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The Alter Rebbe, Rabbi Schneur Zalman of Liadi

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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

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This edition contains the English translation.

All 47 maamarim of this volume.

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LIKKUTEI TORAH • PARSHAS VAYIKRA • MAAMAR 1

ויקרא אל משה וגו׳

“And He called to Moshe”

◇

“And He called to Moshe,” etc. The alef of Vayikra is small, while in Divrei HaYamim “Adam” is written with a large alef. To understand this: our Sages, of blessed memory, said in the Midrash, Vayikra Rabbah, chapter 1: “‘And He called to Moshe’: and not as with Avraham. 1

Of Avraham it is written, ‘And an angel of G-d called to Avraham’: the angel calls, and the [Divine] speech speaks. But here, the Holy One, blessed be He, said: ‘I am the One who calls, and I am the One who speaks.’”

So too it is in the Zohar, Parshas Balak (folio 200b): “‘And He called to Moshe’: the voice of the King, and not through another messenger.”

According to this, we must understand why it does not say, “And G-d called to Moshe.” And why is it not mentioned at all in the verse who the caller was?

We must also understand [this]: in the Zohar, Parshas Vayera (end of folio 102b), it is written: “‘And He called to Moshe,’ and it does not say who it was, etc. Rather, in all of these it was the Angel of the Covenant, and all of it is said of the Holy One, blessed be He.”

The explanation is this. Just before it, it is written, “And Moshe could not come into the Tent of Meeting, because the cloud rested upon it, and the glory of G-d filled the Mishkan.” The meaning of “there rested upon it

the cloud” is the drawing down and resting of the Infinite Light (Or Ein Sof), blessed be He, from an exceedingly high and awesome place, of which it is said, “He made darkness His hiding place.” This is the level of the Infinite Light, blessed be He, that encompasses all worlds (sovev kol almin), to which no revelation of comprehension whatsoever applies,

for “no thought can grasp Him at all,” and “You are wise, but not with a known wisdom”; “He is the Knower and He is the Knowledge,” etc.

Therefore it is said of this, “He made darkness His hiding place”: darkness is something in which no grasp or comprehension whatsoever is seen.

The explanation of the matter is this. We say, “You are holy, and Your Name is holy.” This means that even the level of His Name “alone is exalted”: the worlds bear no comparison at all to His Name, may He be blessed, to the point 2

that He, may He be blessed, is holy and separate from the worlds; only the splendor and radiance of His Name extend "over earth and heaven," etc., that is, a mere illumination from the level of His Name.

But the meaning of "You are holy" is the Holy One, blessed be He, in His own glory and essence, which is above the level of His Name: that is, even as radiance and splendor the worlds could not receive from Him at all. [This is] as is explained in the discourse beginning "Therefore say to the Children of Israel," in Parshas Vaera.

Along these lines we will understand the meaning of "He made darkness His hiding place." That 3
is: since the worlds cannot receive even radiance and illumination from Him, may He be blessed, at all, it is therefore called, in relation to them, by the name "darkness."

And the radiance that they can receive is from the level of "Your Name is holy," and it is called the radiance of the Shechinah (Divine Presence), as is explained concerning this on the verse "And Moshe spoke to the heads of the tribes," etc.; see there.

In the Raaya Mehemna, Parshas Pinchas (folio 225a), it is stated that "He made darkness His hiding place" is Keser Elyon (the Supernal Crown). And of this drawing down it is said, "because the cloud rested upon it."

And as for "and the glory of G-d filled the Mishkan," the Zohar explains, in Parshas Noach (folio 67a) and at the beginning of Parshas Vayikra (folio 2b): "Why malei ['full'], and not milei ['filled']? Rather, it is surely malei, for it was filled from everything."

The explanation: if [it meant] as the plain sense of the verse, that the glory of G-d filled the Mishkan, then it should have said milei ['filled']; for the meaning would be only that the level of the glory filled the Mishkan.

But since it is written malei, this implies something more: that the level of the glory of G-d was completed and filled, and afterwards the glory of G-d at this level was drawn down and revealed in the Mishkan.

The explanation: the meaning of "the glory of G-d" is the level of the light that fills all worlds 4
(memalei kol almin). "His glory" means "the radiance of His glory." This is the level of the attribute of His Malchus (sovereignty), may He be blessed, which is also called the lower Chochmah (wisdom), the source of [the Worlds of] Beriah, Yetzirah and Asiyah (Creation, Formation and Action).

Its root and source, however, is from the level of the higher Chochmah, which is called the higher glory, and in it is the resting of the Infinite Light (Or Ein Sof),

blessed be He, itself. Of this it is said, "Show me, please, Your glory" [see the commentary of the Ramaz on the Zohar, Parshas Bamidbar, folio 118a, on the passage beginning "Israel: from what place are they blessed?"].

And of this it is said, "Blessed be the glory of G-d from His place." This means that the level of the attribute of His Malchus, may He be blessed, the light that fills all worlds, is to be blessed from the level of its place and root, which is the higher Chochmah, the head and source of all blessings. And this is the drawing down from the level of the light that encompasses all worlds (sovev kol almin) into the light that fills all worlds.

This is the meaning of "and the glory of G-d was full (malei)": as the Zohar explains it, the glory 5
was filled from its source, from the level of the higher glory. And this is because "the cloud rested upon it," upon the Mishkan,

which is the drawing down of the level of the supernal encompassing light (makif). Through this there was also drawn down the revelation of the light that encompasses all worlds (sovev kol almin) within the light that fills all worlds (memalei kol almin), as inner light (or pnimi), and it actually filled the Mishkan.

(See what is written on the verse "For over all the glory shall be a canopy," and on the verse "You have captured my heart, my sister, [my] bride," concerning the revelation of sovev kol almin within memalei kol almin. And see what is written on the verse "For seven days he shall fill," etc.)

Therefore "Moshe could not come" into the Mishkan, for it was not within his ability to receive from this level of "He made

darkness His hiding place," which is exceedingly high. Although at Mount Sinai it is said, "And Moshe came into the midst of the cloud and went up onto the mountain," the Zohar, at the beginning of Parshas Vayikra, resolves [this]: there were two clouds, etc.

2. Now, therefore it is said, "And He called to Moshe." The meaning of this calling is an illumi- 6
nation and a bestowal upon Moshe, so that through this he would be able to ascend and come into the Tent of Meeting. So too it is explained in Asarah Maamaros (Maamar Em Kol Chai, Part 2, chapter 36).

For on the verse "And one called to the other and said, 'Holy, holy, holy,'" [Targum] Yonasan translates: "And they receive from one another and say, 'Holy,'" etc.

He translated [the idea of] calling as receiving, which is through a drawing down that they draw down to one another, and each one receives this drawing down.

And he is right, for it is impossible to explain it according to its plain meaning: if so, it makes 7
no sense why Michael needs to call Gavriel at the time he is to say "Holy," and likewise Gavriel [to call] Michael.

Rather, the explanation is that this "calling" means receiving: they receive from one another through the drawing down and the bestowal from one to the other.

That is, through this each angel is able to say "Holy" three times. For saying "Holy" is the expiring of his soul (klos hanefesh) into the Infinite Light (Or Ein Sof), blessed be He, which is like "they go out with song," etc.

Now, Michael's expiring of the soul is in love, and Gavriel's in awe. If so, Michael could say "Holy" only once, that is, the expiring of the soul at the level of love, 8

and likewise Gavriel [could say] "Holy" once, in awe. For each one to say "Holy" three times is through "And one called to the other," whereby the bestowal is drawn from one to the other.

This is the level of the inter-inclusion of the levels in one another, for in general they are three levels, Chesed, Gevurah and Tiferes (kindness, restraint and beauty): Michael, Gavriel and Refael.

And through their receiving from one another, each one is able to say "Holy" three times. [Through this they ascend higher than they would be from the side of their own level alone. This is along the lines of what is explained elsewhere, at the end of the discourse beginning "Your teeth are like a flock of ewes," etc., 9

"all of which bear twins," etc. And see what is written in Parshas Bereishis on the verse "Yaval was," etc., concerning the threefold song; and in the discourse beginning "Your cheeks are comely with rows [of jewels]."

And see the Raaya Mehemna, Parshas Eikev (end of folio 271b), concerning "And one called to the other," and the commentary of the Ramaz there; and Etz Chaim, Sha'ar 15, end of chapter 6. And see what is written in the discourse beginning "Thus shall you bless the Children of Israel," on the meaning of "And the man called names," etc.,

that it too is a drawing down, etc.; see there. And see the Zohar, Bereishis (end of folio 16b), on the verse "And G-d called the light day," etc.,

that it too is along these lines; see there. Along these lines one may explain "He called to the sun, and light shone forth."] So too, the meaning of "And He called to Moshe" is the drawing down of an illumination to Moshe. And this illumination is the small alef of Vayikra.

For alef has the letters of pele (wonder), which is what is above comprehension. Alef is also from the expression "I will teach you (a'alefcha) wisdom," that is, it is the source from which Chochmah (wisdom) is found.

That is, the alef is in Keser (the Crown), which is above Chochmah (wisdom). And see what is written in Parshas Tzav concerning "who has dealt wondrously with you." 10

And see the Zohar, Bereishis, in the Introduction, folio 3b. However, there is an alef of the large letters, that is, the level of Keser as it is in its own being and essence, and there Moshe could not enter.

And [there is] an alef of the small letters, that is, the illumination of Keser as it is drawn down below through tzimtzum (contraction). From this level is "And He called to Moshe": an illumination was drawn to him, through which he would afterwards be able to come into the Tent of Meeting, upon which the cloud rested, etc. 11

And in Divrei HaYamim, "Adam" is said with an alef of the large letters. This is the level of Adam, the first man, as he was before the sin, when he was at an exceedingly high and lofty level, as is written in Sefer HaGilgulim, chapter 19.

And on "And He called to Moshe," see Yoma (folio 4b): "The Torah has taught you," etc.; and Shemos Rabbah, chapter 19: "unless he calls me," etc.;

and in Ki Sisa, chapter 46; and Bamidbar Rabbah (chapter 2, folio 211d), Nasso, end of chapter 14 (folio 262c-d, folio 263a); and Koheles Rabbah (folio 99c),

on the verse "Whatever has been, its name has already been called" (and see the Zohar, Part I, end of folio 102b, folio 138a and folio 173b; Part II, folio 138a and folio 157a; Part III, folio 53b). It is understood along the lines of what has been explained.

3. From this we will understand what the Midrash says, "But here: I am the One who calls, and I am the One who speaks." We must first preface what is explained elsewhere, on the saying of our Sages, of blessed memory, on the verse "These are the appointed festivals of G-d, holy convocations, which you shall proclaim them (osam)." 12

And read it as "you (atem) shall proclaim": Scripture made the sanctification of the festivals depend on the proclamation of the court. And as we say, "Who sanctifies Israel and the seasons": it is Israel who sanctify the seasons.

This matter is as explained in the Zohar, Parshas Emor (folio 94a): "[It is like] a king who invites guests," etc.; "Three are the ones invited from Kodesh (holiness)," etc. For the festivals mostly fall on the six weekdays.

Then, when Yom Tov (the festival) falls on the weekday, it means that [the day] is called and invited to the level of Kodesh (holiness), which is the higher Chochmah. Therefore it is called mikra kodesh, a "calling of holiness." This is the parable of "a king who invites guests," etc.

But in order that the weekdays, which are the outer dimension (chitzoniyus) of the emotive attributes (middos), Chesed and Gevurah (kindness and restraint), etc., can ascend on high to the level of the higher Chochmah (wisdom), which is the level of the supernal Kodesh,

there must first be a drawing down of an illumination from above to below, from the level of the higher Chochmah, to that day, so that then, through this, it can ascend.

This drawing down is through the souls of Israel, and of this it is said, "which you (atem) shall proclaim," specifically. The reason is along the lines of the saying of our Sages, of blessed memory, about agency, that "a person's agent is like himself." 13

Therefore a deaf-mute, a person not of sound mind and a minor cannot act as agents, for they are not like the sender. But when one is fit to be an agent, he is truly like the sender, to the point that "a man betroths [a woman] himself or through his agent," etc.

Therefore, in the same way, for the agent from the supernal Kodesh to invite the weekdays so that they become holy convocations, it is impossible unless the agent is like the sender.

That is [the meaning of] "you" (atem): of the souls of Israel it is said, "Israel is holy (kodesh) to G-d," for their root is from the level of the higher Chochmah (wisdom). And see the Zohar, Parshas Pekudei, folio 225b. 14

Therefore in them and through them there can be the drawing down of the light from the level of the supernal Kodesh to the day on which Yom Tov falls, so that through this, through "you (atem) shall proclaim" specifically, they become holy convocations,

so that afterwards they ascend to the level of the supernal Kodesh. And see what is written in the discourse beginning "Command the Children of Israel," etc., in Parshas Pinchas, concerning "to offer to Me in its appointed time."

It follows from this, concerning agency above, that is, when an illumination is drawn through the medium of some level, that the agent must stand in some relation to the source from which the illumination is drawn. If not, he is not an agent, etc.

Now, the angels too are agents, for the meaning of malach (angel) is "messenger": they are the messengers of the bestowal, as is explained elsewhere, in the discourse beginning "I have come into my garden," on "I have eaten my honeycomb," etc. 15

More than this is explained in the discourse beginning "How beautiful are your steps in sandals," concerning Metatron, who is called a "sandal," etc. And see Etz Chaim, Sha'ar Mayin Nukvin and Mayin Duchrin (feminine and masculine waters), Derush 4, concerning the angels.

And see Iggeres HaKodesh, near its end: there is a great difference in the rank of an angel. At the time that he is an emissary from above, he is then called by the Name 16

Havayah itself, which dwells within him; whereas when he is not an emissary, he has another name, according to his service, and then he calls, "Holy, holy, holy is G-d," etc., meaning that the Name Havayah is separate from him.

And see Pardes, the Gate of Atzilus, Beriah, Yetzirah and Asiyah, beginning of chapter 4. Let us 17
return to our subject, the words of the Midrash, that of Avraham it is written, "And an angel called," etc.: "the angel calls and the [Divine] speech speaks." The explanation is this. It is written, "And I appeared to Avraham," etc., "as Kel Sha-dai,

but [by] My Name Havayah I was not known to them." See what is written about this in Parshas Vaera, on this verse, at the end of the discourse beginning "And Elokim spoke," etc., [on] "And I appeared": that the apprehension of the Patriarchs was of the level of the Name Havayah once it has already been drawn down into the level of Elokim,

but "My Name Havayah," that is, before it is enclothed in the Name Elokim, "I was not known to them"; only from there was the apprehension of Moshe, etc.

And see the commentary of the Ramaz on the Zohar, Parshas Vaera, folio 23a; study it well there; and the Zohar, Part I, Parshas Vayera (folio 98a).

Therefore, with Avraham, "the angel calls and the [Divine] speech speaks": the angel can be an agent to bring the drawing down of the flow first, which is the "calling," through which he could ascend and receive the speech.

That is because the speech was drawn from the level of enclothement in the actual Name Elokim. Therefore the angels, who are also called elokim in Scripture, as it is written, "For G-d your G-d, He is the G-d of the elokim," and Pardes explains in Erchei HaKinuyim that this means that He is the G-d of the angels,

and the angels are also called "sons of Elokim": therefore the angel is fit to be an agent of the 18
speech that speaks. "But here," with Moshe, whose prophecy and [Divine] speech were drawn from the Name Havayah itself, before it is enclothed in the Name Elokim, and the source of this drawing down is also the level of the cloud of "He made darkness His hiding place,"

therefore the calling too, the drawing down that comes first from this level, could not be through an angel, who is a created being, brought into existence from nothing.

Rather, "I am the One who calls, and I am the One who speaks." The meaning is as it is written, "I am first and I am last," and of this it is said of the Time to Come, "See now that I, I am He."

The Zohar, Parshas Lech Lecha (folio 87b), explains [it]: "to show that there is no separation between above and below," etc.

That is: "I am last" is the attribute of His Malchus (sovereignty), may He be blessed, "the end of all levels," which is enclothed in [the Worlds of] Beriah, Yetzirah and Asiyah, "and from there it divides," for it brings into being the yesh (created existence), something separate.

But "I am first" is the level of ayin (nothingness), "and Chochmah (wisdom) is found from ayin," for Chochmah is the level of self-nullification (bittul). In the Time to Come the revelation will be below

as it is above. This is "See now that I, I am He": in the Time to Come this revelation will be in our own sight as well, as it is written, "For eye to eye they shall see," etc.

And see what is written about this on the verse "Your cheeks are comely with rows." But with 19
Moshe, of whom it is said, "And he saw the first portion (reishis) for himself," which is the level of the higher Chochmah (wisdom), called reishis ("first"), drawn from the level of ayin, "I am first," therefore of this our Sages, of blessed memory, said, "I am the One who calls, and I am the One who speaks," etc.

The meaning: "I am the One who calls" is the attribute of His Malchus (sovereignty), may He be blessed, which is called "I am last," and this is [the meaning of] "Ani vaho, please save."

And "I am the One who speaks" is the level of "and Chochmah is found from ayin," for in the higher Chochmah the Infinite Light (Or Ein Sof), blessed be He, is truly enclothed, as it is written, "Havayah with Chochmah."

This revelation is called "I am first," etc. As for what is said in the Zohar, Parshas Vayera (end of folio 102b), that "And He called to Moshe" is the Angel of the Covenant,

the explanation is that Malchus itself, which is called "king" (melech), is sometimes called "angel" (malach), as is said in the Zohar, Parshas Balak, folio 187a: "when she is an emissary from above and receives radiance," etc. That is,

just as the created angel, when he is an emissary from above, is then at a higher level than when he is not an emissary, as explained above, so too, in the same way, with the level of Malchus: although "she and her vessels are one" (ihi vegarmohi chad), nevertheless "when she is an emissary from above," etc.,

she is at a higher level, as the Ramaz explains in Parshas Balak there. In the same way is the small alef of Vayikra: it is an illumination and drawing down from the level of "because the cloud rested upon it," of "He made darkness His hiding place," and it is called malach (angel): melech (king) [and] alef, etc.

And see the Zohar, at the end of Parshas Vayera (folio 120b), on the verse "and the angel of His presence saved them"; and see the Zohar, Parshas Vayechi (folio 246b), on the verse "Naftali is a hind let loose"; and see Pardes, in Erchei HaKinuyim, the entry malach (angel).

4. Now, the Torah is eternal, and these levels apply now as well. For of the study of Torah it is 20
written, "And I have put My words in your mouth, and in the shadow of My hand I have covered you." "Shadow"

is the level of a supernal encompassing light (makif), as is known concerning Sukkos, "the shade of faith," which is the drawing down of supernal makifim; and "a sukkah whose sunlight is more than its shade is invalid,"

for this is like the drawing down from the level of "He made darkness His hiding place," which is drawn down only as shade and makif, and not as light and revelation. This is [the meaning of] the Clouds of Glory, like

"because the cloud rested upon it." But "the stars are seen through it": the illumination of the makif is drawn inward, like the small alef, etc. In the same way, of the study of Torah it is also said, "and in the shadow of My hand I have covered you,"

for it is from the level of makif, as is explained elsewhere, in the discourse beginning "On the eighth day, a solemn assembly": the point is that from the breath of speech a makif is made for the soul, etc.; see there. And in the discourse beginning "And I will betroth you to Me," that this is [the meaning of] "You have affirmed G-d today," etc.

