in Yaakov," and what is explained in the discourse beginning "In the third month," on "all the praise of Your handiwork.")

Shabbos, however, is the level of ascent from below to above, in the mode of delight, as it is written, "Then you shall delight in G-d," and as the saying goes, "They shall rejoice in Your kingship...; they shall be satisfied and delight in Your goodness..."

(See the Ramaz at the beginning of Pekudei, page 220b,) on "therefore Shabbos is called 'It is good to give thanks,'" and as our Sages of blessed memory said, "When is He [called] great? When He is in the city of our G-d..."

[And see what is explained in the discourse beginning "And all your children."] And as it is written in Zohar I, Vayechi (page 239): "A parable of a king who was sitting on his throne with the crown of kingship upon him: he is called the supreme King.

When he goes down and goes to his servant's house, he is called a small king. So too the Holy One, blessed be He..."; see there. That is: on the weekdays, when He is clothed in Beriah, Yetzirah and Asiyah, He is called a small

king. On Shabbos, however, there is the level of the revelation of the delight of G-d, a semblance of the World to Come: the delight of the souls, who enjoy the radiance of the Shechinah, and the level of receiving their reward. But the weekdays are [for] doing them.

Therefore it is written about Shabbos, "[refraining] from attending to your affairs and speaking words": speech is forbidden. For speech (dibbur) is a term of leading and of drawing down from above to below, as it is written, "And G-d spoke to Moshe, saying." 2

And this is [so] on the weekdays, which are the level of the chain of descent and drawing down from above to below, to be clothed even in the level of physical Asiyah, as it is written, "Your kingship is a kingship of all

worlds," even in the World of Asiyah, and as it is written, "indeed I have made him." On Shabbos, however, "and speaking words" [is forbidden], for speech returns to its source and root above. [And see what is explained on this in the discourse beginning "Return, O Israel, unto."]

Summary. The six days of work are the six supernal emotive attributes, and they are in the mode of drawing down and chain of descent, to be clothed in Beriah, Yetzirah and Asiyah, as it is written, "indeed I have made him"; and the descent is for the sake of ascent and the nullification of the yesh. 3

Therefore they are called the days of Bereishis, which is the level of Chochmah, for in Chochmah is the refinement (birur). And on Shabbos there is the ascent from the level of Asiyah up to the level of delight, "and they shall delight in Your goodness." Therefore it is said about Shabbos, "from attending to your affairs and speaking words."

2. However, nothing that has descended below rises up above until strength and might are given to it from above to raise it. For this, the matter of receiving 4

Shabbos, "Come, my Beloved," was instituted: that there be an illumination from above "to greet the bride," who is Knesses Yisrael (the Community of Israel), so that "let us receive the face of Shabbos." And this is [the meaning of] "Draw me, we will run after you": all the weekdays are the level of "after you,"

and there must be "draw me" so that "we will run." And in this way is the theme of the whole Song of Songs: to give strength and might to Knesses Yisrael, etc. However, "one who toiled on the eve of Shabbos, etc."

And every day there must be something like the ascent of Shabbos. This is the ascent in prayer from "And David blessed" until the Shemoneh Esreh, for all the matters spoken of there speak of ascent from below to above, to be included in the light of G-d. And in the blessing of Yotzer [it tells] how the angels sanctify, "and the Ofanim with a great noise..."

The noise is their longing and desire, with the expiring of the soul (kelos hanefesh). The Seraphim, however, stand, because this level of inclusion and self-nullification is what is grasped in their very being and essence.

But the Ofanim are on a level below them; they only perceive that the level of inclusion is far from them, for it is holy and set apart…

and not within the category of worlds, neither in the category of memalei nor in the category of sovev…; and therefore all their desire and all their salvation is that their soul expire toward Him, [something] beyond their capacity.

Therefore the noise is great. So too all the matters from "And David blessed" until the Shemoneh Esreh are all the level of ascent from below to above, [up to] the Shema, that one gives over his soul in "One," and "And you shall love…,"

until the Shemoneh Esreh, where we say "Blessed are You," which is the level of drawing down from above to below, so that there be a revelation of the level of Havayah, as it is written, "Blessed is Havayah, the G-d of Israel, from the world and to the world," meaning: from the hidden world to the revealed world;

that is, that there be a revelation of the level of the hidden, which is beyond the category of worlds, and "no thought can grasp Him at all": the level of "I, Havayah, have not changed," and "You were [the same] before the world was created…"

(And see what is explained on this in the discourse beginning "Then Moshe and the Children of Israel sang.") And the main revelation is every day, through the performance of the mitzvos, and the study of Torah, which is equal to them all; for they are all the drawing down of the revelation of the hidden, as is explained elsewhere.

However, the difference between the ascent on Shabbos and the ascent on the weekday, at the time of prayer, is that "a villager who saw the king is not like a city-dweller who saw…" And the explanation is that

"the Ofanim with a great noise…," through their perceiving the level of "holy and set apart," beyond the level of sovev and memalei kol almin, are like a villager who saw [the king], by way of analogy: his self-nullification before the king is because of the novelty of his exaltedness, beyond the bounds of his grasp.

This is the level of the weekdays. On Shabbos, however, there is the level of the revelation of the supernal delight, "They shall rejoice in Your kingship; they shall be satisfied and delight in Your goodness"; then it is like a city-dweller, by way of analogy, in whose eyes the exaltedness of the king is no novelty,

but he delights in and enjoys the radiance of the preciousness and beauty of his greatness. And on this they said, "The sun on Shabbos is charity (tzedakah) for the poor." And the explanation is

as it is written, "a sun of tzedakah (righteousness), with healing in its wings," for "G-d is a sun and a shield"; it is the healing, the level of "Healer of the sick." And therefore it is charity for the poor, who have nothing of their own at all.

The explanation of the matter: all the weekdays Knesses Yisrael is in the state of "sick with love," as it is written, "Sustain me with flasks [of wine], spread apples around me, for I am sick with love." 5

That is, because she is in the state of a poor person, who has nothing of her own at all, and her soul "longs and even expires" to go up to her Beloved, to be included in the light of G-d, the Infinite One (Ein Sof), blessed be He,

which is beyond the category of memalei and sovev. And love with such expiring of the soul is the state of sickness, because of "hope deferred," for she always longs and even expires, and she will not attain it all the days of her life.

Therefore Torah scholars in this world are called "weak and ailing," because Torah scholars are those who receive from the level of Chochmah,

who see what is born, from nothing to something, and see that the whole chain of descent of the level of yesh (something) is the opposite of the level of ayin (nothing). Therefore their soul expires in the state of being sick with love, their soul pouring itself out, literally.

(In Likkutei Torah, Parshas Vayeira, it explains that "sick" is when the fiftieth gate is missing from him. It may be explained that the fiftieth gate of Binah is what joins Chochmah, which is ayin, with Binah, which is called yesh; that is, to draw the self-nullification of Chochmah also into the level of yesh, as is explained in the explanation on the verse "And you shall count for yourselves."

Now in Atzilus there is the joining of Chochmah and Binah in the manner of "two companions." But in Beriah the level of supernal Chochmah does not shine, only the level of Binah; and therefore Beriah is the level of yesh.

Hence on the weekdays, when Malchus descends into Beriah, Yetzirah and Asiyah, she is therefore in the state of being sick with love because of this: that the level of yesh is the opposite of ayin. And on Shabbos there is the level of healing, for she rises into Atzilus, the joining of ayin with yesh...)

And so a person must arouse this love in prayer, as it is written, "Now entreat (chalu) the face of G-d"; and chalu is explained as in "And Moshe entreated (vayechal)," [of which the Sages say,] "This teaches that he became ill..."; and this is the level of "and the Ofanim... with a great noise..."