And see about this in the discourse beginning "And He spoke … in the Wilderness of Sinai, in the Tent of Meeting." But through the comprehension and study of Torah, in which one also grasps and takes in the halachah with his mind and understanding, of this it is said, "He reveals deep things out of darkness." 21

That is, he draws from the level of the makif of "He made darkness His hiding place," which is darkness and concealment, so that it is drawn down as light and revelation. Of this it is said, "and Torah is light,"

so that the Infinite Light (Or Ein Sof), blessed be He, rests below as above, as it is written, "I am first and I am last," etc., as all this is explained in the discourse beginning "Who is enthroned on high," etc.; see there.

This is the meaning of "And G-d spoke to him from the Tent of Meeting," etc., for of the Tent of Meeting it is written, "because the cloud rested upon it, and the glory of G-d filled," etc. 22

And all these levels are in the study of Torah, as our Sages, of blessed memory, said: "Since the Holy Temple was destroyed, the Holy One, blessed be He, has in His world only the four cubits of halachah." If so, there is in the study of Torah [something] of the levels mentioned above, which rested in the Mishkan and in the Holy Temple,

for "there is no glory but Torah," since "the Torah comes forth from Chochmah (wisdom)," and this is the higher glory, the thirty-two paths of Chochmah.

But in this Chochmah the Infinite Light (Or Ein Sof) itself is enclothed, "revealing deep things out of darkness," from the level of "He made darkness His hiding place," as the Ramaz explains in Parshas Bamidbar, folio 118, mentioned above, on the meaning of "Show me, please, Your glory."

And see what is written in Parshas Beshalach, in the discourse beginning "To a mare." This is [the meaning of] "and the glory of G-d was full (malei)": it is not written milei ["filled"] but malei ["full"], as explained above. 23

It may be said that this is a higher level than "the stars seen through" the sukkah, which are only stars and sparks of the makif alone;

but in the Torah, which is truly the level of "and Torah is light," from the very essence of the makif there shines a great and mighty illumination, in an inward way.

And see what is written elsewhere concerning the Splitting of the Sea of Reeds, where it is written, "And there was the cloud and the darkness, and it gave light": the cloud of "He made darkness His hiding place," itself, was drawn down as light and revelation. Along these lines one may explain the meaning of "He reveals deep things out of darkness," said of the Torah. 24

Something like this we find on Shemini Atzeres, which is Simchas Torah: the makifim of Sukkos are drawn inward, as is explained elsewhere on the verse "In his shade I delighted and sat, and his fruit was sweet to my palate," 25

that this is [the meaning of] Sukkos and Shemini Atzeres. And the Zohar, Parshas Lech Lecha, folio 85b, explains this verse as speaking of the study of Torah: "'In his shade': this is the Holy One, blessed be He," etc.;

"'and his fruit was sweet to my palate': these are the words of Torah, of which it is written, 'and sweeter than honey,'" etc. That is, the fruit is a drawing down in an inward way, drawn from the level of the shade and the makif. (And see the Zohar, Parshas Noach, end of folio 72b.)

Now, "the extension of Moshe in every generation" is the level of self-nullification (bittul) that is in every person, which is from the level of Moshe: "and what (mah) are we," etc., as is explained elsewhere, at the end of the discourse beginning "Moshe would speak." 26

For the essence of Torah study must be in the way of bittul. And Moshe is the level of Daas (knowledge), which draws down the level of the unity of the Infinite Light (Or Ein Sof), blessed be He, below, so that it rests and is revealed in the soul of a person, so that he is in the state of a "Tent of Meeting" (ohel mo'ed), from the expression "and I will meet (venoadti) with you there," etc.,

which has the letters of venodati ("I will be known"): that is, to know G-d, who is the Life of all life, and there is nothing else besides Him, in the manner of what is written, "See now that I, I am He."

For although this verse was said of the Time to Come, as mentioned above, nevertheless this power is in every soul of Israel, through its drawing [nurture] from the soul of Moshe our teacher, peace be upon him: to bind his thought to G-d with a strong and firm bond, as it is bound to a physical thing that he sees with eyes of flesh, etc.

Now, along these lines we will also understand the meaning of "to come into the Tent of Meeting": it must be in the manner of "he who comes here with his learning in his hand," for the Torah before us is enclothed in physicality. 27

As it is written, "And I (Anochi) taught Ephraim to walk (tirgalti)," meaning: the level of Anochi, "Who I am," I made to walk and lowered to the level of a foot (regel); these are all the physical matters in the Oral Torah, etc.;

and there must be "taking them upon His arms," the level of love and awe, etc. This is the level of "coming here," which is the outpouring of the soul to its source and root, as is explained in the discourse beginning

"When you come into the land," in Parshas Behar. And see what is written in the discourse beginning "My dove," concerning "Arise (kumi lach)," in order that she be "My beloved," etc.; see there.

Now, with Moshe himself, the meaning of "And Moshe could not come," etc., was explained above: it was because the cloud was from the level of "He made darkness His hiding place," as mentioned above. 28

But in the level of "the extension of Moshe" that is in every person, that is, the Daas (knowledge) in the G-dly soul, the meaning is as it plainly reads: this level of Daas cannot come and be revealed in the person because of the concealment of the animal soul.

In order that the level of Moshe that is in every person come and be revealed, to be at the level of "coming here," this requires the drawing down of an arousal from above, and this is through the mitzvos, through which it is said, "taking them upon His arms," 29

for "charity uplifts," as is explained on the verse "And now, let the power of Ado-nai be great, please": through fulfilling the mitzvos a supernal power and supernal makifim are drawn down to raise up the soul and bind it to G-d.

This is the meaning of "And He called to Moshe": "I am the One who calls." For the mitzvos are called "the commands of the King," and it is stated in Midrash Tanchuma, Parshas Vayigash: "Honor the mitzvos, for they are My agents," and "a person's agent is like himself." 30

The explanation is as is written elsewhere on the verse "And you shall remember all the commandments of Havayah and do them." For [the word] mitzvah is mem-tzaddi, which in At-bash is yud-hei.

So, then, mitzvah is the Name Havayah. That is why the mitzvos are called "the 248 limbs of the 31
King," which is the level of a vessel for the Infinite Light (Or Ein Sof) itself. And sometimes they are called "the commands of the King," for "the command of a king" is the level of the King's commanding, which is Malchus (sovereignty) of the World of Atzilus (Emanation).

The explanation is that the mitzvos, as they are drawn down below, are the level of "the com- 32
mands of the King," but their root above is the level of "limbs of the King."

That is, through a person's arousal from below he draws [it] down, so that the mitzvah becomes "limbs of the King," etc. And this is why at first the mitzvos are called "agents of G-d,"

that is, as they are at first, at the level of Malchus (sovereignty). This is [the meaning of] "And 33
behold, a ladder set up," etc., "and the angels of Elokim were ascending," etc.

The meaning: "the angels of Elokim" are the mitzvos, which ascend on high by means of the ladder, which is the level of prayer, as is explained elsewhere concerning Yom Kippur. Nevertheless, even then they are not agents like the angels,

for an angel is the level of a created being, brought into existence from nothing. Rather, it is in the manner of "I am the One who calls": "I" Myself. That is, it is the drawing of power into the soul, through which the soul is uplifted to be at the level of "coming here."

This is [the meaning of] "And I am prayer." And this is also a preparation, so that afterwards, in 34
the study of Torah, there will be the level of "And I have put My words in your mouth, and in the shadow of My hand," etc.,

as in the saying [of the prayer]: first "Sanctify us with Your mitzvos," and afterwards "and grant our portion in Your Torah." As is explained about this in the discourse beginning "And G-d spoke," etc., "I (Anochi)," etc.; see there.

This is the meaning of "And G-d spoke to him from the Tent of Meeting." See what is written 35
about all this in Parshas Bamidbar, on the verse "in the Wilderness of Sinai, in the Tent of Meeting": that the meaning of "Tent of Meeting" (ohel mo'ed) is from the expression "and I will meet (venoadti)," etc., in the manner of what is written, "See now that I, I am He," etc., as mentioned above.

This drawing down is through the study of Torah, as is explained at the end of the discourse be- 36
ginning "Who is enthroned on high, who lowers [Himself] to look in heaven and on earth": [heaven and earth are] the Written Torah and the Oral Torah, for then it is "to look," the level of sight and revelation.

That is, through the level of "I am the One who calls and I am the One who speaks." And this is "I speak with charity (tzedakah)": through the charity and acts of kindness (gemilus chassadim) that a person does, there is drawn into his Torah study the level of "I speak,"

as it is written, “and My words that I have put in your mouth,” etc., and it is written, “In every place where I cause My Name to be mentioned,” etc. And as is explained elsewhere on the verse “There are sixty queens,” etc.

LIKKUTEI TORAH • PARSHAS VAYIKRA • MAAMAR 2

אדם כי יקריב מכם וגו׳

"A man, when he brings near of you"

◇

"A man, when he brings near of you," etc. To understand: [the verse] began not in direct address — "A man, when he brings near," in the third person — and concluded, "you shall bring near your offering," in the second person. 1

Also, "when he brings near" is in the singular, and "you shall bring near your offering" is in the plural. And also, it should have said the word "of you" before "when he brings near," that is, "A man of you, when he brings near," etc.

But it is known that in each one there are two souls, the G-dly soul and the animal soul. The G-dly soul has its root in the level of "Adam" (man), as it is written, "And G-d created man in His image."

And it is written, "And upon the likeness of the throne, a likeness like the appearance of a man," as is explained elsewhere, in the discourse beginning "And under His feet, like the work of the brick," etc.; 2

and the chain of its descent below is through the level of the face of a man in the Chariot (Merkavah). And the animal soul was taken from the dregs of the Ofanim, and its root is from the level of the face of an ox.

The purpose of the soul's descent into this world is to refine the animal soul, so that it be at the level of subjugation and transformation (iskafya and is'hapcha). This is through the G-dly soul, which clothes itself in it and contemplates [that] G-d is One, in the recital of the Shema, "Hear, O Israel," etc.; 3

and through this, "And you shall love… with all your heart" — with both your inclinations, etc. But before the Shema the Sages instituted "two [blessings] before it," for the fulfillment of the Shema.

For it is impossible to subdue and conquer the spirit of the animal soul under the rule of the G-dly soul except through the root of the animal soul, the source from which it is hewn, which is from the holy Chayos in the Chariot, "the face of a lion," "the face of an ox," etc.;

for severities (dinim) are sweetened only at their root, as is explained on this in the discourse beginning "When you go out to war against your enemies," and in the discourse beginning "And I will give you places to walk."

Now, through this an ascent comes about for the G-dly soul as well, in the manner of "and the Chayos carry the Throne," as is explained on this in the discourse beginning "'Remember' and 'Keep' were said in a single utterance." 4

And through the raising of mayin nukvin (feminine waters) and an arousal from below (isarusa dilesata), an arousal from above (isarusa dile'eila) is drawn down. This is the meaning of what is said of the offerings, "a pleasing fragrance to Havayah," as is explained in the discourse beginning "And you shall bring near a burnt-offering, a fire-offering."

Now, this level is the matter of "through an arousal from below, an arousal from above." But there is also an arousal from above, drawn from above to awaken an arousal from below, 5

that is, to awaken the person, to rouse him from his sleep in the vanities of the world. For as at the beginning of the creation of the world, the drawing-down was in gratuitous kindness, "for He desires kindness."

And afterwards it depends on the deeds of the lower beings, as it is written, "And He placed him in the Garden of Eden, to work it and to guard it." But nevertheless, even though there must specifically be an arousal from below, 6

yet even so an arousal from above is drawn down to awaken an arousal from below, as is explained on this in the discourse beginning "And you shall make holy garments." And see what is written at the end of the discourse beginning "And I pleaded to Havayah," and at the end of the discourse beginning "And Lavan rose early," and at the end of the discourse beginning "I am asleep," on the subject of "for my head is filled with dew."

This can be understood in the service of G-d. For we see that there are two levels in divine service. The first is the level of an arousal from below, with toil of the soul and toil of the flesh, by deepening the mind (daas) in contemplation, and with a broken heart, through which there comes into his soul a revelation of the light of nearness to G-d. This is "through an arousal from below, an arousal from above." 7

The second level is that sometimes there can be an emotional stirring in the soul not through any preparation and toil at all, as we see that there are many 8

people who are suddenly aroused, and their heart and mind are set aflame in prayer for some period of time, without their knowing the cause, from where this arousal came to them; and in a short time the force of this arousal is spent.

That is, it is in truth an awakening from above, only an arousal from above to awaken an arousal from below. See what is written in the discourse beginning "The Song of Songs," on the meaning of "Glory in His holy Name." 9

And the practical difference between "through an arousal from below, an arousal from above" and the arousal from below that is drawn forth only on account of an arousal from above is this: when there is a real arousal from below, through toil of the soul,

then it is something that can endure forever. For through the arousal from below the arousal from above was awakened, and it is what shines and is revealed in the soul, at an inward level (pnimiyus), since he prepared his heart for it beforehand;

and therefore, through this, it will give strength and might in his soul for there to be a further arousal from below. Whereas when there is no toil of the soul and toil of the flesh from below, but only that his soul was aroused by the awakening from above, and he did not prepare his heart to arouse his soul afterwards,

then the stirring can pass and go away, and it has no permanence. For when this supernal illumination, which shines only at a time of favor (eis ratzon), departs,

then the stirring is as though it never was, since it came only by reason of an awakening and illumination from above. Therefore, when the light departs, the love that branched out from it ceases. And this is the meaning of "When the man emits seed first, she gives birth to a female."

And "women's minds are light," and [this love] can be enticed after prayer by the desires of the world. But if "the woman emits seed first," so that it is "through an arousal from below, an arousal from above," then "she gives birth to a male," which is a strong daas (knowledge) in divine service, etc.; 10

and see what is written on the subject of "the man emits seed first" at the end of the discourse beginning "And the number of the children of Israel shall be," regarding the heavenly voice (bas kol) that proclaims, and what is written in the discourse beginning "Surely rejoice and exult."

And this is the reason for what those devoted to divine service complain of in themselves: that there is in them a spirit of purity and an arousal to the service of G-d for a number of weeks, and afterwards it stops completely, etc.

The reason for this is that this arousal was from above alone; therefore, after the light of the arousal from above stops and departs, he remains where he stood, and in his nature. And see what is written on the verse "We were like dreamers."

2. And this is [the meaning of] "A man, when he brings near of you." For the level of "Adam" is as it is written, "And upon the likeness of the throne, a likeness like the appearance of a man"; 11

for in truth He is not of these attributes at all, but He clothes Himself in the Ten Sefiros, and they are called "the 248 limbs of the King," in order to shine, through this, to the souls of Israel and all the worlds;

and then He is called "like the appearance of a man." This is the matter of shiur komah (the "measure of the stature"). And see what is written in the discourse beginning "Go out and gaze" on the subject of shiur komah: "Chesed is the right arm, and Gevurah the left arm," etc.;

and see what is written in the discourse beginning "How good is our portion," and in the discourse beginning "And these are the ordinances," on the subject of "Adam," [as in] "I will be like (adameh) the Most High"; and see what is written in the discourse beginning "And He fed you the manna."

And of this it is said, "A man, when he brings near": that is, the drawing-down of an arousal 12
from above from the level of the Supernal Man (Adam HaElyon), to bring the heart of the man below near to G-d, as it is written, "As water [reflects] face to face, so is the heart of man to man."

See what is written at the end of the discourse beginning "When you go out." And see what is written in the explanation of the verse "After Havayah your G-d shall you walk," on the meaning of "He held the mountain over them": that it is the drawing-down of a great love from above, through which they were, of themselves, also aroused with a great love.

And this is the meaning of "when he brings near of you." And see in the Midrash Rabbah (Seder Bamidbar, chapter 3) on the verse "Happy is the one You choose and bring near."

And this is "when he brings near of you": "of you" literally, that He will bring the soul of the man below near to G-d. That is why it says the word "of you" after saying "when he brings near."

And it did not say, "A man of you, when he brings near," for then the meaning would be only according to its plain sense alone: that the physical man below brings [an offering] near.

But in saying "when he brings near of you," it comes to allude to the matter mentioned above. That is why "when he brings near" is said in the singular: it refers to the Supernal Man, who is One. And it is along the lines of what is said in the Midrash Rabbah

(Bereishis, chapter 21) on the verse "Behold, the man has become like one of us": "like the Only One of the world," that is, like the level of the Supernal Man.

And afterwards it says, "from the animals, etc., you shall bring near your offering": this is the level of the offering that the man below brings near. That is why "you shall bring near" is said in the plural, since it refers to the children of Israel.

And this is good counsel from Him, may He be blessed: that at once, at this time of favor when 13
an arousal is drawn from above to awaken the soul of man, immediately you too should begin to awaken an arousal from below as well,

that is, to subdue and to transform the emotive attributes (middos) of the animal soul. This is the meaning of "you shall bring near your offering," which is "from the animals, from the cattle," etc., as [will be explained] below.

And this is as it is written, "Draw me, we will run after You." The meaning is: when You draw me 14
with an arousal from above, then at once "we will run after You." But if one does not exert himself to do his work of refining the animal soul,

then, even though an arousal from above is drawn down to awaken the G-dly soul, it will have no permanence and constancy. But when, as soon as the Supernal Man "brings near of you an offering," that is, when there is an arousal from above to awaken an arousal from below,

then immediately you too should begin to bring near your offering "from the animals," etc.;

then it will be something that endures. (See what is written at the end of the discourse beginning "Moshe would speak," on the subject of "and Elokim would answer him": that the level of the lower unity (yichuda tata'ah) answers this drawing-down of Moshe, who drew down from the level of the higher unity (yichuda ila'ah), so that it be from below to above

as from above to below. In the same way the matter here can be understood: "A man, when he brings near" is the drawing-down from above to below, from the higher unity, and "from the animals you shall bring near" is like "would answer him," etc.; and "greater is the one who answers Amen."

For the advantage of light is from darkness: through the refinement of the animal soul it comes about that "the Chayos carry the Throne," and "the appearance of a man" upon it, [rising] to the level of "for He is not a man," as is explained on this in the discourse beginning "'Remember' and 'Keep,'" mentioned above.)

Now, this offering that you bring near is "from the animals," etc. Whereas with "A man, when he brings near," the offering is "of you." That is as explained above: that in each one there is the level of the G-dly soul and the animal soul.

Now, as for "A man, when he brings near," which is the arousal from above drawn down from above to awaken and to bring near the soul of the man below: this awakening reaches the G-dly soul alone,

which is "a part of G-d above" and is called "the lamp of Havayah, the soul of man," which is the level of "Adam": "Let us make man in Our image, after Our likeness." See what is written in the discourse beginning "These are the journeys."

And there is in it a natural love, by virtue of its root and the source from which it is hewn, only it 15
is hidden and must be brought out from concealment into revelation. Therefore, through the revelation and the arousal from above, this love comes out from concealment into revelation, to be nullified (batel) to G-d like a candle before a torch.

But the animal soul, which has already descended and is composed of good and evil, "its majority like its whole" being evil, etc. — this cannot be said of it.