But on Shabbos there is the level of "Healer of the sick," for "a sun of tzedakah with healing in its wings," because "they shall be satisfied and delight in Your goodness," and then "you shall delight in G-d."

Therefore "the sun on Shabbos is charity for the poor," who have nothing of their own, whose soul longs and even expires; for the sun heals. (And see what is explained in the discourse beginning "Blow the shofar on the New Moon," on the matter that in the future the Holy One, blessed be He, will take the sun out of its sheath and the righteous will be healed by it.)

It is the level of "G-d is a sun and a shield," the Infinite Light (Or Ein Sof), blessed be He, the level of supernal Chochmah, whose illumination descended

and was clothed in Beriah, Yetzirah and Asiyah during the six weekdays, and on Shabbos it returns and rises to its source and root, as it is written, "And you shall keep the Shabbos, for it is holy..." (See what is explained on this in the discourse beginning "A Shabbos of complete rest.")

Summary. The matter of receiving Shabbos, and "one who toiled on the eve of Shabbos"; and this is the matter of the ascent in Pesukei d'Zimrah, the Shema and the Shemoneh Esreh; "Blessed are You, G-d" is drawing down. 6

And the difference between the ascent of the weekday and the ascent of Shabbos is like a villager who saw the king compared with a city-dweller; and the matter of "a sun of tzedakah with healing."

3. And all this is the level of Shabbos as against the weekdays. The level of Rosh Chodesh, however, is another matter: for work is permitted on it, and nevertheless it is not counted among the six days of work. 7

Now it is written, "Thus says G-d: The gate of the inner courtyard that faces east shall be closed the six days of work, and on the Shabbos day it shall be opened, and on the day of the New Moon it shall be opened": [this shows] that the day of the New Moon is not included among the days of work, for the gate to be closed on it.

The matter will be understood by way of analogy, and [as] "from my flesh I behold G-d": speech receives from two levels. Sometimes it receives from the level of the emotive attributes: because one loves the thing, one speaks on its behalf, or because one is angry...; and sometimes it receives from the level of intellect and understanding: one speaks what one understands with one's mind. 8

So too, by way of analogy, it will be understood above by one who contemplates: for although "My thoughts are not your thoughts...," nevertheless above there is spoken of the level of speech, and "the word of G-d,"

which is the level of the revealed world (alma d'isgalya), and it is the source of the level of Knesses Yisrael. And at times Knesses Yisrael receives this level from the level of the emotive attributes,

that is, the level of the hidden love, throughout all the six weekdays after prayer, to "turn from evil and do good, seek peace," out of the natural love hidden in the heart

of every Jew. And "seek peace" means that there be a bonding of the two opposites: for whatever is higher and higher is the level of ayin (nothing), and whatever is lower and lower is the level of yesh (something)...

On Rosh Chodesh, however, she receives from the level of intellect and understanding, for then is an opportune time above to draw down to it insight and understanding in the renewal of the work of Bereishis from nothing to something,

and that the love be in the state of self-nullification (bittul), as it is written, "And My words which I have put in your mouth," and it is written, "And I have put My words in your mouth": My words, literally. (And see what is explained in the explanation on the verse "And the number of the Children of Israel shall be," and in the discourse beginning "In the third month.")

And this level is called "the gate of the inner courtyard that faces east (kadim)": from before (mikedem) the work of Bereishis. (For the work of Bereishis is the level of Chochmah as it is clothed in the emotive attributes, as explained above on the meaning of "the six days of Bereishis."

On Rosh Chodesh, however, speech receives from the level of Chochmah itself. And the level of Chochmah clothed in the emotive attributes, where it is within them in concealment, is not like the level of the revelation of Chochmah itself, which is lofty and exalted far above the emotive attributes, as is explained on this in the discourse beginning "I have come into My garden."

And see what is explained in the discourse beginning "And G-d spoke to Moshe... and I appeared to Avraham...," that about this level it is said, "but by My Name Havayah I did not make Myself known to them." And see what is explained further on the matter of "that faces east" in the discourse beginning "And Moshe assembled"; and see Zohar I, Parshas Noach, page 75b.)

And this is the matter of "He renews the months," the source of renewal; and Knesses Yisrael is elevated into this level, so that "on the day of the New Moon it shall be opened," as on the Shabbos day.

But since it is the level of speech and "the word of G-d," the level of the revealed world, which is itself what is renewed, therefore work is permitted on Rosh Chodesh;

but it is not counted among the days of work, because it is elevated to their source and beginning. (And see further in Sefer Shel Beinonim, Part I, chapter 16, on the matter of "a good thought the Holy One, blessed be He, joins to deed...," "their ways are exalted" far above the level of deed...; see there.

And another example of this is from what our Sages of blessed memory said at the beginning of chapter 6 of Berachos: "When Israel does the will of the Omnipresent, their work is done by others." Thus we find that there is no need for the level of deed, even though work is permitted; and as is explained on this elsewhere, in the discourse beginning "Gathering wood.")

Summary. Now Shabbos is that speech returns to its place; but Rosh Chodesh is the level of speech, and therefore work is permitted, and nevertheless it is not called a day of work, because on Rosh Chodesh speech receives from before the work of Bereishis. 9

4. Now all this is the level of the Shabbos and the New Moon that come after the weekdays. But "And it shall be, every New Moon on its New Moon and every Shabbos on its Shabbos" means the New Moon of the New Moon and the Shabbos of Shabbos; then "all flesh shall come..." 10

The explanation of the matter: the Shabbos that comes after the six days of work is because "on it He rested from all His work."

This is, by way of analogy, like a person who draws his intellect and brings it down into the devices of his actions, as in writing, where he applies his wisdom to how to write; and after he writes, his intellect returns to its source and root. So too the matter

that "in six days G-d made the heavens and the earth": the illumination of His wisdom, blessed be He, descended and came down step by step even into physical Asiyah, as it is written, "You made them all with wisdom."

But on the Shabbos day it returns to its rest and to its supernal source. The Shabbos of Shabbos, however, is that even the Shabbos day is considered before Him like the weekdays;

for it is the level of what is beyond the bounds of the chain of descent (hishtalshelus), from which radiance and illumination are drawn to give life to the worlds and sustain them, for otherwise the worlds would be nullified and would be as if they were not;

for it is far above the bounds of sovev and memalei... (And see what is explained in the discourse beginning "A Shabbos of complete rest" and in the discourse beginning "Listen, O heavens"; and in this way something of the matter of "Shabbos on its Shabbos" can be understood.

And see what is explained in the discourse beginning "Many waters" in Parshas Noach. And in the Mishnah at the end of chapter 2 of Eduyos, "every Shabbos on its Shabbos" is explained as from Pesach to Atzeres; that is because on the festival of Shavuos there is the revelation of the fiftieth gate, the revelation of Keser, as is explained elsewhere.) And so too the New Moon of the New Moon is the source of the beginning of renewal, as mentioned above.

But the revelation of these levels is in the days of Mashiach, of whom it is said, "Behold, My servant shall prosper; he shall be exalted and lifted up and be very high" (in Isaiah, chapter 52). (See Zohar I, Vayeishev, page 181b; III, 246b.)

For then the light and revelation of the Infinite One (Ein Sof), blessed be He, which is beyond the bounds of hishtalshelus, will shine forth; and then "all flesh shall come to bow down..." For

the matter of "all flesh" is the element of fire, for the level of the animate is the element of fire. And therefore "the face of a lion, the face of an ox..." [are said,] "their appearance was like coals of fire," because they are burning ones (seraphim), like the element of fire.

And therefore they said in the Gemara that an unlearned person (am haaretz) is forbidden to eat meat (basar). For the purpose of a person's eating is that he eats the food and it turns into blood and becomes flesh like his own flesh, so that thereby the food has the power

to rise in the elevation of the person. And when a person lifts up his soul to G-d, the power of the food too is included in him and rises with him as well, because it has also become the level of man.

Now Torah scholars are in the state of "weak and ailing," which is the state of being sick with love, 11
from the element of fire, and thirst..., because they receive from the level of Chochmah and comprehension, seeing what is born from nothing to something; and through this the fiery flames of their love grow...

Therefore they are permitted to eat meat, which is from the element of fire: when it is transformed and becomes like his flesh, it is included in the level of man, to elevate and bind his soul to G-d with the fiery flames of love.

The unlearned, however, who have only the hidden love, and in whom there is no stirring at all of the fiery flames mentioned above,

the power of the meat does not rise with him; on the contrary, it causes him to be brought down below, G-d forbid. (See what is explained on this in the discourse beginning "When you go out," in the discourse [beginning] "When you kindle," and in the discourse beginning "The heads of the tribes," on "vows are a fence for abstinence.")

Now "all flesh," which is the element of fire, will come and reach the level of bowing and self-nullification (bittul). (And it may be said that this is the matter of "everyone that is called by My Name"; and see the Rashbam on Bava Basra

(75b), on the explanation of "In the future the righteous will be called by the name of the Holy One, blessed be He": when there will be the level of the revelation of its Shabbos and its New Moon.) For

what is now the level of the element of fire and the stirring of feeling is because of the state of being sick with love, and "the Ofanim with a great noise...,"

for inclusion and self-nullification in the Infinite Light (Or Ein Sof), blessed be He, is high and exalted beyond them, because they are below. But when there will be the level of the revelation of its Shabbos and its New Moon, which is beyond hishtalshelus, then they will reach and come to bow down.

And the explanation of "to bow down before Me": the level of bowing, although it is the level of bittul, is also the level of drawing down,

for it is a drawing down from the level of bittul, the level of what is beyond the bounds of hishtalshelus. (And see Rabbah, Parshas Vayeira, chapter 56, on "and we will bow down and return to you.")

And in this way is the matter of the bowing in the prayer of Shemoneh Esreh, as is explained at the end of the discourse beginning "The heavens are My throne": it is the drawing down of the matter of bittul, as in the saying "Blessed are You," that it be blessed (baruch) and drawn down to be in the level of "You," the level of revelation.

And this is "to bow down before Me (lefanai)": that is, that there be the level of "face" (panim), which is the level of revelation, as in "his face beamed..." And this is the matter of "May G-d make His face shine upon you...,"

"may He make His face shine with us, Selah." And this is "says G-d": that there be the level of saying and drawing down from above to below, in the revelation of this level.

LIKKUTEI TORAH • V'ZOS HABERACHAH • MAAMAR 5

מזמור שיר חנוכת הבית כוי ולא שמחת אויבי לי

"A psalm, a song for the dedication of the House…, and You did not let my enemies rejoice over me"

"A psalm, a song for the dedication of the House…," and "You did not let my enemies rejoice over me." Now, at the time of the creation of man, the ministering angels brought an accusation before the Holy One, blessed be He, and said, "What is man, that You should remember him?" as is written in Midrash Rabbah on Bereishis, section 8. Afterwards, at the time of the giving of the Torah, when 1

Israel put "we will do" before "we will hear," they conceded. And afterwards, at the time of the sin of the Golden Calf, they rejoiced that it had turned out as they had said: that within forty days after the giving of the Torah, which had been face to face, etc., their heart had turned so far.

But at the time of the making of the Mishkan their rejoicing grew dark, because the work of the Mishkan atones for the making of the Calf; that is why there was gold in the Mishkan, to atone for the gold of the Calf.

Therefore David said concerning the building of the Beis HaMikdash, "A psalm, a song for the dedication of the House…, and You did not let my enemies rejoice over me": these are the angels who had accused.

That is, the building of the Beis HaMikdash is one matter with the making of the Mishkan. (Something similar is brought in the book Arkei HaKinuyim, composed by the author of Seder HaDoros, under the entry "enemy"; and see the Gemara in Kiddushin) (folio 72): "What is [meant by] 'with enemies in the gate'…"; and see Bereishis Rabbah, section 54.

And to understand this accusation of the angels, who said "What is man…": the angels said that they are on a higher level than man. And the answer was that man is more exalted.

To explain this, one must understand the matter of angels and souls. For we find that the angels sing song, but we do not find this of the souls. In truth, however, the souls too sing song constantly, 2

for they constantly have ascents and descents, "from strength to strength," as it is written, "And it shall be, from month to month…"; and afterwards they return to the lower Gan Eden, and again ascend to the upper Gan Eden, etc.

And it is known that every going and ascent is specifically through shir (song), as in the matter of "All that have a shir go out with a shir and are drawn by a shir," as is explained in the great Likkutei Amarim. Only, we do not find this stated explicitly in Scripture.

The reason is that the song of the angels is heard in the ears of the prophet, as it is written, "And I heard behind me the sound of a great noise…," in the form of actual sound; and as it is written, "And I heard the sound of their wings, like the sound of many waters…"; 3

and "they proclaim in awe, in unison, aloud…," and "the Ofanim with a great noise…". That is because they have bodies, as it is written, "He makes His angels winds,

His ministers flaming fire." This does not refer to their souls, for the souls are possessed of intellect and comprehension, like the soul of man, which reasons and comprehends, and it would not be fitting to call them by the name "winds" and "flaming fire."

Rather, it refers to their bodies, as the Ramban writes, that the angels have a body of the simple element of air and of the simple element of fire.

Therefore the angels occupy space: there is a great angel [the size of] a journey of five hundred years, and there is an angel [that is] a third of the world, etc. That is, their body is so large that it is in the category of space.

Therefore their song is clothed in the form of sound, until it is heard by the ears of the prophet. The song of the angels [apparently: souls], however, is not heard, because they are not in a state of being clothed in a body at all. 4

Therefore their song is not clothed in the form of sound; it is only in the form of intellect and comprehension. That is why the prophets did not speak of it.

Similarly we find regarding sight: the angels are seen and revealed to eyes of flesh whose vision is pure, as with Avraham, "And he saw, and behold, three…," because they have bodies and can be clothed until they are revealed and become visible; which is not so of the souls. 5

This is the meaning of what we say in the Shemoneh Esreh, "And holy ones praise You every day, selah": first we say the order of Kedushah of the angels, how they say "Holy," "Blessed," and "He shall reign," and afterwards we say further, "And holy ones every day…,"

concerning the souls. We say them in order, from below upward: first the Kedushah of the angels, who are within space and time; for since they are within space, [the extent of] a journey of five hundred years and a third of the world, etc., they are also within time, for space and time are both created in a single aspect.

Therefore they have a fixed time to say song, as is known; whereas the souls have no aspect of time and space, but rather "every day" they constantly "praise You," and also "selah," without interruption.

2. But the angels who said "What is man…": although they knew that the stature and level of the souls is very much higher than their own stature and level, as said above, nevertheless, the soul as it is [in itself] is without being clothed in a body at all. 6

But concerning its descent to be clothed in a body in this world, they said "What is man," for because of the body man is prone to sin. Therefore they said that the Torah should be given to them, for they too have a body and a soul, and the body is spiritual.

And the answer of the Holy One, blessed be He, was that it was necessary that the soul, which is from the inner dimension (pnimiyus) of the worlds and which in itself is utterly abstract from bodily matter, should descend specifically into an actual physical body, so that through this there would be a dwelling place among the lower realms; which is not so with the angels.