Therefore, even if an arousal from above is drawn down, this has no bearing on the animal soul and the body. For although "the spirit of man ascends upward," nevertheless it [the animal soul] is an animal and "descends downward." Rather, this is specifically the work of man: to refine his animal soul. And he is called "one who serves G-d (oved Elokim),"

like tanned hides (oros avudin), which one works and makes fit; as is explained elsewhere, in the explanation of the verse "I am asleep," on the subject of "my sister, my beloved." And see what is written in a similar vein to what is written here, in the discourse beginning "And you shall count for yourselves," in Parshas Emor.

This is as our Sages, of blessed memory, said of the angel appointed over conception, who asks, "This drop — what will become of it?" etc., whereas "righteous or wicked" he does not say. 16

And this is "when he brings near of you": that is, the expression "of you" means the G-dly soul alone. But "your offering" is "from the animals," etc.:

that is, to refine the animal soul so that it be at the level of subjugation and transformation, through contemplating the greatness of G-d as far as his intellect can bear, to give birth from this to a fierce love in the animal soul too.

At first there must be subjugation (iskafya) in the three garments of the soul, thought, speech and action, in "turn from evil and do good"; and afterwards he will come to the level of transformation (is'hapcha). 17

Also, the meaning of "from the animals" is as explained above: that in order to subdue and refine the animal soul, it is specifically through its root and source, from the level of the face of the ox in the Chariot.

And this is why, in the two [blessings] before the Shema, we mention how the angels and the holy Chayos sanctify and proclaim [His] kingship, etc.: for by this specifically the animal soul will be stirred.

And this is "from the animals you shall bring near": that is, the level of the face of the ox in the Chariot. And the meaning of "from the cattle and from the flock" is two distinct levels that there are in animal souls. 18

There is one who is of the level of cattle, for a goring ox is the level of harsh severities (gevuros): that is, one who is irascible by nature, in whom this bad trait is more dominant. He is called by the name "cattle" on account of the hot temper, etc.

And there is one who is not hot-tempered by nature, and the evil part in him is his being a person of desire. That is, his animal soul is of the level of sheep, which do not gore; on the contrary, their voice is plaintive. But they are creatures of desire, etc. Now, all of these must be subdued. 19

And this is [the meaning of] what is written, "from the cattle and from the flock you shall bring near your offering": each one, according to what he knows in his soul of his essential character and his nature, so should he see to subdue this trait. And then it will be something that endures, etc. 20

And this is "Draw me, we will run after You." "Draw me," in the singular, is the arousal from above to awaken the natural love that is in the G-dly soul.

And see what is written on the subject of drawing (meshichah), regarding Grace after Meals, in Parshas Eikev, in the discourse beginning "The connection of covenant and Torah to Grace after Meals." And through this the G-dly soul also refines the animal soul, as mentioned above. 21

And this is "after You we will run," in the plural: with the two wills (retzonos) of the G-dly soul and the animal soul. And this is "You are beautiful, my beloved, as Tirtzah"; see what is written in the discourse beginning "Behold, you are beautiful, my beloved."

And afterwards it says, "The King has brought me into His chambers," in the singular. For "His chambers" are the six orders of the Mishnah, which are the level of Chesed, Gevurah and Tiferes — chesed, din, rachamim (kindness, judgment, compassion), the initials of cheder (chamber) — from which flow [the rulings of] fit and unfit, impure and pure, liable and innocent. And "has brought me" is in the past tense: 22

that is, as our Sages, of blessed memory, said, when the infant is in its mother's womb they teach it the entire Torah — that is, while the soul is still at the level of gestation above. And see what is written on this in the discourse beginning "And it shall be for you as tzitzis," and in the discourse beginning "See, I set before you,"

and from this comes the power, afterwards, for the light of G-d to shine for him, and the power of love and awe, so that there be "Draw me": that is, because already "the King has brought me into His chambers."

(And see on the subject of "Draw me, we will run after You" in [the Zohar,] Parshas Acharei, 59a, and in Parshas Vayechi, 229b; and on the subject of "His chambers," in Parshas Vayikra, 4a, and in Parshas Lech Lecha, 90a. And see on the subject of "Draw me" in the Gemara, Chagigah, at the end of 15b, and in the Midrash Rabbah: Vayeshev, at the beginning of chapter 86; Beshalach, at the end of chapter 24; Emor, chapter 27, as recorded in the book Beis Aharon.)

Now, drawing down this arousal from above of "A man, when he brings near" is through engaging in the Torah, which is the level of "Adam": 248 commands, 248 limbs, and 365 prohibitions, 365 sinews, as is explained in the discourse beginning "And He fed you the manna." Therefore, through engaging in the Torah it comes about that "He brings near."

As it is written, "Havayah is near to all who call upon Him, to all who call upon Him in truth," 23
and "truth" is nothing but Torah. And see what is written in the discourse beginning "Sing and rejoice," regarding

"For You (atah) are my lamp": the letters alef-tav are the level of the letters of the Torah, etc.; and what is written on this in the discourse beginning "And you shall command," regarding "from (me'es) the children of Israel."

And this is why, of engaging in the Torah, it is said, "Or let him take hold of My strength; he will make peace with Me, peace he will make with Me": "peace" twice. That is as it is written, "Peace, peace, to the far and to the near," as is explained elsewhere, in the discourse beginning "On the day of Shemini Atzeres."

And since this is so, there is drawn from this also the level of the "peace" of "to the far," so that 24
he becomes near. And this is "A man, when he brings near of you."

And this is "You shall guard to bring near to Me": "guard" — this is Mishnah, through which it comes about that there be "to bring near to Me." See what is written on this at the end of the discourse beginning "Command the children of Israel and say to them: My offering."

And in the Midrash Rabbah on Koheles, on the verse "One man (adam) in a thousand have I found": this is Moshe, who came for a thousand generations, etc.; as it is written, "The word He commanded to a thousand generations." And of this too it is said, "A man (adam), when he brings near": that is, through the Torah.

And see what is written above on the subject of "Moshe would speak," etc. (And see further on the subject of "A man, when he brings near," etc., in the Midrash Rabbah: Seder Bo, chapter 17; Vayikra, chapter 2; and the beginning of Parshas Balak.)

And this is "Speak to the children of Israel and say to them: A man, when he brings near," etc.; and through this, afterwards, also "from the animals you shall bring near," as mentioned above.

And this is through fulfilling the mitzvos, for a mitzvah has a particular special power to raise up the animal soul and bind it to the Infinite Light (Or Ein Sof), blessed be He; for "charity (tzedakah) exalts a nation (goy)." As is explained elsewhere, in the discourse beginning "Who is enthroned on high."

Now, according to all the above, the matter of Pesach and the Counting of the Omer can also be understood. For on Pesach there is an arousal from above to awaken an arousal from below, and the arousal from above is to awaken the ratzo (running forth) in the G-dly soul; but the animal soul has not yet been transformed. That is why it says, "that the people had fled," as is explained in Sefer Shel Beinonim (Tanya), at the end of chapter 31. 25

And this is like the matter of "A man, when he brings near of you," as it is written, "The voice of my beloved," etc., "leaping over the mountains," which is by the merit of the Torah, which is called a mountain, as it is written, "The mountains will bear peace to the people," as is explained elsewhere; 26

therefore, afterwards, immediately, on the second day, there is the Omer offering of barley, which is animal food, so that there be the refinement of the animal soul. And the Counting of the Omer, "And you shall count for yourselves," is the level of refining the seven emotive attributes (middos) of the animal soul.

And this is like the matter of "from the animals, from the cattle," etc., "you shall bring near," which is an arousal from below. And then, through this, afterwards on Shavuos, the Giving of the Torah is the level of an arousal from above that comes after an arousal from below: the revelation of His will and His wisdom below. For 27

the level of "when he brings near" and "you shall bring near" is an elevation from below to above, whereas at the Giving of the Torah it is written, "And Havayah descended upon Mount Sinai," so that there be a drawing-down below. And see in the Midrash Rabbah, Parshas Va'eschanan, on the verse "that has G-d so near to it."

And the difference between the level of engaging in the Torah that precedes the ratzo — that is, the level of "A man, when he brings near" — and the level of engaging in the Torah that comes after the ratzo and the refinement of the animal soul 28

is that, through this ratzo and the refinement of the animal soul, there is drawn into the engagement in the Torah from the level of "for He is not a man," to draw down from there a new drawing-down into the level of "Adam," as is explained elsewhere.

LIKKUTEI TORAH • PARSHAS VAYIKRA • MAAMAR 3

לבאר הדברים ענין אדם כי יקריב מכם וענין...

"To explain the words: 'A man, when he brings near of you'"

To explain the words, the matter of "A man (adam), when he brings near of you," and the matter 1
of "from the animal (behemah)... you shall bring near your offering": it is as is explained elsewhere, in the discourse beginning "On the twenty-fifth of Kislev," that

indeed, in the Shema there are two instances of self-sacrifice (mesirus nefesh). The first is to give over one's soul in [the word] "One," and this refers to the G-dly soul, which is at the level of self-nullification (bittul) in the very Infinite Light (Or Ein Sof), blessed be He. And this is the meaning of "A man,

when he brings near of you an offering to Havayah." For the supernal Man (Adam) is Z'eir Anpin (the emotive attributes) of the World of Atzilus (Emanation); and "of you" refers to the self-sacrifice of the G-dly soul, and this is the level of "an offering to Havayah," for this self-sacrifice is at the level of "Havayah is One,"

which is the Infinite Light, blessed be He, that is clothed in Z'eir Anpin of Atzilus, in which the souls are included at the level of "being absorbed into the body of the King," as is written in the Zohar, Parshas Pinchas (folio 217a),

on the verse "and herb for the service of man": "These are the souls of the righteous, which that Man, who is Z'eir Anpin, who rides upon and rules over this animal, which is the level of Malchus (sovereignty), eats and brings within himself, etc."

Now, "man" (adam) is the Ten Sefiros of Z'eir Anpin, and Havayah is the Infinite Light that is clothed in it. And through the level of "being absorbed into the body of the King," which is the Ten Sefiros of Z'eir Anpin, they [the souls] are thereby also united with the kav (line of light) from the Infinite Light that is in Z'eir Anpin. And this is [the meaning of] "A man,

when he brings near of you an offering to Havayah." This is also along the lines of what is said in the Sifra DeTzniusa, at the beginning of chapter 4: "Z'eir Anpin is revealed and not revealed"; and in the commentary there, in Zohar HaRakia, it is stated that its inner dimension (pnimiyus) is actually Atika, etc.

And so the Ramaz (Rabbi Moshe Zacuto) wrote, in Parshas Va'eschanan, on folio 260b: the inner dimension of Atik that is within Z'eir Anpin. And see what is explained elsewhere on the meaning of "one cherub from the end on this side": that it is the end of the Infinite Light that is in Z'eir Anpin.

This is as the Ramaz wrote there: "as is known, the level of Atik is the end of the World of the Infinite One (Ein Sof)." And see in the Idra Rabba, folio 136b, on the meaning of "for He is not a man." And this is [the meaning of] "A man,

that is, the revealed aspect (isgalya) of Z'eir Anpin; "when he brings near of you": that the G-dly soul comes to give over its soul in the Shema, in [the word] "One," for then it is "an offering to Havayah," which is the level of the inner dimension of Z'eir Anpin, the level of Atika, etc.

And see in the Zohar, Beha'aloscha, folio 152a: "The soul of which we spoke: this is the Tiferes (beauty) of Israel, etc.; and the soul of the soul: this is Atika Kadisha (the Holy Ancient One); and all is one." 2

And this is "A man (adam)," namely Tiferes, as it is written, "like the beauty (tiferes) of a man." "When he brings near of you an offering to Havayah" is the level of the radiance of Atika Kadisha that is clothed in Tiferes, for indeed it is called "the soul of the soul," etc.

Now, this drawing down and this arousal from above of "A man, when he brings near" come through occupation with the Torah and the mitzvos, for the Torah is the level of this "man" (adam), as is explained in the Zohar, Beha'aloscha, there. 3

And this is why the Torah is called "strength" (oz): it is what gives power and strength to the G-dly soul to prevail over the physicality of the body and the animal soul, as is explained elsewhere on the verse "In the third month."

The second level of self-sacrifice (mesirus nefesh) in the Shema is the level of "and with all your soul": that is, that the animal soul too should be at the level of subjugation and transformation (iskafya and is'hapcha). And this level of self-sacrifice is not in "One," but at the level of "Blessed be the name of the glory of His kingdom," etc. 4

And this is "from the animal… you shall bring near your offering": "your offering" is the offering up of the animal soul and its ascent at the level of transformation, etc. And it is drawn "from the animal" (behemah), for the attribute of Malchus (sovereignty) that is clothed in the World of Beriah (Creation) is the level of the Name Ban (52), which is numerically equal to behemah.

And it is specifically from this level, of "Blessed be the name of the glory of His kingdom forever and ever," that the offering up of the animal soul is drawn. 5

And its ascent, too, after the refinement (birur), is at the level of the Name Ban, as is written in the Zohar, Parshas Pinchas, there, on the meaning of "He causes grass to grow for the animal (behemah)": this is the matter of the inclusion of the animal soul, after the refinement, in the level of Malchus (sovereignty),

like the inclusion of the angels, which is called "grass," etc.; while "and herb for the service of man" refers to the inclusion of the G-dly soul in Z'eir Anpin (the emotive attributes), as mentioned above. And see what is explained elsewhere on this matter, in the explanation of the verse "Thus says…," etc., "walkers among those who stand."

The explanation is this: there are two levels of contemplation. The first is the contemplation of 6
the very essence of the Infinite Light (Or Ein Sof), blessed be He: that He, may He be blessed, is "high and exalted" and is not within the category of worlds at all, neither at the level of the light that fills [all worlds] (memalei) nor at the level of the light that encompasses [all worlds] (sovev);

for it is written, "I, G-d, have not changed," and there is no comparison to Him, may He be blessed, not even as the relation of a drop to the ocean. And from this is drawn the self-sacrifice (mesirus nefesh) of the G-dly soul

(see the discourse beginning "A person is obligated to become intoxicated on Purim," in what is written there: "And if so, His being and essence, may He be blessed, etc."; the self-sacrifice that is higher than the Life of life, etc.),

for since its root is from the level of the inner dimension (pnimiyus) of the worlds, that is, from the inner dimension of the vessels, as in the saying "it is pure": its root is from the level of the supernal purity (tehiru ila'ah), etc.,

therefore it is nullified and included before the very Infinite Light, blessed be He, by intellectually grasping and contemplating the exaltedness of the essence of the Infinite Light, blessed be He.

And this is the meaning of "the inner keys" and of "the gate of the inner courtyard that faces 7
east (kadim)," etc.: that a stirring should be drawn forth in the soul, so that it is stirred by the very Infinite Light (Or Ein Sof), blessed be He, which is called "the Primordial One (Kadmono) of the world," which is not within the category of the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin).

And this is [the meaning of] "A man," the supernal Man, Z'eir Anpin (the emotive attributes) of the World of Atzilus (Emanation), "when he brings near of you": that self-sacrifice (mesirus nefesh) should be drawn forth in the G-dly soul, "an offering to Havayah," which comes from contemplating the exaltedness of the essence of the Infinite Light, blessed be He, a radiance of which is clothed in Z'eir Anpin, as mentioned above. And the second level of contemplation is called "the outer keys,"

which is to contemplate how He, may He be blessed, fills all worlds: "You made the heavens, the heavens of the heavens..."; "Who forms ministering [angels], and Whose ministers...," etc.;

"Lift up your eyes on high and see: Who created these?" (as is explained elsewhere, in the discourse beginning "When you listen to the voice," and at the end of the discourse beginning "And you shall count for yourselves," on the festival of Shavuos, on the matter of barley and wheat, etc.; see there).

And this is from the level of the attribute of His Malchus (sovereignty), may He be blessed, which is called "Name," for it is only a splendor and a radiance; as is known, the levels of the light that fills all worlds and the light that encompasses all worlds are all called only the level of His Name, etc.,

as is explained elsewhere on the meaning of "Do not read shamos ['desolations'] but shemos ['names']," etc. (see the discourse beginning "And when she came before the king," etc.).

Now, from this level of contemplation is drawn the transformation (is'hapcha) of the animal soul. For since the animal soul has descended into lower levels, where there are separating screens, therefore the stirring does not take hold in it,

except specifically through contemplation from this level: how that which is a "something" (yesh) and a separate thing is nullified before the splendor that gives it life, etc.

As is explained elsewhere on the meaning of "When you go out to war against (al) your enemies": that to overcome the desiring power in the animal soul, [the battle] should be at the level of "above (al) your enemies,"

that is, to contemplate its root above, which is from the level of the supernal Chariot (merkavah) in holiness, etc.; and this too is the level of "from the animal... you shall bring near."

(And see what is explained at the end of the discourse beginning "And all the people saw," etc., on the matter of "and they stood far off," and on the matter of "and they bless You, may Your Name be blessed," etc., which also speaks of something close to this matter.) And this is "from the animal... you shall bring near," for

indeed, it is written, "the spirit of the animal, that it goes downward." The spreading forth of the radiance of G-dliness that is drawn down to give life to the worlds of Beriah, Yetzirah and Asiyah is called "the spirit of the animal," the Name Ban (52), since in truth there is no comparison at all between the created and the Creator,

for the created being is finite and newly brought into being, while the Creator is infinite; He has no beginning and has no end.

Therefore, the drawing down of the light and the life-force (chayus) so that the finite comes into being from the infinite is the ultimate descent, like which there is none. And even for the most exalted created beings, such as souls and angels, 8

it is a great descent for the splendor to come down from its inclusion in the luminary to be a splendor and a radiance, so that they may "delight in the splendor," etc.; which is not so when it was included in the luminary, in the manner of "the King Who alone is exalted," etc.

Therefore, the level of Malchus (sovereignty) that descends to Beriah, Yetzirah and Asiyah is called "the spirit of the animal that goes downward," the level of the Name Ban, just as there is no comparison between the living creature (chai) and the speaking being (medaber), etc.

And see what is explained in the discourse beginning "And he shall wave the omer"; and see in the Zohar, Parshas Vayechi, folio 239a: "When it goes down and descends," etc. And therefore,

the stirring of the soul from this level is called "from the animal... you shall bring near," etc. That is: from the contemplation of "Blessed be the name of the glory of His kingdom forever and ever," and from the matter of the "two [blessings] before it" of the Shema,

that is, from contemplating the tremendous stirring of the angels and the holy Chayos, from this is drawn the level of "and with all your soul," the subjugation and transformation (iskafya and is'hapcha) of the animal soul, etc.

Now, when the animal soul too ascends to be included in the Infinite Light (Or Ein Sof), blessed be He, an advantage is created beyond the inclusion of the G-dly soul alone, like the matter of "In the place where penitents (baalei teshuvah) stand," etc. 9

And as is known, the Name Ban (52), after the refinement, is higher than the Name Mah (45), which is the level of "man" (adam). And this is the meaning of "A woman of valor is the crown of her husband."

And this is why, of "A man, when he brings near of you," it says "an offering to Havayah," while afterwards, of "from the animal, from the cattle and from the flock you shall bring near your offering," it is written, "he shall bring it near, for his acceptance, before Havayah":

that is, the source of the level of Havayah, from which is drawn the coming into being of the level of Havayah. And this was the matter of the blood of the daily offering (tamid), "northward, before Havayah," as is explained elsewhere, in the discourse beginning "On the twenty-fifth of Kislev," mentioned above.

(And see in the Zohar, Vayechi, folio 239b, what is said on this verse.) And what must still be understood is this: the matter of the offerings as a whole is because

they are from the shattering of the vessels (sheviras hakeilim), which fell, and their main [root] is from the World of Tohu (Chaos); therefore, when they are refined and raised up, they are [the level of] "a pleasing fragrance." And this fits also the refinement of the animal soul in man, whose root is likewise from the World of Tohu.

But regarding the self-sacrifice (mesirus nefesh) of the G-dly soul, whose root is from the World of Tikkun (Rectification), from Z'eir Anpin (the emotive attributes) of Atzilus, it is seemingly difficult: why should this level be called "brings near of you an offering," etc.?

This matter has already been explained elsewhere, in Parshas Yisro, in the discourse beginning "To understand the explanation of the matter of 'The Patriarchs are the Chariot'"; see there. And see what is explained in the discourse beginning "I am asleep," on "my beloved."

2. Now, this is one explanation of what is written, that "from the animal" refers to "your offering," following the explanation of the Zohar, Parshas Vayechi, mentioned above. And there is another way, according to what is written in the Sifra DeTzniusa, at the beginning of chapter 4: "Man and animal You save, G-d." 10

"The one is found within the inclusion of the other: the animal within the inclusion of man. 'A man, when he brings near of you an offering to G-d, from the animal':

because it is included within man." End of quote. And in Zohar HaRakia there, he explains that the intent of this is that the verse is difficult to make sense of:

first it says "of you," which implies from the person's own body, and then it says "from the animal." (And according to what was written above, this difficulty is also resolved.)

And the explanation is that behemah (animal) is numerically equal to Ban (52), and it is actually from the ribs of adam (man): for adam is numerically Mah (45), which is the Name Havayah, and its filling is nineteen, the numerical value of Chavah (Eve), which is Malchus (sovereignty), the Name Ban. Thus far his words.

And see on the matter of Chavah in Parshas Bereishis, the discourse beginning "To understand the matter of the blessings." It follows that, according to the explanation of the Sifra DeTzniusa, "from the animal" is also included within the level of "when he brings near of you";

that is, because the G-dly soul too, although its essence is the level of "man" (adam), the Name Mah, is nevertheless also composed of the level of Ban, as was explained in Parshas Balak, in the explanation of the verse "Who has counted"; see there.

And this is [the meaning of] what is written, "And I will sow the House of Israel, etc., with the seed of man and the seed of animal" (in Jeremiah, chapter 31): that is, that in the G-dly soul itself there is also [something] of the level of "animal," which is the Name Ban.

For the souls are born from the union of Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus), which are the levels of Mah and Ban; if so, they are composed of both levels (as is explained elsewhere, in the discourse beginning "When you go out," on the matter of "and you see among the captives a woman beautiful of form," etc.,

that in the soul there are two levels, "beautiful of form" and "a woman beautiful of form," which are the levels of male and female; and this is the meaning of "in His image, in the image of G-d," etc.; see there). And see in Parshas Naso, folio 147a, on the verse "My flock, the flock of My pasture, you are man (adam)."

And the explanation of these two levels in the service of G-d is according to what is written in the discourse beginning "Sing and rejoice," on the meaning of "and they shall sing of Your righteousness": that the angels' comprehension is only at the level of Malchus, but the souls have an additional service, etc.

Now, the angels are called by the name "animal," as is explained in the explanation of the verse "And these are the ordinances": that relative to above, it is considered as being without knowledge (daas), even though relative to below, the knowledge is considered great. 11

That is because their comprehension is only at the level of Malchus (sovereignty). Now, in the souls of Israel there is also this level, and this is [the meaning of] "After G-d they shall walk; like a lion he shall roar": like the face of the lion in the Chariot.

However, they have yet another, higher level, and that is through the Torah, the level of "man" (adam). And see what is explained in the discourse beginning "You are standing," and what is explained in the discourse beginning "His eyes are red with wine," on the meaning of "In comes

wine, out comes the secret": that through the wine of the Torah the great love (ahavah rabbah) that is hidden in the soul is revealed, etc. And this is "of you, from the animal," etc., and this is the meaning of "And unite our hearts."

And elsewhere, in the explanation of the verse "Who has counted the dust of Yaakov," the meaning of "And unite our hearts" is explained: that there are two levels in the desire of the heart, the inner dimension (pnimiyus) and the outer dimension (chitzoniyus). 12

The inner dimension, the point of the heart, is the level of the great love (ahavah rabbah), which is above reason and comprehended knowledge, and comes from above as a gift;

and it is from the level of the Name Mah (45), and it is alluded to in the words of our Sages, of blessed memory: "Who is a fool? One who loses what (mah) is given to him." And the outer dimension of the heart is that which is taken from knowledge and contemplation of how "Your kingship is the kingship of all worlds," etc.

And this is the matter of the Name Ban (52). As is known, opposite Daas (knowledge) there is [its] counterpart, and this is the matter of the Tree of Knowledge of good and evil; for among the seven kings of Tohu (Chaos), Bela is from the level of Daas, which fell in the shattering of the vessels (sheviras hakeilim), etc.;

whereas of Chochmah (wisdom), which is above Daas, it is written, "They die, and not with wisdom," for it is above the shattering of the vessels: the Tree of Life; and Chochmah is ko'ach mah (the potential of Mah).

And there must be "And unite our hearts": that the outer dimension (chitzoniyus) of the will be included in the inner dimension (pnimiyus) of the will; and that is the refinement of Ban and its inclusion in Mah. 13

And this is "when he brings near of you... from the animal...": Mah and Ban that are in the G-dly soul. And see what is explained on the verse "And you shall bring near a burnt offering, a fire offering."

And see further what is explained elsewhere on the verse "The Song of Songs," on the matter of the two levels of "bride," the higher Shechinah and the lower Shechinah (Divine Presence); and these too are these two levels in the G-dly soul.

(Also what is explained in Parshas Ki Sisa on the verse "His left hand is under my head," etc., on the difference between the service of the spark of the soul that spreads forth and is clothed within the body, which is the level of "with all your heart," etc.,

whereas the level of "with all your might" is the level of the service of the essence of the soul, etc.; that is, that it must be in the manner of "And unite our hearts"; and this matter is also explained at the end of the discourse beginning "To understand the matter of the blessings.")

And afterwards it is written, "from the cattle and from the flock": this is the refinement of the animal soul in man, whose root is taken from the Chayos of the Chariot, which are called "twelve oxen," etc.

LIKKUTEI TORAH • PARSHAS VAYIKRA • MAAMAR 4

ולא תשבית מלח וגו׳

“And you shall not omit salt”

◇

“And you shall not omit salt,” etc. Now, salt gives taste to the things salted with it, such as meat, as is stated in the Gemara, in the first chapter of Berachos, folio 5, end of side a, and in Menachos, folio 21, end of side a; and as it is written, “Can the bland be eaten without salt?” 1

(and see the Idra Zuta, folio 295b): for without salt it is bland meat, which has no taste; and when one salts it with salt,

then taste comes into being in the meat, for the salt sweetens the meat. Yet the salt itself has no taste, and nevertheless it produces the taste in the meat.

The explanation is that the root of salt is the level of the gevuros (restraints) of Abba (Chochmah), for salt is one of the derivatives of water: through the heat of the sun, which burns them, salt is formed.

And water is the level of Chesed (kindness) within Chochmah (wisdom), and salt is the level of gevuros; and therefore it is sharp. (And see Me’orei Or, the letter mem, section 71.)

Now, it is explained in Etz Chaim that from the gevuros of Abba the chasadim (kindnesses) of Imma (Binah) were made. That is: although in relation to Abba it is reckoned as the level of gevuros, even so, when they are drawn down to Imma, they are reckoned as the level of chasadim in relation to her.

And it is known that all tastes are drawn from Chochmah, for tastes (te’amim) are in the Name Av (72), which is Chochmah. Therefore salt, whose root is from the level of Abba, is what gives taste to the thing that is salted.

Nevertheless, it itself has no taste, because it is from the level of the gevuros of Abba. Therefore, since it is from the level of gevuros, it has no taste; but, after all, from the level of the gevuros of Abba the chasadim of Imma are made.

And this is why it gives taste to the meat. (On the matter of meat, see what is written on the verse “When you raise up the lamps,” “By your life, yours is greater than theirs”; and at the end of the discourse beginning “And it shall be, from new moon to new moon,” regarding “all flesh shall come to bow down.”

From there it will be understood that meat has its root in the level of Binah (understanding), as our Sages, of blessed memory, said: "The red is from the mother, from which comes the flesh," etc. Therefore the meat is sweetened by the salt, for the chasadim of Imma came into being from the gevuros of Abba, as mentioned above.)

Furthermore, this is like the matter of "Through Chochmah they are refined": Chochmah is what carries out all the refinements (beirurim), to separate the good from the evil.

Now, by way of analogy: a person who sorts food out of waste, or the waste out of the food — his essence is not found in what is sorted; it is only that the sorting is done through him.

So too, by way of analogy, the refining of cheese, in which the food is refined out of the waste, that is, from the kum and the whey, and becomes cheese; and this is through the stomach lining that is put into it, as is known.

Now, the essential taste of the stomach lining is not found or felt, neither in the cheese nor in the kum (but rather); nevertheless it brings about the refinement, so that the food is refined from the waste and is changed for the better.

And such is the matter of "Through Chochmah they are refined": it refines the refinements, so that the good will be separated from the evil. Inasmuch as previously the good was mixed with the evil,

therefore, by way of analogy, it had no taste; and through Chochmah the refinement takes place and the dross and the waste are separated off; then the good is revealed, etc.

This is also the matter of salt: salt draws the blood out of the meat, that is, it refines the waste out of the food, because its root is from the gevuros of Abba, for "through Chochmah they are refined." Therefore, although in itself it has no taste, nevertheless it produces taste in the meat.

Along the lines of the refinement and the taste of cheese through the curdling agent, etc. (And see what is written further on the subject of salt in the explanation on the verse "And it shall be tzitzis for you," in the interpretation of "It is an everlasting covenant of salt," etc.; see there.)

The root of the level of salt is the level of botzina dekardinusa, which is the level of the measuring line (kav hamiddah). For melach (salt) has the numerical value of mazla, and Abba draws nourishment from mazla; and the root of mazla is drawn from Mocha Stima'ah (the hidden brain), in which the Gevurah of Atik Yomin is enclothed, which is called botzina dekardinusa.

The matter of the measuring line is that it measures all the flows of the lights and vessels: how, and how much, is to be drawn down. (And this is the meaning of what is written, "The length of the one curtain, twenty-eight by the cubit":

that it is measured "by the cubit" is the level of the measuring line. And by way of analogy, the cubit with which one measures: although it gives measure to all things, nevertheless it itself is not enclothed in them, etc.)

Therefore one must place salt on the table, to protect from sufferings: for since it is the root of all the gevuros, it therefore sweetens the severities (dinim), for the gevuros are sweetened only at their root.

Now, likewise, this level exists in the Torah as well: the level of the wisdom of Kabbalah is also at the level of salt. 2

For it in itself is hidden and concealed, not grasped as actual taste, the way we have comprehension and taste in the things revealed to us.

And nevertheless, salt is what gives taste to all foods, both to bread and to meat. For all the conduct of the worlds follows the inner dimension (pnimiyus) of the Torah, and the entire Torah was stated according to the Kabbalah. 3

And so too in a person who occupies himself with Torah, it is so: the salt gives taste to the bread and the meat, etc. As it is written, "You have made them all in wisdom"; and therefore with the offerings, too, it is said, "And you shall not omit salt," etc.

For "through Chochmah they are refined," and the offerings are the matter of refining the animal soul, etc. And the salt is called "the covenant of your G-d": a covenant is the level of the bond of the Creator with the created beings, and the bond is through this level of "through Chochmah they are refined," etc.

(And see the Zohar, Part I, Vayechi, folio 241b. And see the book Emek HaMelech, Sha'ar 14, chapter 14, folio 84d, which explains in this way, in the name of Rabbi Yehudah Chasid in Sefer HaOrah, the saying of our Sages, of blessed memory, in chapter 5 of Bava Basra, folio 74b)

regarding "and salted it for the righteous for the Time to Come": that it is the matter of "an everlasting covenant of salt," stored away for the Time to Come, etc.; and the eating and the feast is the comprehension that they will attain, etc.

LIKKUTEI TORAH • PARSHAS VAYIKRA • MAAMAR 5

ביאור הדברים הנ"ל ע"פ ולא תשבית מלח וגו'

An Explanation of the Above, on "And You Shall Not Omit the Salt"

An explanation of the matters mentioned above, on the verse "And you shall not omit the salt," etc. 1

Now, in Sefer shel Beinonim [Tanya], chapter 3, it is explained concerning the soul that it is composed of ten levels corresponding to the supernal Ten Sefiros, etc.; and likewise in chapter 12 there is an explanation of the essence and very being of the G-dly soul, which are its ten levels, etc. 2

But in truth something is missing there, and it was not explained how even Chochmah (wisdom), which is the first of the ten levels mentioned above, is only the level of a vessel, nothing more, for the very being and essence of the soul.

Just as the physical brain is only a vessel for the power of intellect and wisdom that extends from the soul, so too, in the same way, the power of intellect in the soul is only a vessel for the essence and very being of the soul. (And see what is written in the discourse beginning "Pasach Eliyahu" ["Eliyahu opened"].)

But [it is] not that the intellect is of the essence and very being of the soul. For a person's intellect is not the same at all times: at times his mind is clear and at times it is not, to the point that at times he will speak nonsense; if so, there are many changes in the intellect.

Therefore it is impossible to say that the intellect is the actual very being of the soul, and that the very being of the soul is only its ten levels, which are intellect and emotive attributes (middos), or even to say that it is a single entity and that [entity] is intellect.

Rather, the intellect is only a vessel, nothing more. And even the level of will that is in the soul, above intellect, like the matter of "Be silent; so it arose [in thought]," etc., is also called the karkafta, or the gulgalta (skull) that covers the brain, which is also the level of a vessel.

(Therefore we see that the intellect keeps on growing: an infant's intellect is very small, and as he grows little by little, so the growth of his intellect and his emotive attributes increases; and as for elderly Torah scholars, the more they age, the more settled their mind becomes, etc.

Yet the soul was in him from his infancy as well; if so, why was his intellect small then? Rather, the point is that the soul itself is above intellect, and intellect is a power that extends from it. And for this drawing-forth and extension to be drawn into revelation, [this happens] when there is a vessel to contain [it],

namely, the vessel of the brain, which is a vessel for the light of intellect. Then the vessel draws into itself the revelation of the light and power of intellect; and in a small child, because of the smallness of his brain, the intellect shines in a very small measure, etc. But the soul itself is enclothed in him from his infancy and from the very beginning of his coming into being.)

Now, the essence and very being of the soul is "a part of G-d," which is not within the bounds of ten levels, which have a specific definition; rather, [it is] a simple light, etc.

And so wrote the Gaon, the Maharal of Prague, may the memory of the righteous be a blessing, in his introduction to the book Gevuros Hashem, folio 3, column c; and these are his words: "Perhaps they will say: if His essence is not intellect — and body, G-d forbid to say [it] of Him — then what is He, may He be blessed?

We shall answer them: can [one] come to know the true nature of the soul that is in a person's body? All the more so, all the more so the Creator of all, about whom one may not ask this question, 'for man shall not see Me and live.'" End of his words.

Thus he has explained that the soul itself is above the essence of intellect. Now, likewise, from this one will understand the analogue above (as the Gaon mentioned above wrote), concerning the supernal Ten Sefiros in relation to the Emanator, the Infinite One (Ein Sof), blessed be He.

Or [put otherwise]: as it is above, so it is below in the soul (as it is written, "Let us make man in Our image," etc., which refers to the soul; and see the Shelah, folio 9 and folio 10). [That is,] even the level of supernal Chochmah of Atzilus is only the level of a vessel, nothing more, for the Infinite Light (Or Ein Sof), blessed be He,

but it is not the very being of the Emanator, blessed be He; for He is simple with the utmost simplicity, whereas the level of Chochmah is some specific essence and definition.

And "You are wise": this is a lowering and humility, that He lowers Himself, as it were, to be enclothed in Chochmah; and then "He and His life-forces and His vessels are one," and [it is] not like the enclothing of the soul in intellect. 3

Nevertheless, it is only a vessel, etc. And as is written in Sefer shel Beinonim, that what the Rambam wrote, "He is the Knowledge and He is the Knower," etc.,

and the sages of the Kabbalah agreed with him, this applies specifically to the enclothing of the Infinite Light (Or Ein Sof), blessed be He, through many contractions (tzimtzumim), in the vessels of Chochmah, Binah and Daas of Atzilus, but not above Atzilus, etc.

For in the introduction to the book Gevuros Hashem, there, [the Maharal] completely disputed what the Rambam wrote, that He is the Knowledge, etc.; and these are his words:

"But He, may He be blessed, whom our Sages, of blessed memory, called by the name 'the Holy One, blessed be He,' and who is not called 'the Intellect, blessed be He': [this is] because the truth of His essence is not known, only that He is separate from all matter and body and from all existing things.

And of this it is said, 'the Holy One, blessed be He,' for 'holy' is said of one who is separate; for He, may He be blessed, is simple with the utmost simplicity," etc. See there, where he elaborates in completely disputing the words of the Rambam mentioned above.

However, according to the Kabbalah of the Arizal, of blessed memory, it emerges that the words of both are true. For of the Infinite One (Ein Sof), blessed be He, Himself, it does not apply at all to describe [Him by] the level of Chochmah, since before Him Chochmah is considered like actual doing (asiyah); and [this is] as the words of the Gaon, the Maharal, that He is therefore called 'the Holy One, blessed be He,' as mentioned above.

Nevertheless, in the enclothing of the Infinite Light (Or Ein Sof) through many contractions (tzimtzumim) in the vessels of Chochmah, Binah and Daas of Atzilus, since "He and His life-forces and His vessels are one" in them, this is what the Rambam wrote, that "He is the Knowledge and He is the Knower," etc.; and as the saying of the Tikkunim, "You are wise, but not with a known wisdom," etc. 4

If so, from all this one understands what was said, that Chochmah is only a vessel for the Infinite Light, blessed be He. (Now, although in the Tanya it is explained that the soul is drawn from the level of Chochmah, which is "the Knowledge," etc., as a son is drawn from his father's brain, and Chochmah is the level of a vessel, as mentioned above,

it can be said that although Chochmah is the level of a vessel, nevertheless, at any rate, the Infinite One (Ein Sof), blessed be He, Himself, who is above Chochmah, rests in it, as is written in Sefer shel Beinonim, chapter 35, in the gloss.

Therefore in the soul too, which is drawn from the vessel of supernal Chochmah, there is also enclothed a radiance from the level of the light that is enclothed in the vessel of supernal Chochmah, for "He and His life-forces are one." And as is written in Iggeres HaKodesh, a physical analogy for this: as in the drop [of seed], there is drawn into it also [something] of the essence and very being of the soul that is enclothed in the brain (mochin),

"and therefore it begets [offspring] that actually resembles it." End of quote. And this is what was mentioned above, that the very being and essence of the soul is above intellect, etc., and the intellect is only the level of a vessel, nothing more, for the soul itself.