(And see what is written on this in the discourse beginning "And G-d, Elokim, formed man, dust…". And the Beis HaMikdash too was made of physical things, and in it there was a revelation from a level that is above the chain of descending worlds (hishtalshelus). And see what is written in the second discourse on "A psalm, a song for the dedication.")

Now, when the Beis HaMikdash was built, then it was said, "And You did not let [my enemies] rejoice…." For it is written, "And they shall make Me a Sanctuary, and I will dwell in their midst": it does not say "in its midst,"

but "in their midst," for the resting of the Shechinah (Divine Presence) was within Israel themselves. Yet even so, it was necessary to build a house of wood and stones, so that through this there would be a revelation of the Shechinah in Israel.

And so too now, since the Beis HaMikdash was destroyed, the holiness has spread into every synagogue and house of study, as it is written, "And I have been to them a small sanctuary…."

To understand this, one must understand what the resting of the Shechinah (Divine Presence) is. Now, we say, "And we are unable to go up and appear and bow down before You." 7

One must understand what "and bow down" is, and why we are unable. Granted, to go up and appear is impossible because of "the hand…";

but bowing can take place in any place before Him, may He be blessed, as in "And we bend the knee and bow down…." Why, then, is the Beis HaMikdash specifically needed for this?

But there are two levels of bowing. For the meaning of bowing is that one nullifies and subdues oneself before Him, may He be blessed, as one nullifies oneself before the king and accepts upon oneself to serve him and to obey his voice.

Now, there is a bowing on the level of the outer dimension (chitzoniyus), in which one subdues the body so that it will not rebel; but the core of the will and the inner dimension of the soul are not nullified, for even so one is a thing unto oneself and has another will and another thought of one's own, apart from the matter of submission. 8

Whereas bowing on the level of the inner dimension (pnimiyus) is the level of "Nullify your will before His will," in which one has no other will or desire at all, as in "a son is the leg…," for the leg is utterly nullified, etc.

This is the bowing of the soul. And this bowing Israel would receive through appearing on the three festivals a year in the Beis HaMikdash, where there was a revelation of the Shechinah (Divine Presence); the meaning of "Shechinah" is that which dwells in the lower realms in a revealed manner

(while the Holy One, blessed be He, is holy and separate, etc.), through which all the souls are nullified like a candle before a torch. That is: when a very great torch is burning,

then every single candle that burns near it, its light goes and is absorbed into the light of the torch, and they become truly one.

This is [the meaning of] "And they shall not appear before Me empty-handed": in the way that one came to see, for there was a seeing and an inner revelation. And it is written, "My face," that is, the level of the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin), the level of the union of the Holy One, blessed be He, and His Shechinah. Moreover, each and every one

of Israel would receive this revelation according to his measure when they went up for the festival, for all are obligated in appearing. Therefore it says "the face of G-d (pnei Havayah)" in the plural, for each one received the revelation according to his level. And the essence of the appearing is the bowing: that one would bow and thereby fulfil [the obligation]

(except that it is written, "And they shall not appear before Me empty-handed"). And from these three festivals one would receive the quality of bowing so that all year there would be this state of self-nullification, for from each festival and Yom Tov the self-nullification would continue until the next festival after it.

And since the Beis HaMikdash was destroyed, although we are unable to bow, nevertheless the holiness of this illumination, a tiny fraction of it, has spread into the "small sanctuary," the synagogue and the house of study;

that is, at the time of prayer, when a person cleaves to his Maker and wishes to nullify himself before the King, the King of the world, each one according to

his measure; [for some] it is on the level of the outer dimension, through the compulsion with which one compels oneself, etc. And a person's prayer is heard only in the synagogue, etc., because through the spreading of the resting of the Shechinah that is there

(and therefore, "in every [gathering of] ten the Shechinah rests," and we say a matter of holiness when there are ten; for through the gathering of ten there rests the Knesses Yisrael (Assembly of Israel) above, which is the level of the gathering and assembly of the souls and their source), there comes about a bowing and self-nullification like a candle before a torch.

Now this self-nullification is specifically in souls, which are truly united like a candle in a torch, which separates from the wick and is absorbed; for the Shechinah is Knesses Yisrael, the source of the souls of Israel: "You are children to G-d your G-d"; "a son is the leg of his father…".

Whereas the angels are in a state of separateness, for they are clothed in limiting vessels; and all the more so when they descend below: behold, "the Nefilim were…".

3. Now, in order for there to be the resting of the Shechinah in the Beis HaMikdash, "G-d said He would dwell…," David and Shlomo first carried out the dedication (chanukah) of the House. 9

The meaning of this dedication is from the term chinuch (training), as in "Train a youth according to his way." When one trains him for study, one does not train him with the study alone, which is a thing that will always be with him, but one trains him with some addition,

such as some drawing close or some gift. And so it is with the dedication of the Beis HaMikdash and the Mishkan: there was something added to the daily offerings, "two lambs" as prescribed. For in the Mishkan the princes donated "one young bull…

and for the peace-offering…"; and in the Beis HaMikdash, "And Shlomo slaughtered a hundred and twenty thousand sheep…." This is the matter of an addition of supernal lights that descended with the revelation of the Shechinah: not the Shechinah alone descended,

but with an addition of supernal lights that descended with it. And see on this at the end of the discourse beginning "This is the dedication of the altar," and in the discourse beginning "On the twenty-fifth of Kislev."

Now, the section of the princes states explicitly in the Torah the offering of each and every prince: "this is the offering of Nachshon," "this is the offering of Nesanel," etc. 10

And for all of them it is written what their offerings were, even though they all offered in the same way. It should have said, "Nesanel did likewise…," "and likewise did…".

Why was it necessary to repeat twelve times the offerings, which were identical? But the matter is that it was written for the generations, for it was revealed and known before Him that the Beis HaMikdash would in the future be destroyed,

and there would have to be "And we will render [for] bulls [the offering of] our lips," as our Sages, of blessed memory, said, "Whoever occupies himself with the teaching of the burnt-offering…"; and just as on Chanukah we read the matter of the offerings of the princes, because on Chanukah too there was a dedication of the altar, for the idolaters had made

thirteen breaches, and when the kingdom of the house of the Hasmoneans prevailed and defeated them, they needed a dedication to restore the holiness to its former state, for at the time of the idolaters' breaches it had departed. And through the reading of the Torah section of the princes we draw down [that there will] be the resting of the Shechinah, as is known concerning the matter of one who reads the Torah.

Therefore the offerings were repeated twelve times, for all twelve tribes, to draw down the self-nullification (bittul) like a candle before a torch, for there are twelve torches corresponding to the twelve tribes, each tribe being a torch in its own right.

(And similarly, at the splitting of the Sea, the sea was split into twelve parts, so that each and every tribe on its own path might direct [its intention], each according to his measure, as is written elsewhere. And see in Midrash Rabbah, Parshas Nasso: they said concerning the offerings of the princes that each prince's offering had a meaning and intention of its own; see there at great length.)

Now, the explanation of "A psalm, a song," which is a doubled expression. But there is a difference between mizmor (psalm) and shir (song): the music and melody that one plays on a musical instrument, on the harp and lyre, etc., that melody is called "the sound of music" (kol zimrah), because it is the sound of music that comes out of the musical instrument.