However, in truth, the level of Yechidah is drawn from actually above Chochmah. And see the Zohar, Part III, Naso, folio 141b, on the verse "And He breathed into his nostrils the breath of life"; and see Sha'arei Kedushah by Rabbi Chaim Vital, Part III, Gate 2, that the root of the Yechidah is from Adam Kadmon,

which is far, far above Chochmah. And see what is written on the verse "These are the journeys," concerning "their goings-forth according to their journeys"; and see what is written elsewhere on the verse "But Havayah your G-d would not listen to Bilam," concerning the hidden love, which is from the level of the tip (kotz) of the yud, which is above Chochmah, etc.)

2. Now, therefore, the level and rank of self-sacrifice (mesirus nefesh), which is the matter of the nullification (bittul) of one's very existence to the Infinite One, blessed be He, comes specifically from the very being of the soul, which is above intellect, and which is nullified to the very being of the Infinite One, blessed be He, who is also far, far above Chochmah, like the nullification of a candle in a torch. 5

But the level of the intellect in the soul alone does not suffice, since it is only a vessel; and even the source of Chochmah is only a vessel for G-dliness. And this is "with all your soul," actually, and not only the level of garments: thought, speech and action.

(This resolves why no reason is found in the Torah for self-sacrifice, only for love, as it is written, "To love Havayah your G-d," etc., "for He is your life." Rather, it is because self-sacrifice comes from the level that is above intellect; if so, how could one speak of a reason and rationale for it?)

According to this, one will also understand the matter of "and the study of Torah is equal to them all," and also what is written, "And you shall speak of them," immediately after "with all your might": for "your might"

is a great love (ahavah rabbah) without limit, to be included and nullified in the Infinite One, blessed be He; so how will the thirst of this great love be quenched through "And you shall speak of them," etc.? [So] also in the interpretation of "with all your soul" as actual self-sacrifice.

And it is known that there is also another interpretation: that "with all your soul" means the three garments of the soul, thought, speech and action, to bind them with the thought, speech and action of the Holy One, blessed be He, through occupying oneself with Torah and mitzvos.

If so, how are these two interpretations of the words "with all your soul" related to each other? The explanation is that the Torah is His wisdom, may He be blessed, in Atzilus, in which the very Infinite Light (Or Ein Sof), blessed be He, is enclothed.

(Therefore the Torah is called "the parable of the Ancient One": it is the level of supernal Chochmah, which is a vessel for the Infinite Light, blessed be He, who is "the Ancient One of the world," as is written about this in the discourse for Purim.)

And Chochmah of Atzilus was enclothed in Chochmah of Beriah, Yetzirah and Asiyah, in order to be enclothed in the laws set out before us, which speak of physical matters of Asiyah: the corner of the field, the heave-offerings and the tithes, etc., the carrying out [from domain to domain] on Shabbos, etc.

And when a person studies Torah and understands and grasps some law properly, his wisdom is bound up with His wisdom, may He be blessed, that is in this law, "and they become one, from every side and angle," as is written in Sefer shel Beinonim, Part I, chapter 5.

Now, it was explained above that although the soul itself is above intellect, nevertheless, at any rate, the intellect is a vessel for the very being of the soul. 6

So too above: although the Infinite Light (Or Ein Sof), blessed be He, is above the definition and level of Chochmah, even the level of supernal Chochmah of Atzilus, nevertheless it is enclothed in supernal Chochmah, for Chochmah is

specifically a vessel for the Infinite Light, blessed be He, as the reason is written in Sefer shel Beinonim, chapter 35, in the gloss. Since this is so, through the binding and union of the wisdom and intellect of the soul with the wisdom that is in the Torah,

which is His wisdom, may He be blessed, through this there comes about of itself the inclusion and union, too, of the very being of the soul, which is above intellect, in the very Infinite Light, blessed be He, which is far, far above the level of supernal Chochmah; since the Infinite Light, blessed be He, is enclothed in supernal Chochmah, which is this law.

The human soul too, which is above his intellect, is enclothed in the power of intellect, for the soul is called "the intellectual soul." If so, in the binding and union of a person's intellect with the wisdom of the Torah, 7

there also comes about a union higher than this, namely the inclusion of the very being of the soul in the very being of the Infinite Light (Or Ein Sof), blessed be He.

And all this comes about specifically through the binding of the intellect with the wisdom of the Torah. This is what is stated, that the Torah is the supernal chamber of the Holy One, blessed be He. 8

And although a person does not feel this inclusion at all while he is occupied with Torah, and his main occupation and preoccupation is with the wisdom, to grasp it; and not only that,

but it is possible that some measure of self-importance (yeshus) will mix in along the way, if he has understood well, etc.; nevertheless, since his main intention is for its own sake, and "his desire is" specifically "in the Torah of G-d,"

therefore the very being of his soul is included in the Infinite One (Ein Sof), blessed be He; and even though he does not see, his mazal sees. (And see what is written about all this in the discourse beginning "And G-d spoke," for the festival of Shavuos; see there.)

With this one will understand how the two interpretations of "with all your soul" are bound up with each other, and also that "And you shall speak of them" belongs immediately after "and with all your might."

For self-sacrifice (mesirus nefesh) is to be nullified and included in the Infinite One, blessed be He; and in his occupation with Torah, too, his soul is included in the Infinite One, blessed be He, etc.

Therefore "And you shall speak of them" is what quenches the thirst of the great love (ahavah rabbah) of "with all your might," to be nullified and included in the Infinite One, blessed be He. (And see what is written on the matter of occupation with Torah in the discourse beginning "For on this day He shall atone," in the explanation of "And these words shall be," etc., "and you shall speak of them"; see there.)

3. And this is the reason for the immense diligence in Torah study of the sages of the Mishnah and the Gemara, for whom this was their service all their days: "his mouth did not cease from study," and "he would review his learning every thirty days"; and also Rabbi Shimon bar Yochai, as is mentioned in [tractate] Shabbos, the chapter Bameh Madlikin. 9

And in the Zohar too the "masters of the Mishnah" are mentioned, and the masters of the Kabbalah were few. And what is the study? The Order of Zeraim, on what grows from the earth, and the Order of Taharos, the primary sources of impurity, etc. 10

All of these speak of physical matters; but [they were studied] because His wisdom, may He be blessed, was enclothed in them, through being enclothed in the Chochmah of Beriah, etc.,

as mentioned above, and within it rests the Infinite Light (Or Ein Sof), blessed be He. And this is the main purpose: to draw down the revelation of the Infinite Light, blessed be He, that is above Atzilus.

The angels, too, asked for the Torah for this reason, yet it was not given to them, but specifically to Israel, to draw down the revelation of the light that encompasses all worlds (sovev kol almin) specifically into this world. 11

Therefore the Torah was enclothed specifically in physical matters, so that afterwards, at the Resurrection of the Dead, which is the purpose of creation, this revelation will be to souls in bodies specifically.

And this is through the nullification (bittul) of the soul and its inclusion in the Infinite Light (Or Ein Sof), blessed be He, now, through occupation with Torah, as mentioned above: not to be in the state of a "something" (yesh) by itself, 12

but to be nullified to the Infinite Light and to His will and wisdom, which is occupation with Torah. And as it is written, "And you shall not profane (techalelu)": not to make a void (chalal) and a concealment of the Infinite Light, blessed be He.

For He, may He be blessed, does not rest upon one who is a "something" and an entity, for "I and he cannot dwell in the world [together]"; if so, he causes [a state of] void, in that the Infinite Light, blessed be He, withdraws from him, etc.

Now, it is known that for the worlds to come into being, a void (chalal) and an empty space were made, and afterwards a line (kav) was drawn into the place of the void. The void is the concealment of the light, and the kav is the level of revelation. 13

But since the revelation is small, only, by way of analogy, in the form of a line and a thread alone, therefore, through the many stages of the chain of descending worlds (hishtalshelus), concealment and hiding come about below; and also because the radiance of the kav ends at Malchus of Atzilus, except that afterwards it is drawn on and breaks through the partition (parsa).

In the Time to Come, however, there will be a revelation of the Infinite Light (Or Ein Sof) that is above the tzimtzum and the void. The revelation will no longer be in the form of a kav; rather, the very essence of the Infinite Light will be revealed, and there will no longer be any void or interruption at all.

And the revelation will be specifically below; whereas now the kav ends in Atzilus, etc. The one depends on the other: when the revelation is only in the form of a kav, therefore it keeps diminishing, like the analogy of a rope that is thick at its top and keeps tapering, etc., 14

until it ends in Atzilus; whereas when the revelation is of the very essence of the light, not in the form of a kav, above and below are equal.

(As is written in the discourse beginning "Remember the Shabbos day," regarding the explanation of "We have hoped (kivinu)," etc., and "in the Time to Come," etc.; see there.) And this revelation in the Time to Come comes through occupation with Torah now in a state of self-nullification (bittul); for in the wisdom of the Torah the Infinite Light (Or Ein Sof) rests and is enclothed, except that it is in the form of a kav.

And through the nullification of a person's soul, in that the very being of the soul is included, in a state of nullification, in the kav of the Infinite Light that is in the Torah, he causes and draws down the revelation of the very essence of the light that is above the kav and the void, etc.

(For the nullification of the "something" (yesh) arouses very much above. Therefore this nullification of the soul, and of its Chochmah, Binah and Daas and its garments of thought and speech, in occupation with Torah in the manner of "And you shall not profane," causes additional light to be drawn into the Torah.

And this is the meaning of "one who occupies himself with Torah for its own sake (lishmah)": that is, for the sake of the Torah itself. For now only a kav of the Infinite Light is enclothed in it, and through a person's occupation with Torah for its own sake he causes the revelation of the Infinite Light that is above the kav, etc. And see what is written at the end of the discourse beginning "And Korach took.")

Nevertheless, our Sages, of blessed memory, said, "Whoever says, 'I have nothing but Torah,' does not have even Torah." For in order for the inclusion of the soul in the Infinite Light, blessed be He, to come about through occupation with Torah, "the matter depends on the desire of the heart": that he truly desire this nullification.

15 And this is through preceding [Torah study] with the Shema and prayer, and as the Arizal, of blessed memory, wrote: to give over one's soul (mesirus nefesh) in [the word] "One." For seemingly, self-sacrifice is when one says "and with all your soul."

But the matter of self-sacrifice in "One" is the nullification of the very being of the G-dly soul, which is above intellect, etc.; and the matter of self-sacrifice of "and with all your soul" is that the animal soul, too, should agree to this, in the manner of subjugation and transformation (iskafya and is'hapcha),

and this is through contemplation, etc. Therefore, afterwards, when he occupies himself with Torah and his intellect is bound with His wisdom, may He be blessed, that is in the Torah, there also comes about a union and inclusion of the very being of the soul in the very Infinite Light (Or Ein Sof), blessed be He, that is enclothed in supernal Chochmah.

16 And as it is written, "If he sets his heart toward Him," etc. And although in the words of our Sages, of blessed memory, the wording mentioned is, "Whoever says, 'I have nothing but Torah,' does not have even Torah; rather, Torah and acts of kindness,"

certainly acts of kindness are [meant] in their actual, literal sense, for "the purpose of wisdom is teshuvah and good deeds," and "one who learns and does not do, it would be better for him had his afterbirth been turned over on his face."

However, in truth, concentration in prayer (iyun tefillah) is also included in acts of kindness, as is stated in the Gemara and as Rashi explains, in [tractate] Shabbos, folio 127. (And see what is written in the discourse beginning "And all your children shall be taught of G-d," concerning "your children" [and] "your builders.")

4. Now, from all this it will be understood that this virtue and rank in occupation with Torah, 17
that the intellect of a person who occupies himself with Torah is bound and united with His wisdom, may He be blessed,

and through this the very being of the soul is included in the Infinite Light (Or Ein Sof), blessed be He, that is enclothed in His wisdom, may He be blessed, is specifically in occupation with [the parts of] the Torah that are revealed to us, which are the six orders of the Mishnah, which speak of what is fit and unfit, impure and pure, liable and exempt, etc.

For they have been enclothed in Asiyah; that is to say, His wisdom, may He be blessed, of Atzilus, within which is the Infinite Light, blessed be He, journeyed and descended until

it was enclothed in physical things, in the matters of this world, so that the intellect of a person who learns the law will grasp and take hold of the essence and very being of the wisdom in the law, since it speaks of physical matters, whose essence is grasped.

Therefore there comes about a true binding and union of a person's intellect with the wisdom 18
in the law. And since it is actually His wisdom, may He be blessed, which is united with its Emanator, the Infinite One (Ein Sof), blessed be He, only that it has been enclothed in garments, etc.,

therefore through this there also comes about the higher union: the very being of his soul is included in the very essence of the Infinite Light (Or Ein Sof), which is enclothed in supernal Chochmah, which is enclothed in this law.

But in the study of the wisdom of the Kabbalah, since His wisdom, may He be blessed, in these matters is enclothed in spiritual matters, such as the arrangement (tikkun) of the partzufim of Atzilus, or, in Beriah, Yetzirah and Asiyah, the creation of seraphim and chayos, etc., souls and angels, the upper Gan Eden and the lower Gan Eden, etc.,

a person who learns this, that is, the knowledge of the order of the chain of descent (hishtalshelus) in Etz Chaim, his intellect cannot reach the essence of this wisdom; for the human intellect grasps the essence only in Asiyah, and not the essence of the spiritual, how and what it is, but only its existence.

Therefore, when His wisdom, may He be blessed, is enclothed in Asiyah, he grasps their actual essence: as with the four domains for Shabbos, he grasps well the essence of the private domain and the essence of the public domain.

Whereas when the wisdom speaks of spiritual matters, whose essence is not grasped at all, that is, in the study of the Kabbalah, his intellect does not take hold of, grasp and bind itself so much with the essence of His wisdom, may He be blessed,

but only with its existence and not with its essence. And this is not a union and binding like [that] in the revealed [Torah], where a person's intellect takes hold of and grasps the essence of His wisdom, may He be blessed, and not its existence alone.

Therefore, specifically through this there also comes about the inclusion of the very being of 19
his soul in the Infinite Light (Or Ein Sof) that is enclothed in His wisdom, may He be blessed, whose actual essence he has grasped,

within which is the Infinite One, blessed be He; which is not so in learning the knowledge of the order of the chain of descent (hishtalshelus), where he has grasped only the existence of His wisdom, may He be blessed, and not the actual essence.

And this is what is written in Pri Etz Chaim, that Kabbalah is in Atzilus, Talmud is in Beriah, 20
Mishnah in Yetzirah, and Scripture is in Asiyah. Seemingly this is puzzling: for Mishnah and Talmud are the Oral Torah, [and] certainly they were all drawn from the Chochmah of Atzilus; all the more so Scripture, the Written Torah.

Rather, it means [that it speaks of] the level of the enclothing: in Scripture supernal Chochmah has been enclothed even in Asiyah, for the main strictness is about the form of the letters, and that the parchment be according to law, etc., and about the crowns (tagin), in which the secrets of the Torah are alluded to, which could not be enclothed in speech

but only through action (asiyah), as [in] "for the wise, a hint," etc. And Mishnah and Talmud were enclothed in Yetzirah and Beriah, which are the level of the letters of speech and the wisdom in them.

Whereas Kabbalah is in Atzilus, that is, the essence of this wisdom is not grasped below, since it has not been enclothed in Beriah and Yetzirah as Mishnah and Talmud have.

Therefore only its existence is grasped, and not its essence; whereas in Mishnah and Talmud the essence of His wisdom, may He be blessed, that is in them is grasped.

And this is the matter of "Mishnah in Yetzirah," etc.: that through this their essence is grasped. 21
But according to this, one must understand the substance of the study of the inner dimension (pnimiyus) of the Torah,

for in the Zohar, the Tikkunim and Etz Chaim they elaborated on the obligation of this study, as is also written in the book Reishis Chochmah, in the introduction; and the Shelah, in his Tractate Shavuos, in the chapter Ner Mitzvah, greatly extolled the virtue of this study.

This matter will be understood by first prefacing the matter of "a third in Scripture." For the 22
study of Scripture is not in the manner of

the study of Mishnah and Talmud, where the main thing is to grasp the wisdom in them, so that through this a person's intellect will be bound with this wisdom in the Torah, etc., except that one must also bring out the words in actual speech of the mouth;

but nevertheless, if he says the law and does not understand [it], it is not considered learning for him at all, as is written in the Magen Avraham, section 50. Whereas in occupation with Scripture and the Written Torah, if he utters [it] with his lips, even though he does not understand even the meaning of the words because

he is unlearned, he thereby fulfills the mitzvah of "and you shall learn them." That is why every unlearned person recites the blessing over the Torah in the morning before the verses,

and likewise when he is called up to the Torah scroll. And so it is written in the Pardes, Gate 27, chapter 1, concerning the study of Scripture: that even one who does not understand how to join the words, he too, if he occupies himself with it day and night, "his reward is with him and his recompense before him," etc.;

and on the contrary, he wrote: "And one who learns the Torah [only] to know [it], as one who learns from a book of chronicles, etc., if only he would not lose," etc.; see there.

The explanation is this. What comes from the Written Torah into revelation in the Oral Torah, 23
namely, the knowledge of how and what to do [in] the tzitzis and the tefillin, etc.,

for example, this is the enclothing of the Infinite Light (Or Ein Sof) in the level of Chochmah: supernal Chochmah was enclothed in the lower Chochmah, until it was enclothed in the Chochmah of Beriah [and] Yetzirah, and from there it was enclothed in the laws of the Oral Torah, until the wisdom was enclothed so as to be grasped and held by human intellect.

However, there are things in the Torah that were not given to be enclothed below in wisdom and intellect at all, such as "And Yosef was brought down to Egypt, and Potiphar bought him."

(And see the Rambam's Commentary on the Mishnah, the chapter Chelek; these are his words: "And there is no difference between 'And the sons of Cham: Cush and Mitzrayim,' 'And the name of his wife was Mehetavel,' 'And Timna was a concubine,' and 'I am Havayah your G-d' and 'Hear, O Israel'; for all is from the mouth of the Almighty.")

For the level of the drawing-down from the Infinite Light that is alluded to in these letters and this narrative cannot be enclothed in wisdom and intellect at all.

Therefore the drawing-down is only through the letters and the verses alone, for "their end is wedged in their beginning," etc. Therefore even what was not enclothed in Chochmah, that is, what is from the level of Keser (the Crown), which is above Chochmah

(for "the Torah comes forth from Chochmah": "comes forth," specifically, that its revelation is from the level of Chochmah, but its root in essence is above Chochmah, as is written above in the discourse beginning "And He called to Moshe";

and therefore what of it was enclothed in the level of Chochmah is only a radiance, through "hairs" and contractions, for "Abba draws from the mazal," etc.; but the essence of the light in Keser cannot be enclothed in Chochmah),

nevertheless, it too is drawn down through the letters of the Written Torah. Therefore it is called Mikra (Scripture), for one calls and draws down the revelation of the Infinite Light through the letters, even though he does not grasp at all. And see what is written on the matter of the letters of the Torah, how their root is above Chochmah, in the discourse beginning "The Chanukah lamp," etc.,

"so that the mezuzah be on the right," etc.; see there; and at the end of the discourse beginning "Go out and see," regarding "with the crown with which [his mother] crowned [him]," that the crown, which is made of precious stones, is the level of the letters of the Torah.