And shir is [song] in the mouth: the voice that comes out of the mouth, which is not clothed in an instrument. This is [the meaning of] "A psalm, a song": mizmor is the song of the angels who stand at the heights of the world, who are from the outer dimension (chitzoniyus) of the worlds, 11

who are of matter and form, light and vessel. Their song, in which they sing and praise and glorify the Name of the glory of His kingship, may He be blessed, "with thanksgiving and the sound of music," is called the level of mizmor, because it is music clothed in the vessel,

for they are of matter and form. Therefore the true self-nullification (bittul), to be absorbed in their source like a candle before a torch, is not found in them, for their vessel holds them back. For this reason their self-nullification too is felt in sound and great noise, all

because of the vessel. And shir is the level of the song of the souls in Gan Eden, who go out with song and are drawn by song in true self-nullification, like the nullification of a candle before a torch, since they are not clothed in matter and vessel, as said above. Therefore their song is called the level of shir, since it is not clothed in a vessel,

for they have no materiality and vessels, as said above. (And see what is written on "The Song of Songs" and on "And at night His song is with me" in the discourse beginning "And it came to pass at the end." And see Zohar, part 1, Vayeitzei)

(148b), concerning the difference between the song of the Levites and the level of "and Your pious ones shall sing for joy" of the Kohanim, which is a higher level.

In the same way the superiority of the level of shir over the level of mizmor will be understood. Also in the Pardes, in [the Gate of] Arkei HaKinuyim, under the entry shir, it explains that shir is in Chochmah (wisdom).

Now, in the Sanctuary there was a revelation of the Shechinah, the source of the souls and of the angels, as it is written, "Your kingship is a kingship over all worlds…."

Therefore it says of the dedication of the House, "A psalm, a song," for both were revealed there, the level of the mizmor of the angels and the shir of the souls, since the source of them all is the revelation of the Shechinah, blessed be He, which was revealed in the Sanctuary, as said above.

And so it was below, in the Sanctuary, in the song of the Levites, who were divided into two groups: some of them were singers with the mouth and some of them players on instruments; as there is a dispute in the Gemara whether the essence of song is with the mouth or with an instrument, etc.; see there.

As for what is written sometimes the other way round, "A song, a psalm, of the sons of Korach…": since the mizmor is in the outer dimension, clothed in a vessel, and the shir in the inner dimension, without a vessel, 12

therefore, when they need to join together, it is in two ways: either the higher descends below, or the lower rises above. Therefore, when it says "A psalm, a song," it is the level of the elevation of the mizmor to be absorbed in the shir and to join with it.

And "A song, a psalm" is when the higher, the shir, descends below to join with it. (And in Zohar, part 3, beginning of Parshas Acharei) (folio 58b): "What is 'A song, a psalm'?… a song that is doubled…."

And so too "A psalm, a song for the Shabbos day." And the Mikdash Melech there explains in the name of Rabbi Chaim Vital that the meaning of "a song that is doubled" is the union of Z'eir Anpin and Nukva. And see there, at the end of the parsha (folio 79b),

concerning "A psalm, a song for the Shabbos day"; and in the Mikdash Melech there, that the "psalm, song" is as it says in the Mishnah at the end of Tamid, "for the day that is entirely Shabbos…,"

and to Him they sing the level of "a psalm, a song"; and understand this. And in the same way is the matter of "A psalm, a song" of the dedication of the House, etc. Also, mizmor is a term of pruning (zemer) and division, as it is written, "and your vineyard you shall not prune (sizmor),"

which is a term of separation and division of the melody, which is cut into small parts within the musical instrument; which is not so with shir. And so too it is above.

And the meaning of "for You have lifted me up (dilisani)": the reason for all this is the advantage and superiority of the souls over the angels, and this advantage is hinted at in the word dilisani, which has three meanings. The first is from the term of exaltation and elevation, on the level of the very highest. The second is from the term of poverty (dalus) and neediness. 13

The third is from the term "he drew, he drew (dalah dalah)," a term of drawing [water]. And all three meanings are true, and they are three advantages that the soul has over the angels. 14

The first, from the term of exaltation and elevation: for the soul is high and exalted in its source above, being from the level of the inner dimension, which is not so of the angels, etc. Therefore the bowing of the soul and its self-nullification in its source are with greater excellence, truly like a candle before a torch.

The second, from the term of poverty and neediness: that is, the soul is naked, without a garment, for it has no clothing of a body and a limiting vessel at all; which is not so of the angels, who have bodies, which are winds and flaming fire. 15

The third, from the term of drawing [water]: the souls were drawn from the source from which they were hewn, from the level of Chochmah (wisdom); "and she filled her jug (kadah)": a jug (kad) from the sea of Chochmah, the twenty-four (kad) books of the Torah.

That is, "its foundation is in the holy mountains," which is the supernal Chochmah, the source of the Torah, for the Torah was drawn from there, a jug from the sea; and as it is written,

"and He set a Torah in Israel," and it is written, "And this was formerly in Israel," and "this" is nothing other than Torah, which is rooted in the souls of Israel, in their source and in their inner dimension (pnimiyus). Therefore they are more fitting than the angels for the resting of the Shechinah (Divine Presence) and for receiving the Torah.

LIKKUTEI TORAH • V'ZOS HABERACHAH • MAAMAR 6

מזמור שיר חנכת הבית לדוד

A psalm, a song of the dedication of the House, of David

◇

"A psalm, a song of the dedication of the House, of David." To understand the reason that a feast and rejoicing are made at the dedication of a house: now, there are three levels: food, garments and houses. 1

Food is inner life-force (chayus) for a person's body. It becomes internal to him and life-force for him by means of the belly and the stomach, which cook the food, and the choicest part rises to the brain and becomes internal [nourishment] and life-force for the mind and the limbs, strengthening all his limbs.

And garments are encompassing [things] upon a person: they encompass him and clothe him and protect him from cold and heat only, and they do not become internal [to him] and life-force like food; yet it encompasses him right upon him.

Houses are also encompassing [things] upon a person, only not like garments, which are right upon him. Houses, by contrast, are entirely removed from the person.

Now we see that food is bought more cheaply than garments, and garments more cheaply than houses. Seemingly it ought to have been the reverse, since food is internal and life-force for him, 2

absorbed and dissolved within him so that they become truly one, and it is the life of his soul, for it is impossible to live at all without food; so it ought to have been dearer than garments, which are not life-force for him but only encompass him.

And likewise garments compared to houses, in the same proportion as food compared to garments. (But the reason, according to the plain sense, is that food does not last long, for immediately after the time it takes to digest the food, one becomes hungry again.

Garments, by contrast, last about a year or more, and houses last longer even than garments. Therefore the price of houses is dearer than that of garments, because they last longer; and likewise garments are dearer than food, as said above.)

But in truth, as to the root above of the three above-mentioned levels: houses have their root higher above than garments, and garments than food, as is known that whatever has fallen lower in level has its root in a higher level and rank.

The explanation is that these three levels are found in the dimensions of World, Year and Soul in 3
the creation of the worlds, and also in Torah and mitzvos. For

it is known that there is the level of the light that fills all worlds (memalei kol almin) and the level of the light that encompasses all worlds (sovev kol almin). The light that fills all worlds is the power of the Maker within the thing made: when the level of Malchus of Atzilus gives life to the worlds of Beriah, Yetzirah and Asiyah, it then actually clothes itself in Beriah, Yetzirah and Asiyah as inwardness and life-force,

like the soul that gives life to the body in all the particular modes of the body: the power of sight, hearing, smell and speech in the head, and the hands and the heart and the belly and the stomach and the feet, according to the order of the chain of descent (hishtalshelus).

And likewise above: the level of Malchus of Atzilus that clothes itself in Beriah, Yetzirah and Asiyah to give life to the worlds is also in the manner of the inner dimension of the life-force in all the particulars of the chain of descending worlds.

This is [the meaning of] "They will speak of the glory of Your kingdom and tell of Your might, to make known etc. His mighty acts": [His] mighty acts are what are called gevuros and contractions (tzimtzumim), so that separate worlds come into being, divided into many particulars without end.