(As our Sages, of blessed memory, said: "The whole Torah is names of the Holy One, blessed be He." And in this way one will understand the saying of our Sages, of blessed memory, "The conversation of the servants of the Patriarchs is more beautiful than the Torah of the children," etc.; for they are drawings-down from the source of the Torah

as it is still above the level of Chochmah. Therefore the Torah elaborated greatly in the account of the episode of Eliezer, the servant of Avraham, etc., more than in many fundamentals of the Torah from "the Torah of the children," etc.

In the same way is the matter of the narrative "And Yosef was brought down to Egypt," etc., as mentioned above. And this drawing-down is specifically through the letters; therefore even an unlearned person who does not understand the meaning of the words draws [it] down. Whereas in the Oral Torah, which has been enclothed in Chochmah, therefore when he does not understand he does not draw down.

But in the Written Torah he draws down even though he does not understand, and it does not depend so much on understanding the meaning, because the source of this drawing-down is from above Chochmah, etc., and this is through the letters. Therefore the Written Torah is called Mikra, for one calls and draws down through the letters. And see what is written on the matter of Mikra at the end of the discourse beginning "The matter of the recital of the Shema.")

Now, included in the study of Scripture is also the study of the Aggados, for most of the Aggados are on the verses, with a little ethical instruction; and they too are not grasped, and they are counted as included in Scripture.

And included in Scripture is also the study of the inner dimension (pnimiyus) of the Torah, for the Midrash of the Zohar is on the verses of the Torah.

Moreover, even in the study of the secrets of the Torah one grasps only the existence of the chain of descent (hishtalshelus), and not the essence. If so, it is not like Mishnah and Talmud, 24

where one grasps the essence of His wisdom, may He be blessed; whereas in the study of the chain of descent one does not grasp at all the essence of this wisdom, what the level of the ofanim, chayos and seraphim is, and all the more so [what is] higher, etc., but only the knowledge of [their] existence.

Nevertheless, it is a very great thing, since it is impossible for there to be in this a grasp of the essence. This is like Scripture: although it is impossible for there to be comprehension [of it] on the level of Chochmah, since its root is above Chochmah, 25

therefore even his saying the letters is a great and mighty thing, although letters are only the last level and are called the level of the inanimate relative to intellect, etc. So too the knowledge of the existence of the inner dimension, even though he does not grasp the essence at all, is a great thing, wondrously so.

And see the Zohar, Part III, Parshas Acharei, folio 73a: "Three levels are bound to one another." And see what is written about this in the discourse beginning "For the thing is very near to you." 26

Now, since the Torah is the intermediary that binds and joins the souls of Israel to the Holy One, blessed be He, and the intermediary has two aspects, hidden and revealed (stim and galya), then the inner aspect, which is called hidden, is what binds and joins the inner aspect of the soul to the inner aspect of His G-dliness, may He be blessed.

And see the Zohar, Part III, Beha'alosecha, [folio] 152a. And see what is written on the verse "The kindnesses of G-d, for we have not ceased," concerning there being two levels of Chesed (kindness). 27

In this way one will understand somewhat the matter of the light that encompasses all worlds (sovev kol almin) and the light that fills all worlds (memalei kol almin), hidden and revealed, etc. And see what is written in the discourse beginning "Return, O Israel," on the matter of what is written, "If Elokim will be with me," etc.,

"then Havayah will be Elokim to me." And see what is written on the matter of hidden and revealed at the end of the discourse beginning "To understand the matter of the double bread (lechem mishneh)"; and see what is written about this in the explanation on the verse "For the fragrance of your oils."

(One may further say, concerning the virtue of occupation with the inner dimension (pnimiyus), according to what is written in Iggeres HaKodesh, in the discourse beginning "To understand what is written in Pri Etz Chaim," that the study of the inner dimension, the intentions of the mitzvos, "is no less than the study of their laws, and on the contrary, etc., even though one does not grasp the essence." End of quote. That is to say: since the essence of the mitzvah is grasped,

therefore the knowledge of the secrets of the mitzvah, even though one does not grasp the essence, is no less, etc. And although he wrote there that it is not so with the order of the chain of descent (hishtalshelus): even if one has grasped [its] existence, it is not in itself superior, like the study of the mitzvos, in which one grasps and takes hold of the essence, etc.,

he concludes afterwards: "but the knowledge of the existence of the chain of descent is also a lofty and exalted mitzvah; on the contrary, it surpasses them all, as it is written, 'And you shall know this day,' [and] 'Know the G-d of your father,' etc.,

and it brings to 'a whole heart,' etc., which is the main thing." That is to say, as it is written, "And G-d commanded us to do all these statutes, to fear Havayah our G-d": thus the purpose of Torah and mitzvos is to come to a whole heart, which is to fear G-d.

Therefore our Sages, of blessed memory, said that the Torah is called "a gate to the courtyard" in relation to awe, etc., that is, in relation to the higher awe, as is written in Sefer shel Beinonim, at the end of chapter 23. And the grasp of [its] existence serves to strip away physicality; except that this is one mitzvah of the 613, and a person must fulfill all 613, etc.

Therefore one must devote much study to all 613 and to fulfilling them in actual deed, in thought, speech and action, etc. If so, in knowing the chain of descent, even though one does not grasp the essence at all, one fulfills the mitzvah of "And you shall know," etc., and it is no less than the study of the laws.)

5. According to this, [the difficulty] will be resolved with which the great commentators struggled in explaining this saying: "A person should always divide his years into three: a third in Scripture, a third in Mishnah, a third in Talmud." For the Ran, at the end of the first chapter of Avodah Zarah, wrote: "And it does not mean precisely that he should divide his days equally," etc. 28

And the Rambam, in chapter 1 of the Laws of Torah Study, holds that "divide into three" means into actually equal thirds; but he intended to resolve the Ran's difficulty in what he wrote, that this is at the beginning of a person's learning, "but when he grows great in wisdom," etc., "he should read the Written Torah at set times," etc.

According to this, the wording "always divide into three," etc., is somewhat strained, and so is what was asked in the Gemara, "Does one know how long he will live?", from which it is implied that all the years of his life he should divide into three, etc. 29

And Rabbeinu Yerucham wrote in the name of the Ramah that this was said only for the early generations, etc., as is written in the Beis Yosef. However, according to what has been written [here], it is well resolved: at the beginning of a person's learning he should devote the third to Scripture itself, alone;

for although Talmud requires more time, nevertheless he should hasten to learn Scripture first. And after he has grown in wisdom, he should fulfill the third in Scripture with the Written Torah together with what he will learn afterwards of the inner dimension of the Torah and the Aggados, for all of this is included in the third in Scripture, as mentioned above.

(And it is possible that the study of Midrash Rabbah and the other Midrashim is also included in the third in Scripture; for in the first chapter of Berachos, folio 11b, it is explicitly implied in the Gemara and in Rashi's commentary that Midrash is close to Scripture, etc., since they are interpretations of verses.

And so it is implied in Nedarim, folio 36, at the end of side b. And although in the Laws of Torah Study it is explained that Midrash of the Torah, which is the Sifra and the Sifrei and the like, is included in the third in Mishnah, that is because they are laws and fundamentals of the Torah, like the Mishnah; whereas the study of the Rabbos, which are Aggados on Scripture and moral instruction of G-d, it is possible that this is included in the third in Scripture.

Therefore "a person should always divide into three," etc., is well understood. Now, as for the matter of "a person should always divide into three," why they divided this into thirds, it may be explained according to what is written, "For My glory I created him, I formed him, also I made him," and "there is no glory but Torah."

Now, Talmud is in Beriah and Mishnah in Yetzirah; and it is written, "Who forms light and creates darkness." Therefore our Sages, of blessed memory, said, "'He has set me in dark places': this is the Babylonian Talmud." And Scripture is in Asiyah.

Now, [in] "also I made him," [the word] "also" (af) is a term of inclusion, which includes a fourth level, as is written in the discourse beginning "Who has counted the dust of Yaakov," etc.; see there. Therefore within the third in Scripture is included the fourth level, which is the study of the inner dimension (pnimiyus) of the Torah.

And this is what our Sages, of blessed memory, said, and the Rambam brought it in his Commentary on the Mishnah, at the end of chapter 5 of Avos, on the verse "Also (af) my wisdom stood by me": "The wisdom that I learned in af [anger] stood by me," etc.)

Now, from all this one will understand, with additional explanation, the matter of "And you shall not omit the salt," etc.: that the study of the inner dimension is called by the name "salt," for salt sweetens the meat,

even though it has no taste in itself like the meat. And so the revealed [part] of the Torah is likened to bread, as it is written, "Come, eat of my bread,"

and also to meat, as is written elsewhere on the verse "This time, bone of my bones and flesh of my flesh," which refers to the Oral Torah. And so too in the Gemara, Bava Basra, folio 22, they said, "They have eaten fat meat at Rava's house." 30

That is: just as bread and meat have taste and substance, so in the study of the revealed [part] of the Torah there is an actual grasp of the essence; whereas in the study of the inner dimension (pnimiyus) there is in this

only knowledge of the existence, and not a grasp of the essence. The essence is hidden and concealed and is not grasped at all, so as to be in the manner of actual taste like the revealed [part], until the Time to Come, when the inner dimension of the Torah will be revealed.

Therefore it is likened to salt, to say that although it has no taste, nevertheless it is precisely what gives taste to the meat. 31

And this is what our Sages, of blessed memory, said in Avos deRabbi Nasan, at the end of chapter 29 (and so it is also in the Rabbos): "Whoever has Midrash in hand but does not have laws in hand has not tasted

the taste of wisdom; whoever has laws in hand but does not have Midrash in hand has not tasted the taste of fear of sin." The meaning is that the laws are called "the taste of wisdom" because in them

and through them the essence of His wisdom, may He be blessed, that has been enclothed in this law is grasped; whereas in the study of the inner dimension (pnimiyus), which is called Midrash, the actual essence is not grasped. Therefore it is called "has not tasted the taste of wisdom," meaning the actual essence.

And nevertheless, one who has laws but does not have Midrash "has not tasted the taste of fear of sin." For although in the study of Midrash there is grasped 32

only a radiance, nevertheless this radiance brings one to fear of sin. And see what is written on the meaning of fear of sin at the end of the discourse beginning "And Moshe spoke to the heads of the tribes."

Moreover, although this is only a radiance, it is a radiance from the level of the inner dimension (pnimiyus), for the Torah is hidden and revealed. 33

Now our Sages, of blessed memory, said, "A sage is greater than a prophet," although the prophet grasps the actual essence, in the manner of sight, whereas the sage does not grasp the essence, but only knowledge of the existence,

as is written in Iggeres HaKodesh, in the discourse beginning "Wrapped in light as a garment." 34
Nevertheless, a sage is greater than a prophet, because he grasps "the hidden things of wisdom," which were not given to be revealed in prophecy.

If so, even a radiance from a higher level has a greater virtue than the essence that is in a lower level. Something similar is explained concerning the prohibitions and the positive commandments, at the end of the discourse beginning "A person is obligated to become intoxicated on Purim":

"And great is the power of revelation," etc.; see there. And [it is] like the matter of blessing and 35
acknowledgment (hoda'ah): although in acknowledgment there is no grasp of the essence, nevertheless [it is higher]; that is, because

it is on the level of which [it is said], "no thought can grasp Him," as is written elsewhere, in the explanation on the verse "You have set all the borders of the earth," and in the discourse beginning "These are the accounts of the Mishkan." Also along the lines of what our Sages, of blessed memory, said:

"[If] his father's lost object and his teacher's lost object [are before him], his teacher's takes precedence"; although from the father the actual essence is drawn into him, since the drop is from the brain, from the actual very being, while from the teacher there is not drawn into him the actual essence and very being,

but only a radiance of the intellect enclothed in speech, etc. Nevertheless, this radiance, which is the Torah, is higher than the very being of the wisdom in the soul, as is written in Tanya, Part I, chapter 5.

And in Tractate Soferim, chapter 15, halachah 8, cited in the book Erchei HaKinuyim, it is ex- 36
plained that Scripture is likened to salt. This too is well understood according to what was explained above.

Therefore the salt is also called "the covenant of your G-d." The meaning is along the lines of what is written, "that you may enter into the covenant of Havayah your G-d," which is the level of a bond and of a great and wondrous love above intellect,

like the making of a covenant. (And see what is written about this in the discourse beginning "You are standing" and in the discourse beginning "Gathering wood.") And the drawing of this great love into the soul comes through occupation with Torah, as is written above, that through occupation with Torah [the soul] is bound with the Infinite Light (Or Ein Sof), blessed be He, that encompasses all worlds (sovev kol almin).

According to this one may interpret the saying of our Sages, of blessed memory, in chapter 2 of Chagigah, folio 12b, on the verse "Who pluck saltwort (maluach) by the bushes (alei siach)" (in Job, chapter 30):

"those who interrupt words of Torah and engage in words of idle talk (sichah)." Thus words of Torah are called "salty" (maluach). And see what Rashi wrote on this in the first chapter of Avodah Zarah, folio 3b; and according to what has been written [here], it can be explained according to its plain sense.

And this is also the matter of the saying of our Sages, of blessed memory, in chapter 2 of Shabbos, folio 31, at the end of side a: "Did you set times for Torah?" etc. "Did you engage in the dialectics of wisdom?" etc. "And even so, if 'the fear of G-d is his treasure,' yes; if not, no.

It is like a man who said to his agent, 'Bring up for me a kor of wheat to the upper storey.' He went and brought it up for him. He said to him, 'Did you mix in for me a kav of chumtin?' He said to him, 'No.' He said to him, 'It would have been better had you not brought it up.'"

The explanation is that "wheat" (chitah) is the twenty-two letters of the Torah. Therefore the 37
Giving of the Torah was on Shavuos, "the first fruits of the wheat harvest," as is written elsewhere at length in the discourse beginning "And you shall count for yourselves," etc.; see there.

And "a kav of chumtin" Rashi explains as salty earth; this is the matter of "And you shall not omit the salt," etc. And this is why it mentions "Did you mix in for me a kav of chumtin": for the word "for me" is superfluous.

Rather, it means that through "the fear of G-d [being] his treasure," the Torah and the wheat are then "for Me," and it is called "the Torah of G-d," as it is written, "And you shall be Mine," etc., "For the children of Israel are Mine," etc.; whereas Torah without awe, etc.

6. Now, "And every offering of your meal-offering you shall season with salt" refers to the meal- 38
offering; and afterwards, "On all your offerings you shall offer salt," that is, with all the offerings altogether.

For the meal-offering, which is fine flour and oil, is the matter of occupation with Torah, "wheat," the twenty-two letters of the Torah, and it needs salt, as mentioned above.

And this is "Bread with salt you shall eat": "bread" is the study of the revealed [parts], Mishnah and Talmud; "with salt you shall eat" is Scripture and Aggados, etc.,

as mentioned above. And afterwards it says, "and water by measure you shall drink"; for salt causes thirst, that is, to be [in the state of] "My soul thirsts for You," which is the intensity of love in the manner of "my soul pines."

And the remedy for this is the level of water, which quenches the thirst; this is the matter of "If 39
your heart runs, return backward" [in his holy handwriting: "to the One"]. And the offerings,

which are the meat of the burnt-offering, are the matter of the refinement and elevation of the animal soul, as is written in the discourse beginning "Command the children of Israel and say to them: My offering, My bread," on the matter of the bones, sinews and flesh of the burnt-offering: that the flesh has its root in the blood that is in the heart, and this is the matter of the emotive attributes (middos) of the animal soul,

and one must transform them from one extreme to the other, etc. Therefore for this salt is needed specifically, for it is from the Gevuros (severities) of Abba, and "through Chochmah they are refined."

Therefore an unlearned person is forbidden to eat meat, as is written about this in the discourse 40
beginning "When you raise up the lamps," and [on] Rashi's explanation, "When Aharon saw," etc.; see there.

And the meaning of "the Gevuros of Abba" is along the lines of "A person should always incite his good inclination against his evil inclination." And see what is written on the verse "And you too shall judge My house," etc.

And this is what our Sages, of blessed memory, said in chapter 3 of Menachos, folio 21a, on the verse "With salt you shall season [it]": "One might think, tevunehu," and Rashi explains, "One might think that he should give it taste like understanding (binah), which perfects a person," etc.

Seemingly this is not understood. Rather, the point is that "understanding, which perfects a 41
person," refers to the G-dly soul; for Binah is ben Yah (son of Yah), as is written on the verse "And all your children shall be taught of Havayah"; and of this it is said, "He encompassed him, He gave him understanding (yevonenehu)."

And of this they said, "One might think": [one might think] that the offering of the animal soul does not rise with favor unless it is transformed into the actual virtue and rank of the nullification (bittul) of the G-dly soul. And in truth this is a difficult thing,

for the G-dly soul is "a part of G-d above," which was taken from the inner dimension (pnimiyus) of the worlds, and therefore it has the level of true nullification

in its nature, to pour itself out into the bosom of its Father, the Infinite Light (Or Ein Sof), blessed be He; which is not so with the animal soul, which was taken from kelipas nogah, etc., as was explained in the discourse beginning "A man, when he brings near of you [an offering] from the animals," etc. And this is [why] "the verse teaches: you shall season":

that at any rate it too can come to the level of the nullification of the "something" (yesh), etc. And this is the matter of the difference between giving over one's soul in "One" and the level of "with all your soul," etc., as is written there.

Now, the Ramban, in his commentary on the Chumash here, wrote that salt is water, and by the power of the sun that comes into it, it becomes salt, etc.; and the water and the fire come into it, etc., 42

and therefore it preserves a thing and also destroys [it], as it is written, "Sulfur and salt, a burning, all its land; it shall not be sown and shall not sprout," etc.

And see Rabbeinu Bachya, who explained his words: that is, that [salt] is composed of the two attributes, Chesed and Gevurah, by which the world is conducted and sustained, for "a king, through justice, establishes the land." 43

This is along the lines of what is mentioned in the Zohar, Part I, folio 51a, concerning the blue (techeles) that consumes and destroys: "Come and see: although the way of this blue-black light is to destroy, etc., 'But you who cleave to Havayah your G-d are alive,'" etc.;

see there. For Malchus is called "the blue light," "a land that consumes its inhabitants": that is, it consumes the thorns and the wicked; those who are a "something" and a separate entity, it consumes them.

But "you who cleave," since each one has the level of nullification, to give over his soul in "One," through this, on the contrary, [are] "alive," etc. And it is like the matter of "The Holy One, blessed be He, takes the sun out of its sheath: the righteous are healed by it, and the wicked are burned by it."

Now, "the blue light," techeles, has its root in the Gevuros of Abba, and likewise salt has its root there, as mentioned above. Therefore salt too has the two powers; 44

that is, as is written elsewhere, that the Torah is called "strength and tushiyah," meaning that it gives strength, power and might to the G-dly soul, and weakens (mateshes) the power of the animal soul.

And this is because "through Chochmah they are refined": it refines the animal soul and separates the evil from it, etc. And this is what is written, "For the heavens shall dissolve (nimlachu) like smoke" (in Isaiah, chapter 51, [verse] 6).