Therefore it is called the light that fills all worlds (memalei kol almin), for it is in the manner of in- 4
ner life-force, the power of the Maker within the thing made, etc. And the level of the light that encompasses all worlds (sovev kol almin) is that which does not clothe itself within the worlds at all in an inner manner,

but only surrounds and encompasses them, as is written in Sefer Shel Beinonim, to give them life. For the main life-force is from the level of the encompassing [light] that is above the ten Sefiros of Atzilus, which clothe themselves within the ten Sefiros of Beriah, Yetzirah and Asiyah, Chesed of Atzilus in Chesed of Beriah, as above; and it is called Keser Elyon (the Supreme Crown).

(And this is [the meaning of] "Whatever G-d desired, He did," for the main [act of] bringing into being is from the level of G-d's desire and His supernal will; and as is explained in the Explanation on "They shall bring a royal garment," that in every creature there is a drawing of life-force from the level of memalei kol almin and of sovev kol almin, and that the main bringing into being is from the level of sovev kol almin; see there.)

But in Keser there are two levels, namely, the lowest level of the Emanator and the very first of the emanated, as is known that Keser is the intermediary between the Emanator and the emanated. And it is known that every intermediary must comprise both of them, as is written in Etz Chaim (Sha'ar 41, chapter 3).

Now, the very first of the emanated is what is called Arich Anpin, which is the source from which is drawn the coming into being of the ten tikkunim, the ten Sefiros of Atzilus, in the manner of a chain of descent (hishtalshelus): "one long," etc. Arich Anpin itself, by contrast, is an encompassing [light], sovev kol almin, equally [over all].

However, the lowest level of the Emanator is what is called Atik, from the expression "He who removes (ha-ma'tik) mountains," for it bears no comparison at all to the ten emanated Sefiros, and it is not even fitting to call it by the name "encompassing," for every encompassing [light] is one that has some relation [to what it encompasses]; rather it is called "an encompassing of an encompassing," etc.

And this is like a house, which is not the level of an encompassing that is adjacent and close to the body, like a garment, but is an encompassing that is distant from a person's body; that is,

like the level of an encompassing of an encompassing. (And see what is written at the end of the discourse beginning "The heavens are My throne," on the subject of "What house could you build for Me?" And see what is written in Parshas Pinchas at the end of the discourse beginning "Command the children of Israel… My offering, My bread," on the subject of the reason that the offerings are practiced only when the Temple stands; see there.)

Now, corresponding to the three levels above-mentioned, three levels came down below: food, garments and dwellings; and the higher anything is, the lower is its descent and its enclothement below.

Now food, which is inner life-force, is drawn from the level of memalei kol almin; therefore there are many tastes and many varieties, such as bitter, sweet, etc.,

and the great division into particular foods, that is, the whole inter-inclusion of the ten Sefiros, Chesed of Chesed, Gevurah of Gevurah, etc. Therefore food is subject to being used up, [coming] from the inner light that is clothed and limited in vessels, etc.

(And see what is written in the discourse beginning "Declaring the end from the beginning," on the subject of "her food, her clothing," etc.: that the level of "her food," which is food, is drawn from the Name Elokim, that is, from the level of the vessels, etc.; see there.)

Therefore, below, they become united as one with the person as inner life-force, because its root is in the level of memalei kol almin, the power of the Maker, etc.

And therefore they are cheaper, and they are not so necessary in the matter of various delicacies, since it is possible [to manage] with dry bread, etc., for one can live on bread with salt,

and one can also eat various delicacies, because its root is from the level of the power of the Maker, etc., which is from the level of limit and vessel, limited in a vessel;

therefore it is so with food as well. Garments, by contrast, have their root above in the level of Keser, the head of the emanated, the level of an encompassing [light];

therefore below, too, they encompass the person and are not inner life-force, and they are more needed by a person, for it is impossible [to be] in winter without clothing, etc., and likewise in summer, etc.;

therefore they are dearer and last longer, because their root above is higher than food, which, as above, is from the light that is limited in vessels, whereas garments have their root in the level of sovev, which is not limited in vessels;

therefore it is not so subject to being used up. [And see what is written in the Explanation on "I have come into My garden," on the subject of "I have gathered My myrrh," that the difference between taste and smell is also along these lines; see there. And this is [the meaning of] "the smell of his garments,"

and this is also the meaning of "with the fragrance of your garments" in the Zohar, Parshas Balak (186a).] And houses, which are further from a person's body, have their root above in the lowest level of the Emanator, which is the level of an encompassing of an encompassing, as above.

Therefore it came down below to the very lowest level, stones and earth, the level of the inanimate, whereas garments are from the level of the vegetative. 5

Therefore they, below, are also distant from a person's body, and they are more needed by a person even than garments, for it is impossible to live without a house even for a moment; and it is dearer and lasts the longest, because their root above is exceedingly high, from the level of an encompassing of an encompassing. And this suffices for one who understands.

2. And likewise the three above-mentioned levels are found in Torah and mitzvos. As is known, the Torah is the level of food for the soul and the mitzvos are garments for the soul (as is written in the discourse beginning "These are the journeys," and in the discourse beginning "I am my Beloved's," and in the discourse beginning "My dove," etc., and in other places). 6

Now, although below, in the chain of descent (hishtalshelus), the mitzvos are on a lower level than the Torah, since they are in physical action, nevertheless we see that they are higher in their root.

Therefore the whole Torah is an explanation of the mitzvos, both in the revealed [part] and in the hidden [part], such as the book of the Zohar. And so our Sages said, "Great is study, for it leads to action"; and likewise, "Not study is the main thing, but action," etc. And likewise our Sages said (in Kesubos 86a):

"But with positive commandments, for example when they tell him, 'Make a sukkah,' and he does not make it, etc., they would beat him until his soul departs."

And although they said that one whose Torah is his occupation, such as Rabbi Shimon bar Yochai and his colleagues, does not interrupt [his study] for prayer, and in the Jerusalem Talmud, chapter 1 of Shabbos, they said that the meaning is that for the recitation of the Shema they do not interrupt, that is only for the recitation of the Shema;

but for a positive commandment, such as for sukkah and lulav, he is obligated to interrupt, as is explained in the Jerusalem Talmud there, cited by the Baal HaMaor on chapter 1 of Shabbos: "Does not Rabbi Shimon bar Yochai concede that one interrupts to make a sukkah, etc.? The reason of Rabbi Shimon bar Yochai is: this is study

and that is study, and one does not set aside study for study." And all the above [shows] that although below, in the chain of descent, they are lower, being the level of garments, their source and root above is higher. For the Torah,

which is the level of food, has its root in the level of the inner dimension (pnimiyus) of the ten Sefiros of Atzilus: "The Torah comes forth from Chochmah," etc. Therefore the study of the Torah has no fixed measure,

for even with one chapter in the morning and one chapter in the evening one has fulfilled the obligation of Torah study, and [yet] also, "You shall meditate in it day and night."

That is, it is the level of food, for which dry bread suffices and one can also eat various delicacies, for their root and source is from the level of memalei.

But the mitzvos are from the level of the supreme encompassing [light], the level of Keser, "one," etc., which is above the Chochmah of Atzilus; therefore they become garments for the soul, as said above about garments.

Now, just as in Keser Elyon, the intermediary between the Emanator and the emanated, there are two levels, as above, an encompassing and an encompassing of an encompassing, as above, so with the mitzvos there are two kinds of mitzvos. The first: ordinary mitzvos, all those that are [done] by a person's will to do them, 7

such as sukkah and lulav and the like. And there are mitzvos that do not depend on his will at all, but [come about] specifically without his knowledge, such as the mitzvah of the forgotten sheaf and the like.