That is: shamayim (heaven) is esh and mayim (fire and water), that is, the attributes of Chesed and Gevurah; and in them there is one opposite the other: the heavens of holiness, as it is written, "The heavens are My throne," which are the attributes: fit, unfit, etc.; and opposite them the evil attributes are called the heavens of kelipah.

And of this it is said, "And your heavens that are over your head shall be copper," as is written in the Tikkunei Zohar, Tikkun 8, and in the Shelah, folio 88b, in the Gate of the Letters, the letter kuf, concerning "Possessor (koneh) of heaven and earth," etc. 45

And of this it is said, "For the heavens shall dissolve (nimlachu) like smoke," and Rashi explains [it as] a term of rotting; see Rashi on Jeremiah 38:12.

And this is through the salt of holiness, which consumes and destroys the "something" (yesh) and separate entity, etc. And see what is written in the discourse beginning "This is the statute of the Torah," on the matter of lehakriv (to offer) [having the letters of] leharkiv (to rot), etc.; see there.

Now, just as salt has in it the power to destroy the evil, so that "the heavens shall dissolve like 46
smoke," etc., and along the lines of what is explained in the Shach, at the end of [Parshas] Teitzei, in the name of the Midrash, on "You shall blot out the memory of Amalek from under the heavens": "You, from under the heavens, and I, from above the heavens," etc.,

so too it has in it the power to sustain the good, as it is written regarding Aharon, "an everlasting covenant of salt," and likewise regarding David (II Chronicles 13:5); and see about this in the Rabbos, at the beginning of [Parshas] Kedoshim.

That is, it gives taste, so that there be "Taste and see that G-d is good," and it gives strength to the G-dly soul, as mentioned above; and it also

transforms the good of the animal soul, to be elevated in holiness, which is the matter of "On all your offerings you shall offer salt," as mentioned above. And as is written below, that melach (salt) is a term of mixing and reversal; that is, it transforms the animal soul from bitterness to sweetness.

7. And this is what is written concerning Elisha, who healed the waters of Jericho by means of 47
salt (in II Kings, chapter 2, [verse] 21), and as is written in the Zohar, Part I, folio 241b, that it "cleanses and sweetens the bitterness, to give taste."

One may further say about this that the bad waters have their root drawn from the separation by which He separated between the upper waters and the lower waters.

From this is drawn the dross of the waters, which are the bad waters, along the lines of "the bitter waters that bring the curse," etc. (See the Zohar, Part II, Shemos, folio 6a, and in Parshas Naso, folio 125a; and in the Pardes, in Erchei HaKinuyim, the entry "water," at its end; and in Me'orei Or, the letter mem, at the end of section 16.)

Now, Rashi explains here, on the verse "And you shall not omit the salt," that the lower waters were promised to be offered upon the altar, in the salt and in the water libation.

That is: through the salt of the offering the lower waters are elevated until they become living 48
waters. And this is the secret of the healing of the bad waters of Jericho through salt,

which is the root of the rectification of the lower waters, etc., until through this they become "a well of living waters," etc.

Likewise this matter will be understood in the soul: in order to heal the bitter waters of the animal soul, which is drawn after the pleasures of this world, which are called by the name "bitterness" (meriru), 49

as it is written, "For [her lips] drip honey," etc., "but her end is bitter as wormwood" (and see the Zohar, Part II, Vayakhel, folio 203b), this is through the Torah, which is called by the name "salt," and as it is written, "It shall be healing to your navel,"

that is, even "from your middle downward," which is below the firmament that separates between water and water, etc. Therefore the salt is called "the covenant of your G-d."

For the root of the judgments and the bitterness is drawn from the Name Elokim, which has 120 combinations that descend below to the end of Asiyah; and from them the 120 combinations of nogah draw their nourishment, so that between the two of them they make 240, twice 120, which is the numerical value of Amalek.

And salt sweetens the judgments mentioned above, by drawing from the root and essence of the Gevuros of holiness, etc.; and it sustains and destroys, etc., as mentioned above. 50

And in the writings of the Arizal, of blessed memory, he said that melach (salt) is the numerical value of three Names Havayah. Therefore it is said regarding Aharon, "an everlasting covenant of salt," for the kohanim bless the people with three blessings, which are the three Names Havayah of "May He bless you," "May He shine" and "May He lift up," whose root is very high, exalted above the chain of descent (hishtalshelus),

and through this is the sustaining of the world. And this is why it is called salt, which is what sustains a thing, etc. And although salt is Gevurah, the Priestly Blessing too is called "sixty mighty men (gibborim)," in the Rabbos, Naso, chapter 11.

And this is the meaning of "the covenant of your G-d (Elokecha)": it is the matter of the drawing down from the Name Havayah into the Name Elokim, etc., so that it be in the state of "your G-d" in actuality, in a state of revelation in the inner dimension (pnimiyus). And as our Sages, of blessed memory, said: "Just as the covenant mentioned with salt: salt sweetens"; that is, the sweetening of the judgments of the Name Elokim. 51

And in the Tikkunei Zohar, Tikkun 21, folio 54a: melach (salt) has the letters of cholem and the letters of mochel (forgives). For the cholem is the point above the letters, which indicates the ascent of Malchus to be the crown of Tiferes, as is written in Torah Ohr, Parshas Noach, at the end of the discourse beginning 52

"To understand the matter that the prayer of a man of business," etc.: that one upper point includes the lower level, etc.; see there. And from there comes the forgiveness (mechilah) on Yom Kippur, and likewise the offerings come to atone; and this ascent is through the covenant of salt, etc.

Also, chalam means strengthening, as in "Their young grow strong (yachlemu)" (Job, chapter 39, [verse] 4), which Rashi explains as "grow strong"; and likewise "And You will make me healthy (vesachalimeni) and keep me alive" (in Isaiah 38:16), [which] Rashi explains, "You will heal me and strengthen me."

In the same way Rabbeinu Bachya explains, in Parshas Tetzaveh, concerning the achlamah stone, that the special property of this stone is that it strengthens the heart, etc.

And this strengthening is along the lines of what is written, "And He will give strength to His king," and as is written on the verse "And now, let the power of Ado-nai be great," etc.

And this too is drawn from the level of salt, which is the power that maintains and sustains a thing. This is the meaning of "an everlasting covenant of salt," said regarding Aharon at the end of Parshas Korach, and regarding David (in II Chronicles, chapter 13, [verse] 5).

And see what is written at the end of the discourse beginning "Return, O Israel, unto": that the lower unity (yichuda tata'ah) be like the higher unity (yichuda ila'ah), in the manner of "two companions," the level of "a tent that shall not be moved"; and as it is written, "And I will betroth you to Me forever."

8. Now, according to this we must understand [why], regarding matzah, the halachic authorities 53
wrote not to put salt in the bread on Pesach, as is written in the Tur and Shulchan Aruch, section 455.

Seemingly this is not understood, according to what was explained above about the root of the matter of salt: why should it be that in matzah there should be no salt? And as is written in the Gemara, chapter 8 of Shabbos, folio 79a: "matzah, as its meaning implies: that is not salted," etc.

And in the טו"ב, section 455, he wrote [that it is] because salt is the root of judgment, etc. But this does not suffice, for on the contrary, it is the sweetening of the judgments, as mentioned above.

But the matter is explained in the Tikkunei Zohar, Tikkun 69, folio 108a: "The bread of poverty, without salt," etc., "because it is a broken matzah," etc.,

"until it is whole, one need not bring salt near it, for it is cholem; and what is cholem? The middle one of them all." End of quote. And the Kisei Melech explains that when it is broken it is the letter dalet, a term of poverty (dalus), that is, "bread of poverty."

And it must be completed with the letter vav within it, so that it becomes a hei, etc., and only 54
then shall you offer salt upon it, which is the three Names Havayah that are in Chesed, Gevurah and Tiferes. End of his words.

The explanation is that "bread of poverty" is along the lines of "the moon has nothing of its own"; and then it is in the state of poverty.

(As is written in the Zohar, Part I, Bereshis, folio 33a, [and] Vayechi, folio 249b.) And "there is no poor person except in knowledge." And through its receiving from the sun, it goes out of its poverty: that is, through Daas being drawn into it from the level of "a sun, Havayah." 55

And as is written in the Raaya Mehemna, at the beginning of Parshas Ki Sisa: "'The rich man': this is the middle pillar," that is, the middle line, Daas [and] Tiferes. And see what is written in the discourse beginning "And you shall know this day and take [it] to [your heart]," etc. And at first, when it is only in the state of faith alone, it is called "bread of poverty."

Now, the beginning of divine service must be specifically in the manner of faith alone. And as our Sages, of blessed memory, said: "Chavakuk came and based them on one, as it is said, 'And the righteous man shall live by his faith.'"

And it is written, "Open the gates, that a righteous nation that keeps faith may enter" (in Isaiah, chapter 26, [verse] 2), as Rashi explained there. And it is written, "And the faith of your times shall be a strength of salvations" (there, 33:6).

And from it he will afterwards come to the level of Daas, which is the comprehension of the inner dimension of the Torah. And as our Sages, of blessed memory, said, "Whoever fulfills the Torah in poverty will in the end fulfill it in wealth" (in chapter 4 of Avos). And it is explained in the Midrash Shmuel

that it means "in poverty" of knowledge, [and] "will in the end fulfill it in wealth" of knowledge: that He will bestow upon him of His wisdom, etc. And this is "If there is no awe there is no wisdom; if there is no wisdom there is no awe." If so, how is one to begin?

Rather, there are two levels of awe. The first is the lower awe, and it is "the gate for entering"; therefore, "if there is no awe there is no wisdom."

And afterwards, through wisdom, he will merit the higher awe, etc., where leavening (chimutz) does not apply, etc. And this is what they said, "Poverty befits Israel": meaning that in his own eyes, before the Holy One, blessed be He, he should be in the state of one poor in knowledge, and be in the state of faith. 56

As is written in Sefer shel Beinonim, Part I, chapter 18, that it is written, "The simple one believes every word," and before the Holy One, blessed be He, all are like simpletons; and as it is written, "I was [as] a beast with You"; and it is written, "Man and beast You save, Havayah," and our Sages, of blessed memory, said in the first chapter of Chullin, folio 5b: "These are people who are clever in knowledge

like Adam, the first man, and make themselves like a beast": lowly of spirit; see there in Rashi's commentary, etc. And so it is written in the Rabbos, Parshas Beshalach, chapter 21, on the verse "My dove": "The Holy One, blessed be He, said: Before Me they are like a simple dove; whatever I decree upon them they do," etc.

Therefore, in the matter of the obligation to eat matzah, which is the beginning of divine service, it must be specifically "bread of poverty," which is the level of faith and subjugation (iskafya), without any reason or knowledge. 57

Therefore one should not put salt in it; for salt gives taste, so that there be the level of taste and knowledge, which is the revelation of the inner dimension (pnimiyus) of the Torah, etc.

And the beginning of divine service must be specifically in the manner of "bread of poverty." Therefore Israel count by the moon. But afterwards there must be drawn into it Daas, from the level of the sun,

and this is the matter of "rich matzah." And see what is written in the explanation of "You greatly enrich it; the stream of G-d" in the discourse beginning "And the number of the children of Israel shall be as the sand of the sea," etc.; and then from the level of dalet it becomes a hei. And see what is written about this at the end of the discourse beginning "Who is raised up to sit," etc.

9. To explain the matter, we must first preface what is written in Or Torah, Parshas Korach, in the name of the Maggid, whose soul is in Eden; and these are his words: "Now, it is said of Aharon, 'It (hu) is an everlasting covenant of salt': it is written hu, and the reading is hi. 58

Now it is known that Aharon is the groomsman of the Queen (Matronisa), and he is the one who binds the worlds through the service of the offerings and the incense (ketores), which is a term of binding; for the Targum of "and she tied on his hand," in Parshas Vayeshev, is "uketeras al yedeih."

And this is the meaning of "covenant of salt (melach)": a term of mixing, as in hamalachim (the sailors). That is, as Rashi explained in the Chumash, Parshas Ki Sisa, on the verse "salted (memulach), pure, holy": 'mixed, that he should mix it very well; and I say that similar to it is "And the sailors (hamalachim) were afraid," etc., for they turn [the water],' etc.; see there. 59

And the meaning of "covenant of salt" is that He made a covenant with him that through the service of the offerings he would bind and mix the world, which is all the worlds as a whole (klalus), with the Infinite One (Ein Sof), so that he would be the intermediary that joins and binds the worlds to one another, etc. And this is "He went up the ramp," etc., 60

up to the western [corner] (ma'aravis), which is the attribute of Aharon, the covenant of salt, which mixes (me'arev) the worlds, etc. Now, the written form is "an everlasting covenant of salt, hu," and the reading is hi,

for above it is in great concealment, therefore it is written hu, a term of the hidden (nistar); but below, when it comes into the reading, which is speech, there it is revelation;

therefore it is called hi." End of quote. And this is why of the incense it is said "salted," for the incense is the matter of binding and mixing, etc.

The explanation of how he mixes the worlds: our Sages, of blessed memory, said, "'On the day 61
of his wedding': this is the Giving of the Torah." We must understand what "his wedding" means. But chitun (marriage) means mixing, as is written in the Targum Yerushalmi, Parshas Ekev, 7:3.

If so, the meaning of "on the day of his wedding" is the matter of the mixing and binding of the world with the Infinite One (Ein Sof), blessed be He, through the Torah. And this is according to what is written in the Rabbos, Parshas Va'era, chapter 12, on the verse "Whatever G-d desired He did": "David said: Although the Holy One, blessed be He, decreed, 'The heavens are heavens to G-d,' etc.,

when He wished to give the Torah He annulled the first decree and said, 'The lower ones shall go up to the upper ones, and the upper ones shall go down to the lower ones, and I will be the one who begins,' as it is said, 'And G-d descended upon Mount Sinai.'

And it is written, 'And to Moshe He said: Go up to G-d.' Thus, 'Whatever G-d desired He did, in 62
the heavens and on the earth.'" End of quote.

And the meaning of the descent and ascent will be understood from what is written elsewhere, in the discourse beginning "And I will make your windows of kadkod," "kedein ukedein," etc. At any rate, it is the descent and drawing down of the light from the light that encompasses all worlds (sovev kol almin) into the light that fills all worlds (memalei kol almin). And this is "For all that is in the heavens and on the earth": "which holds fast to heaven and earth," etc. And this is the matter of "an everlasting covenant of salt."

Now, the meaning of "a night of watching (leil shimurim)" is along the lines of "shamor (guard) 63
is for Nukva (the feminine)": that is, the recipient waits, anticipates and hopes for the giver, like a poor person who watches and looks [to see] when the householder will put something into his hand, as is written at the end of the discourse beginning "Remember the Shabbos day," etc.,

on the meaning of shamor, etc.; see there. And so is the matter of "a night of watching": for the level of "night" is the attribute of darkness and concealment, and it is drawn from the level of the light that fills all worlds (memalei kol almin).

And this level is the level of "watching," and it anticipates the drawing down of the light from 64
the level of the light that encompasses all worlds (sovev kol almin), which is without limit. Therefore shimurim is said in the plural, on account of the joining of giver and recipient, as is written in the Zohar, Part II, Parshas Bo, folio 38b.

Therefore the matzah is specifically "bread of poverty," like a poor person who watches and looks, etc., as mentioned above. And so it is explained in Parshas Vayetzei, folio 157a, concerning "bread of poverty": "Who is the poor one? This is King David, of whom it is written, 'For I am poor and needy.'

And this 'bread of poverty' is called matzah: the feminine without the masculine is poverty. 65
They were brought near to matzah at first; once He brought them nearer, the Holy One, blessed be He, brought them into other levels, and the masculine was joined with the feminine; and then matzah, when it is joined with the masculine, is called mitzvah, with the addition of a vav." End of quote.

(And see what is written on the matter of the vav in the discourse beginning "The voice is the 66
voice of Yaakov," and what is written below in the discourse beginning "Six days you shall eat matzos.") And since this is so, that the level of matzah is specifically "bread of poverty," which waits to receive the union and the supernal light from the level of the light that encompasses all worlds (sovev kol almin), before the light has been drawn down,

[and] it is only in the state of "shamor for Nukva," therefore the custom is not to put salt in matzah. For the level of "an everlasting covenant of salt" is when the light has already been drawn down and a state of mixing has come about, and this is through Aharon, the groomsman of the Queen, etc.

And what is said regarding David, "an everlasting covenant of salt," is after the Holy One, blessed be He, exalted his kingship and the light was drawn from the level of the light that encompasses all worlds into the light that fills all worlds (memalei kol almin), as David said, "I will exalt You, my G-d the King," etc. But at the level of matzah, "bread of poverty," there is no need to put salt, etc.

From this one will understand how "the custom of Israel is Torah." And afterwards, with the offerings, which are the matter of the drawing near and the union of the levels of the light that fills all worlds and the light that encompasses all worlds, comes the mitzvah "And you shall not omit the salt," etc., so that there be a binding and joining, etc.

10. According to this, one may also explain what Rashi explained, that sailors are called 67
malachim because they turn over the water with oars when they steer the ship, etc.

For it is written, "Thus says G-d, who makes a way in the sea" (in Isaiah, chapter 43, [verse] 16). The meaning is that the sea is the hidden world (alma de'iskasya), and the Holy One, blessed be He, makes a way in it, so that the souls can ascend there.

That is, through the ships, which are the garments of Torah and mitzvos, in which and through which they ascend in the sea, that is, the ascent from Beriah, Yetzirah and Asiyah to Atzilus; as is written in Biurei HaZohar, Parshas Beshalach, folio 67a, that there are souls called "fish of the sea," along the lines of "for I drew him out of the water,"

which are in essence from the hidden world, souls of Atzilus. But souls of Beriah, Yetzirah and Asiyah, which are from the dry land, from the revealed world (alma de'isgalya), cannot ascend in the sea except through the garments, which are called "boats" (arvin): "There ships go," etc.

And see there, folio 69, column c, that this is along the lines of "And Moshe came into the midst of the cloud," etc. And see what is written about this in Torah Ohr, Parshas Chayei Sarah.

There is another explanation of "who makes in the sea": [the sea] is Malchus, [and] "a way" is that He draws into it the flow from above, that is, through the Yesod of Z'eir Anpin, which draws into it from Chochmah, Binah and Daas; for in Chochmah the Infinite Light (Or Ein Sof), blessed be He, is enclothed.

(As is written about this in the Zohar, Part I, Bereshis, [folio] 29, end of side b; Miketz, 197b; Terumah, 137, end of side a; and in Sefer Hadras Melech, sections 114 [and] 115.)

And this is what our Sages, of blessed memory, said in the Rabbos, Kedoshim, chapter 25, on the verse "After Havayah your G-d you shall walk": "Is it then possible for flesh and blood to walk after the Holy One, blessed be He, of whom it is written, 'Your way is in the sea,' etc.? Rather," etc.:

"'And Havayah G-d planted a garden in Eden': you too," etc.; see there. The intent is that the Torah is called "a tree of life" and is called gan (garden), that is, the fifty-three (gan) portions of the Torah; and likewise the mitzvos are the trees of the garden and the orchard (in the Rabbos, Parshas Ki Seitzei).