As we find in the Tosefta, chapter 3 of Pe'ah: It once happened that a certain pious man forgot a 8
sheaf in the midst of his field, and he said to his son, "Go and offer on my behalf a bull as a burnt-offering and a bull as a peace-offering." He said to him, "Father, what

did you see to rejoice in the joy of this mitzvah more than all the mitzvos in the Torah?" He said to him, "All the mitzvos in the Torah the Omnipresent gave to us [to fulfill] with our knowledge; this one [is] without our knowledge. For had we done it willingly before the Omnipresent, this mitzvah would not have come into our hands.

Rather, it says, 'When you reap,' etc.; Scripture set a blessing for it." [Thus far] the words of the Tosefta. And he meant: if so, the fulfillment of this mitzvah is a gift from above; therefore I offer a bull.

That is, the mitzvos that depend on a person's knowledge and will have their root above, likewise, 9
in Keser, from the level of Arich Anpin, which is the level of the supreme will (ratzon), the root of the emanated: "You are He who brought forth," etc.

Therefore below, too, they depend on his will, and by doing them he draws down from the level of the supreme will. And this is [the meaning of] "Who has sanctified us with His commandments." And he can do them with great joy, for he draws down the level of the supreme will as an encompassing [light] upon him. By contrast, the mitzvos that are specifically without knowledge and will,

such as the above-mentioned mitzvah of the forgotten sheaf, have their root in the lowest level of the Emanator, which is above will and is called an encompassing of an encompassing

(and possibly this is the level of "the Will of all wills," that is, a will for will, etc.); therefore below, too, it is above a person's knowledge and will.

And similarly we find several mitzvos that are specifically not by will, such as Rabbi Shimon ben Shetach, who fled to Egypt because they wanted to appoint him Nasi, and it was not his will to accept the office of Nasi, and he fled, etc.;

and they pursued him, and he became Nasi. Had he not fled, and had it been his will to accept the office of Nasi, they would not have appointed him to be Nasi,

for whoever pursues honor, etc. That is, this mitzvah too has its root above in the level of an encompassing of an encompassing, as above.

(And see what is written in the discourse beginning "Go forth and see" on the subject of "We will do and we will hear": that the level of "we will do" is a complete nullification (bittul) of will, above knowledge and intellect; and possibly this is the level drawn from "the Will of all wills," which is the above-mentioned level.

And therefore they tied on them two crowns, one corresponding to "we will do" and one corresponding to "we will hear": that is, the two levels in Keser Elyon, which are the level of an encompassing, drawn down through "we will hear," and the level of an encompassing of an encompassing, drawn down through "we will do," which is the nullification of will, in which one sets aside his knowledge and will entirely.

And therefore they put "we will do" before "we will hear." For so the level of Atik is from the level of the Infinite One (Ein Sof), prior to all that is prior, and from it the level of Arich Anpin is drawn. And along these lines is what our Sages said at the beginning of chapter 6 of Berachos, that [the verse] "and you shall gather in your grain" speaks

of when they do not do the will of the Omnipresent, even though it stands on [the passage] "And it will be, if you will diligently listen to My commandments," etc. For the meaning of "doing His will" is to draw down the level of will from the level of "the Will of all wills," and this is through "with all your might," which is the nullification of will above knowledge.

Not so through "with all your heart and with all your soul," etc. Therefore, relative to the drawing down from the level of Atik, which is the Infinite One Himself, they are not yet called "doing the will of the Omnipresent," etc.

And close to this, one may also explain the superiority of the prohibitive commandments over the positive commandments: in fulfilling the prohibitive commandments there is the level of subduing (iskafya) the sitra achra (the other side), as our Sages said: "A person should not say, 'I have no desire for it,' etc.,

but rather, 'I do desire it, but what can I do? My Father in heaven has decreed upon me.'" And through this, the glory of the Holy One, blessed be He, is exalted above. And see what is written in the Explanation on "I am black yet comely," and on "Set me as a seal," and on "I saw, and behold, a menorah all of gold," etc., on the subject of the prohibitive commandments.

And along these lines one will also understand what is written elsewhere, at the end of the discourse beginning "See, the smell of my son," on the subject of the blessings that Yaakov received from Yitzchak, which were specifically without Yitzchak's knowledge, but rather "your brother came with guile," etc.,

for it is impossible [for them] to be clothed in the level of knowledge (Daas), etc.; see there. For this is along the lines of what was said above in the name of the Tosefta, "this one without our knowledge," etc. That is, because the root of these blessings too is from the level of "the dew that drips from Atika."

And this is what is said in the Midrash: "'The smell of his garments' (begadav): the smell of his rebels (bogdav)," which is the level of teshuvah (return), which is above the level of "the smell of his garments," which are the level of garments; and, as above, the garment is the close encompassing [light], etc.

And see what is written in the discourse beginning "And Yaakov sent," on the explanation of "current with the merchant." And see what is written in the Explanation on "When you go out," on the subject of the two encompassing [lights], lamed and mem; see there.)

Therefore it is said of David, "And I will establish for you a faithful house." Thus the level of Malchus is called by the name "house." And this is because he said, "My heart was not haughty," etc., "and I stilled (domamti) [my soul]."

And just as a house is made from the level of stones and earth, which is the level of the inanimate (domem), and its root is from the level of an encompassing of an encompassing, so Malchus is the level of the last Sefirah of the ten Sefiros of Atzilus, and its root is very exalted, from the level of an encompassing of an encompassing, as above.

Therefore, at the dedication of the Holy Temple, when there is drawn there from the level of an encompassing of an encompassing, as above, which is above will, the level of Keser, etc., 10

joy does not apply there at all, as it does with the mitzvos, which are by a person's will, as it is written, "[Because] you did not serve with joy," etc., [and] "Who has sanctified us with His commandments," etc.,

because its root is from the level of the supreme will, as above. The dedication of the House, by contrast, a wall, the level of the inanimate, whose root is above will, as above: joy does not apply to it at all.

Therefore it was necessary to draw down the level of joy there. (And see what is written on "You shall draw water with joy": that because the water libation is from a level that is above the level of the wine libation, for wine gladdens, etc., therefore it must be joined with the level of joy. And this is the meaning of "You shall draw water" specifically "with joy"; see there.)

And this is [the meaning of] "A psalm, a song of the dedication of the House": to draw down the level of joy into the dedication of the House. And therefore a feast and rejoicing are made at the time of the dedication of a house.

(And this is also the meaning of "a psalm, a song," which seems a doubling of the matter, as the Alshich writes. That is, along the lines of what was said above in the story of a certain pious man, etc., "What did you see to rejoice in the joy of this mitzvah more than all the mitzvos," etc., and as above; and all the more so at the dedication of the Holy Temple, which is the general and collective expression of this level. And see what has been written about this above.)

And this is [the meaning of] "And may your house be like the house of Peretz," where [the verse] called the birth of a child by the term "house." For [with] children, the matter does not depend on merit

but on mazal, etc. Merit is the level of the spreading forth of the ten Sefiros of Atzilus, which are in the level of inner light, intellectual understanding, reasoning to find merit, etc.;

but children have their root above intellect, in the level of mazal, which is the level of the supreme encompassing [light]. For the meaning of mazal is the source, which is what bestows and makes flow (mazil), so that "water shall flow," etc., and "flowing from Lebanon," etc.

And therefore it is called by the name "house," whose root is also from the level of the supreme encompassing [light], etc. And this is what is said, "and prepared for him from him an everlasting edifice," etc.

And see what is written in Parshas Va'eschanan, in the discourse beginning "And this is the commandment," that the Oral Torah is called a "house": "Do not read 'your children' (banayich) but 'your builders' (bonayich)," etc.; see there.

3. Now, according to this one will understand what is written, "For you have not yet come to the rest and to the inheritance": "the rest" is the building of Shiloh, etc. 11

And [we need] to understand the difference between the building of the Mishkan and the building of Shiloh, for seemingly they were exactly equal in their length and in their width and in all details: as the form of the Mishkan, so was the building of Shiloh made.

But the difference is that in the Mishkan the boards were cedar wood overlaid with gold, whereas in the building of Shiloh the curtains were specifically of stones.

And to understand this: surely the boards of the Mishkan were far more precious than the curtains in Shiloh, which were of stones; so why is the Mishkan not called "rest," while the building of Shiloh is called "rest"? 12

The reason is as above: stones, which are the level of the truly inanimate, the lowest level, have their root in the highest level, an encompassing of an encompassing, as above.

Cedar wood, etc., by contrast, is the level of the vegetative, whose root is from the level of an encompassing, as above. Therefore "the rest" is Shiloh, which was a building

of stones, the level of the inanimate, in which there was no protruding wood at all, the level of the vegetative, and the level of an encompassing of an encompassing rested in it, as above. (And see what is written about this on "And Yehudah approached him"; see there.)

And therefore the Rambam, of blessed memory, and Sefer HaChinuch (section 492) counted among the prohibitions "You shall not plant for yourself an asherah," etc., that it is forbidden to make any protruding wood in the building of the Holy Temple, and one transgresses the prohibition "You shall not plant," etc.;

only sunken wood is permitted, such as the ceilings, etc., because it was specifically of stones, the level of the inanimate, whose root is exceedingly high, etc.

(And for the difference between protruding and sunken, see what is written on "Set me as a seal.") And therefore our Sages said of Cyrus that he turned sour, for he commanded to make three [rows] of stone and one of wood, etc.;

and this is forbidden, as above, to have any protruding wood in it, only sunken wood, which is the inner level, and not protruding, which is the encompassing level; it had to be specifically of stones, as above.

And this is [the meaning of] "acacia wood, standing": boards standing, seraphim standing; and "the ofanim and the holy chayos with a great noise," etc. That is, Pesukei Dezimra until 13

the recitation of the Shema is the level of "acacia wood, standing," the level of the vegetative, as above. And the holy chayos are "with a great noise" because they sense the existence (yesh) of the world;

and therefore, when they grasp the self-nullification (bittul) of "Holy... is the G-d of hosts," etc., they are in a great noise. Not so the seraphim, who do not sense the yesh as the ofanim do;

therefore they stand "above Him," above the Shechinah (Divine Presence). And this is until the recitation of the Shema; but the 248 words in the recitation of the Shema are called 248 stones, the level of the inanimate, as above.

And this is [the meaning of] "And he took of the stones of the place": the 248 words of the Shema, 14
the level of Malchus, which is the lowest level. "And he put [them] at his head (mera'ashosav)": do not say "under his head," but "mera'ashosav,"

[meaning] that its root is from the highest level, above the level of the intellect (mochin), which is "his head." And this is [the meaning of] "And he set it up as a pillar, and poured oil": for at first it is

only a point beneath Yesod, and Yaakov raised it and made it a pillar, "and poured oil upon it": he drew down the level of the supernal intellect, "oil of holy anointing," the level of supernal Chochmah.

And this is [the meaning of] "The stone the builders rejected has become the cornerstone." For the 15
level of Malchus is called the level of "stone," the level of the inanimate, the level of letters: "two stones," etc., which are the level of the inanimate. That is, the level of Malchus is the lowest level of all the ten Sefiros,

like the inanimate, which is lower than all the four elements; nevertheless it "has become the cornerstone," for the root of the above-mentioned inanimate level is exceedingly high above all the ten Sefiros of Atzilus, the level of Keser Elyon (and see what is written about this in the Explanation on "This is the statute of the Torah").

And the meaning of "the builders rejected": for behold, Sarah gave her maidservant Hagar to Avraham and said, "Perhaps I will be built up through her"; and likewise Rachel [gave] her maidservant Bilhah and said, "Perhaps I too will be built up through her." That is, the filling of the hei.

For there is the upper hei, the level of Binah, [and] the lower hei, the level of Malchus; and there is the filling of the hei, which is the lowest level within Malchus, which descends and clothes itself in Beriah, Yetzirah and Asiyah to become "a head to foxes," and it is called the level of a "maidservant" relative to the essence of Malchus.

(And see what is written on the subject of the filling of the hei in the discourse beginning "May He reveal to us its reasons," and see the Zohar, Parshas Bereishis, 27b.) And along these lines will be understood what is written in the book Asarah Maamaros, in the Maamar Chakor Din, chapter 10, that they said in the Aggadah concerning David

that Yishai thought he was coming to his emancipated maidservant, but in truth the maidservant had passed the signs to his wife, in the manner of Rachel to Leah; see there.

(And in the Gemara and in the Midrash Rabbah this Aggadah is not found; on the contrary, from what is said in the Midrash Rabbah on Tazria, chapter 14, "Did father Yishai intend…," etc., the implication is not like this exposition.)

In any case, the meaning and subject of this maidservant is the level of the filling of the hei, as above, which is the lowest level within Malchus, the level of the inanimate, and is called "stone."

Therefore he said, "The stone the builders rejected": the above-mentioned builders rejected it because it is "a head to foxes," "her feet go down," and it is the lowest level, the level of the truly inanimate.

And this level can be built only through the level of David, for the reason explained in Sefer HaGilgulim and for the reason explained in the book Asarah Maamaros there. Nevertheless, when this building is built,

then there is an extra elevation in it, and through it to the level of Malchus of Atzilus, so that thereby it becomes the cornerstone. That is, as the Ramaz writes on Parshas

Ki Sisa (189b): because all the refinements (beirurim) that are raised up from below by the lower Malchus rise up to Malchus of Atzilus, and it raises the refinements above, and by this power it became the cornerstone. That is, in Atzilus they are refined with a higher refinement.

Now, the refinements are from the World of Tohu, which is above the World of Tikkun (and as is written about this in the Explanation on "I am black yet comely," mentioned above), and the main building is specifically through the refinements,

for "their beginning is wedged in their end and their end in their beginning." And there are several levels of stones: kneaded stones, perforated stones, etc.

And with all this will be understood what our Sages said (in Yevamos 62b) on "to bring a blessing to rest upon your house" [Ezekiel, chapter 44], that a man's blessing is on account of his wife.

And this is [the meaning of] "In all my days I did not call my wife 'my wife,' but [I called] my wife 'my house'" (in Shabbos 118b). And it needs to be explained, for in the kesubah the man writes to his wife, "I will honor and sustain," etc.

And seemingly it is puzzling: how does he write, "I will honor and sustain"? Surely they said, "A man is sustained only on account of his wife."

But in truth both are true. For the main work of drawing down the level of the supernal kindnesses (chasadim) is from the level of the male; except that it could be that the kindnesses would be only in a revelation of G-dliness and the like,

and would not descend below at all into physical livelihood. That there be drawn from the level of Chesed and compassion of Atzilus below, "He gives bread to all flesh," physical [bread], this is on account of his wife, the level of Nukva, Malchus of Atzilus, which gives life to Beriah, Yetzirah and Asiyah,

which is called "my house," which is the drawing down of the supreme encompassing [light], which gives the power for the drawing down to be below in physicality. And see what is written in Parshas Korach on "And it bore ripe almonds," and see what is written at the end of the discourse beginning "And you shall make garments of holiness."

Concluded. 16