And through fulfilling Torah and mitzvos they will come to the level and rank of "After Havayah your G-d you shall walk," of whom it is written, "Your way is in the sea"; and likewise through this they will ascend, so that there be for them a way in the sea mentioned above. And of this it is said, "Its ways are ways of pleasantness," etc.

(Proverbs 3:17). And this is "And they shall keep the way of Havayah"; see what is written about this in Torah Ohr, Parshas Beshalach, in the discourse beginning "I will sing to Havayah," and in the discourse beginning "Walkers among those who stand," on the matter of "If you walk in My ways," etc.

But the ships and garments mentioned above still need the level of sailors (malachim) who steer them in the sea, as is written in the Zohar, Part II, [folio] 48b, concerning "one comes who steers in the sea," etc.,

which is specifically "who makes a way in the sea," through drawing into it the light and flow from the Infinite Light, blessed be He, as mentioned above, and sweetening the severities (Gevuros) of the waves of the sea; only then can the ships travel in it.

And to this our Sages, of blessed memory, alluded in the Jerusalem Talmud, chapter 2 of Shabbos, and in the Rabbos, Parshas Bereshis, chapter 6, [and] Bechukosai, chapter 35: "'Who makes a way in the sea': from Atzeres until the Festival," 68

that is, because then "the way of Havayah" is drawn down; for on Atzeres is the Giving of the Torah, etc., and through this a way is made in the sea, etc.

And in divine service, this is along the lines of the saying of our Sages, of blessed memory, "Mitzvos require intention"; that is, as our Sages, of blessed memory, said, "that he should accept upon himself the yoke of the kingdom of heaven first, and afterwards accept upon himself the yoke of the mitzvos."

The yoke of the kingdom of heaven [is accepted] through the Shema, to give over one's soul in "One"; through this one draws "the way of Havayah" into the level of "sea," from above to below. For "the sea resembles the sky," etc., "the Throne of Glory," etc.; whose time is "from when one can distinguish between blue (techeles) and white,"

and "techeles resembles the sea," etc., "the Throne of Glory," through which one draws down "who makes a way in the sea" from above to below; and as it is written, "Your way is in the sea, and Your path," etc. 69

And afterwards he should accept upon himself the yoke of the mitzvos; for then, through the mitzvos, which are the "boats," that is, the ships, the souls too can have a way in the sea, etc.

Therefore sailors are called malachim, and Rashi explained that this too is a term of mixing, in that they turn over the water, etc. One may explain that the mixing is that they draw a way into the sea from above to below, so that there be "Your way is in the sea," 70

and likewise from below to above, so that the people of the dry land, who are from the revealed world, can ascend upward, to have comprehension of the hidden world.

But the Splitting of the Sea of Reeds is a higher level, in which the sea itself became a way of actual dry land, and then there is no need for boats; along the lines of what is written elsewhere on the verse "Go out and see," etc.: "Go out" from the garments, and this is through revelation.

"With the crown with which his mother crowned him": that is, the light of Keser, through which He turned the sea, which is the hidden world, into the actual revealed world;

and then there is no need for the garments called "boats," which interpose between a person and the sea of wisdom. For it is not given to benefit from the sea of wisdom except through a garment and parable that separates between him and the sea of wisdom, along the lines of "And Moshe came into the midst of the cloud," etc.

But when He turned the sea into actual dry land, there will be no need at all for a garment and parable; rather, there will be a way in it as on dry land. And of this it is said, "And the children of Israel walked on dry land in the midst of the sea," etc.

And this is [the meaning of] "Six days you shall eat matzos, and on the seventh day [shall be] an assembly (atzeres) to Havayah your G-d." The explanation: matzos [is written] with a vav; this is when there is drawn into the level of matzah, which is unsalted, etc., 71

the level of the vav, and it becomes the level of mitzvah. And through this, afterwards, "on the seventh day," a yet higher level is drawn down, to be "He turned the sea into dry land."

And this is the matter of "an assembly to Havayah your G-d," along the lines of "After Havayah your G-d," actually, "you shall walk," of whom it is written, "Your way is in the sea," and there is no need for garments, etc. And this is as Rashi explained on the verse "who makes a way in the sea," that it refers to the Splitting of the Sea of Reeds.

LIKKUTEI TORAH • PARSHAS TZAV • MAAMAR 1

ואכלתם אכול ושבוע והללתם את שם ה' אלהיכם...

"And you shall eat, eating and being satisfied, and you shall praise the Name"

◇

"And you shall eat, eating and being satisfied, and you shall praise the Name of G-d, your G-d, Who has dealt wondrously with you; and My people shall never be ashamed" (in Joel, chapter 2). 1

And in the Yalkut there: "And when He blesses the righteous, He doubles their blessing: 'And you shall eat,' etc., 'and [My people] shall not be ashamed,' etc." Now, the matter of the intent in eating is

that there are souls and angels at the level of the chain of descending worlds (hishtalshelus), the worlds of Beriah (Creation), Yetzirah (Formation) and Asiyah (Action): "For My glory I created him, I formed him," etc. There are angels of Beriah, there are angels of Yetzirah, and there are angels of Asiyah.

Now above, the food of the angels is the spiritual strength and might that is drawn down to them, so that they may grasp His G-dliness, may He be blessed, and serve Him with all their heart; as is written in [Midrash] Rabbah, at the end of Parshas Mishpatim, on the verse 2

"For My Name is within him": "Because the ministering angels are nourished only by the radiance of the Shechinah (Divine Presence), as it is said, 'And You give life to them all.'" And see the explanation of "And You give life" in the Zohar, Part II, at the beginning of Parshas Ve'atah Tetzaveh, folio 179b.

And in the chain of descent (hishtalshelus) of the levels, by means of a multitude of myriads of intermediaries—namely the angels in all the worlds, through which and among which the flow passes, and which are called "and all my innards," for they are the level of innards, through which the flow and the food pass—and through this, physical food comes into being from it. 3

As our Sages, of blessed memory, said: "There is no blade of grass below that does not have a mazal above that strikes it." For the mazal is a spiritual force, and "one higher than the high watches, and higher ones are above them," until it reaches, at the root of all the roots, 4

the supernal angels of the World of Beriah (Creation), who receive strength and might from the word of G-d, may He be blessed, so as to grasp G-dliness. And from them physical food descended and came into being: from the level of the face of the ox in the Chariot, which are angels from the level of Gevurah (restraint), the soul of the animals is drawn down below, and from the level of the face of the eagle the birds were drawn down, etc.

And when spiritual food and influence for the angels are revealed above, then, through the chain of descent (hishtalshelus) and the descents of the levels, the blessing of the year and all kinds of its produce are revealed below as well.

(And see in the Zohar, at the end of Parshas Miketz, folio 204a and b, and folio 194a, on the matter of the years of plenty, or the reverse, G-d forbid; and in the Zohar, Parshas Acharei, folio 59b, on the matter of the rain.)

And the intent of this descent is that the human being, whose root too is from there, should eat [it]; for there are souls of Beriah, and they are at a more inward level (pnimiyus) than the angels, as is explained elsewhere

in the discourse beginning "I sleep, but my heart is awake," and in the discourse beginning "A psalm, a song for the dedication of the House." And when he eats them, they add strength and intellect in him, because they are from the level of "these are the kings... before any king reigned," etc.,

only they descended; and by eating them he raises them to their root, in the inner level, which is the level of "the face of a man, for the four of them." That is why specifically the human being can raise them: because he is from the level of the middle line, which "passes through from end [to end]," etc. And see what is written about this in the discourse beginning "Thus shall you bless the children of Israel."

Now, just as the angels of the present are considered the level of animals in relation to the souls —for at the root of their root they are from the level of the animals and the chayos (living creatures) of the Chariot, 5

which are the level of recipients from the supernal Man—so even the souls of the present, in relation to the souls that will be revealed in the Time to Come, are also called animals, as is stated in the Raaya Mehemna, that there are souls [that are] the level of animals, etc.; see there.

(And see on the matter of the new souls that will be revealed in the Time to Come in Sefer HaGilgulim, chapter 7, and near its end, in the passage beginning "The matter of new souls"; and in Mishnas Chassidim, Tractate Hasagas HaNeshamos; and in the Ramaz (Rabbi Moshe Zacuto), at the beginning of Parshas Toldos, on "and their crowns on their heads.")

Therefore they too will need to be elevated within those souls, namely by becoming physical and descending to the level of physical foods: the Leviathan and the Wild Ox (Shor HaBar).

(And see what is written on the matter of the Leviathan and the Wild Ox in the discourse beginning "This Leviathan You formed to play with," in Parshas Shemini.) And the righteous will eat them and raise the foods to their root, just as the souls of the present raise the physical foods whose root is from the angels.

(And it is certainly reasonable to say that only a spark and a glimmer of the souls descended and was clothed in the physical Leviathan and Wild Ox, and through eating the spark and the glimmer the root too will be elevated. The like of this is [found] with the offerings, as is explained elsewhere, in the discourse beginning "You have captured my heart": that all the angels and the holy chayos are uplifted, elevated and exalted through the offering, the ascent of the soul of the animal, whose root is taken from them, etc.; see there.)

And the reason is that now the light is revealed only at the level of the light that fills all worlds (memalei kol almin), whose root is from the kav (line of light) and thread, which comes after the tzimtzum (contraction) of the Infinite Light (Or Ein Sof); and from this level are all the souls of the present,

but in the Time to Come there will be the revelation of the light that encompasses all worlds (sovev kol almin), which is the level of the circle that precedes the kav, and from this level are the souls that will be revealed in the Time to Come. And those souls are higher by far, etc.

And this is [the meaning of] "And you shall eat, eating (achol)." That is: something that has already been eaten, you will eat again. Namely, the souls of the present, which were already at the level of "man," will be eaten again, to raise them higher. 6

And this is [the meaning of] "And you shall praise," etc., "Who has dealt wondrously with you." For in the Time to Come, after all the refinements and ascents, when all the lower things will have been elevated through the souls

of the present, and the souls of the present through the souls that will be revealed in the Time to Come—then "a woman of valor [will be] the crown of her husband," at the level of returning light (or chozer) from below upward, Keser (the Crown) of Malchus (sovereignty): that Malchus will be at the level of Keser, "their end is wedged [in their beginning]," etc.

And all the flows of influence will be through the level of Malchus, as it is written, "And it shall be on that day that living waters will go out from Jerusalem, half of them toward the eastern sea," etc.

(And see what is written at the end of the discourse beginning "The voice of my beloved," etc., on the matter of the Patriarchs and the Matriarchs.) And it will then be at the level of Pele (wonder). And this is [the meaning of] "Who has dealt wondrously (lehafli) with you": that the end of action will be first, at the level of Pele, Keser of Malchus.

And with this we will understand what it says afterwards, "and My people shall not be ashamed." For we say, "Speedily may there be heard," etc., "the voice of the bride." A voice is a drawing down and a bestowal.

Now, at present it is written, "The voice is the voice of Yaakov": from the level of the masculine (dechar) the influence is drawn into Nukva (the feminine). But the bride has no level of voice, 7

for Malchus (sovereignty) is only the level of a recipient. That is why the groom says, "Behold, you are consecrated," and the bride is silent, for she has no voice, etc.; as is written about this at the end of the discourse beginning "And Yehudah approached him," regarding "Speedily may there be heard," etc.; see there.

But in the Time to Come, when Malchus will be elevated after all the refinements, to be "a woman of valor, the crown of her husband," and to be at the level of returning light (or chozer), Keser (the Crown) of Malchus, and she will be the one who bestows—then it is said, "the voice of the bride." And because of this, "and My people shall not be ashamed."

For now it is as is stated in the Mishnah, at the end of chapter 7 of Pesachim: "And the bride turns her face away and eats"—in the manner of what is stated in the Jerusalem Talmud, chapter 1 of Orlah: "The sign of one who eats from his fellow: he is abashed (meaning, ashamed)

to look at him." And since now the bride, who is Malchus, is only the level of a recipient, she therefore turns her face away and eats; and this is the matter of the shame: "he is abashed to look at him."

But in the Time to Come, "and My people shall not be ashamed": for after the refinement and the ascent she will be "the crown of her husband," and then she will be at the level of one who bestows; and if so, as a matter of course, "and they shall not be ashamed," etc.

And this is the matter of the doubling of the blessing: besides their being elevated so greatly as to be [the meaning of] "And you shall eat, eating," as mentioned above, there is this as well: "and they shall not be ashamed," because "a woman of valor" will be "the crown of her husband" and the level of one who bestows. And see in the Gemara, chapter 1 of Moed Katan, folio 9b: "He blessed you with the blessing," etc. 8

And so it is in Midrash Tanchuma, at the end of Parshas Bereishis. And see in Tanna DeBei Eliyahu, Part I, chapter 20, and in Midrash Rabbah, Parshas Devarim, folio 287a: "But the stars," etc.

And this is what our Sages, of blessed memory, said: "The righteous are destined to have 'Holy' said before them." (And see further what is written in the discourse beginning "And if a woman vows," on the meaning of "and they were not ashamed." Now, in Tanna DeBei Eliyahu there, it is stated on the matter of "Who has dealt wondrously (lehafli) with you": "What is lehafli? Between the deeds of the righteous and the deeds of the wicked in Gehinnom."

It appears that the meaning of lehafli is also from the expression "lefalei a vow," in Parshas Emor, 22:21, which Rashi explains as "to set apart"; and likewise, "when he shall yafli to vow the vow of a Nazirite"; and in the Gemara, at the end of chapter 7 of Eruvin, folio 82a, on the matter that "Naziriteship was not given

except for hafla'ah: that his vow be explicit (mefurash)," etc. And although mefurash is an expression of clarification, it is also an expression of separation and distinction, as in "among his sheep that are scattered (nifrashos)") (in Ezekiel 34:12).

And the intent of Tanna DeBei Eliyahu is this: although the revelation will be from the level of the supernal Pele (wonder), before which "darkness is as light," and "If you are righteous, what do you give Him?" and "[if] your transgressions are many," etc.,

nevertheless, from there it will also be drawn down to distinguish between the deeds of the righteous, etc. And this is along the lines of what is said in Bereishis Rabbah, at the end of chapter 2: "'And G-d said, Let there be light': these are the deeds of the righteous.

But I do not know which of them He desires, etc. Since it is written, 'And G-d saw the light, that it was good,' hence He desires the deeds of the righteous." For seemingly this has no explanation: how can one say,

"But I do not know which of them He desires"? What is the doubt? Rather, the matter is along the lines of the above: because before Him all is considered as nothing, and "darkness is as light."

And see what is written about this in the discourse beginning "And a man wrestled" and in the discourse beginning "When Pharaoh sent out." But nevertheless, He contracted Himself, as it were, to desire specifically the deeds of the righteous; and this is [the meaning of] "Who has dealt wondrously with you." 9

And this is a wonder of wonders: that He should distinguish (mafli) and set apart, etc. And see what is written about this in the discourse beginning "For with You is the source of life," and below, at the end of the discourse beginning "This matzah," etc.

And Tanna DeBei Eliyahu there also explains "and they shall not be ashamed," etc.: "so that you may have a reward of your own," etc.—that is, that they should not eat "bread of shame."

2. And from all this we will also understand the Midrash Rabbah, Parshas Tzav, section 8, on the verse "This is the offering of Aharon," etc., 10

"on the day of his anointing": "This is what Scripture says (Judges, chapter 14): 'And he said to them: Out of the eater came forth food,' etc.

Samson wondered in his heart: a lion eats all the animals, and now food has come out of it! So too, Aharon eats all the offerings, and now an offering comes out of him. And which is it? 'This is the offering of Aharon,' etc." According to its plain sense, it is not at all understood what the wonder is about.

But the matter is as is known concerning "And if it is at all eaten (he'achol ye'achel)": "Scripture speaks of two eatings"—one is the eating of man, which is the eating of the kohanim, for "the kohanim eat and the owners are atoned"; and one is the eating of the altar.

Now, this eating is the matter of refinement by the Name Mah (45), which refines [the Name] Ban (52). And the eating of the altar is the matter of "a lion eats": the face of the lion that eats offerings. And see in the Zohar, Bereishis, folio 6b, on this matter.

However, this is in the outer dimension (chitzoniyus) of the worlds—"a fire-offering, a pleasing fragrance"—in Beriah, Yetzirah and Asiyah. But the level of Man, which includes everything, eats only through the eating of the lower man: "You are called man (adam)"; "Let us make man in Our image," etc.

And this is the matter that "the kohanim eat and the owners are atoned": it follows that Aharon 11
is the one who refines and elevates the sparks of the Name Ban. So too, the level of the lion that eats offerings is the one who refines, etc. For the soul of the animal was taken from the dregs of the ofanim that were not refined;

and therefore its refinement is through the face of the lion in the Chariot, which is higher even than the level of the ofanim themselves, etc.

(And see what is written in the discourse beginning "This is the dedication of the altar," and at the end of the discourse beginning "And I was beside Him as a nursling," regarding "His inhabited world," and in the discourse beginning "And the lion shall eat straw like the ox"; and see in the Zohar, Parshas Tzav, folios 32b and 33a.)

Now, it is explained elsewhere that whatever is at the level of one who refines has certainly itself already been refined completely; for it cannot refine and elevate another if it itself has not yet been refined.

And see what is written about this in the explanation on the verse "Who has counted the dust of Yaakov." And it is like what is said in the Sifrei, at the end of Parshas Eikev: "Near your own palace

you have not conquered, and you go and conquer outside the Land!" And as is explained elsewhere, this is why it is forbidden to eat before prayer: because eating is a matter of refining the sparks in the food and elevating the food,

and therefore "it opened with the altar and concluded with the table," etc., as is explained elsewhere. And how can he elevate the food while he himself is still bound below? Only through prayer—"the time of prayer is the time of battle"—

which is the drawing down of G-dliness into the soul through the eighteen blessings, "Blessed are You, G-d," etc.; then, specifically afterwards, he can eat and elevate the food as well.

See on this matter in the discourse beginning "Thus shall you bless the children of Israel" and in the discourse beginning "Israel is holy." And if so, since the level of the face of the lion eats the offerings, you are compelled to say

that it itself has already been refined. And in the same way, Aharon eats all the offerings, for his eating brings about and draws down the eating of the supernal Man upon the Throne, who is higher even than the level of the face of the lion in the Chariot, etc.

And see what is written on the verse "When you kindle the lamps," on the matter that Aharon 12
has the letters of nirah ("was seen"). And this is like the matter of aryeh (lion), which has the letters of re'iyah (sight), except that Aharon is at a higher level, as mentioned above.

And it was further explained that Aharon is the level of alef, har, nun; see about this on the verse "Take a census of the sons of Gershon."

From all this it is understood how the level of Aharon is a chariot for very lofty levels, which 13
have already been refined with the utmost refinement. Therefore it is said of him, "And what (mah) are we?"—for he too is from the level of Mah,

like Moshe. And it is written, "And Aharon, what (mah) is he?" If so, the wonder is all the greater: how is it that now an offering comes out of him, that is, that he becomes the level of one who is refined?

For bringing an offering indicates that the one who brings the offering needs refinement and elevation, and through the offering he is refined and elevated, etc.

If so, Aharon, who eats all the offerings and is the one who elevates them all—how is it possible 14
that he himself should still need refinement and elevation? And this is the intent of the Midrash, for seemingly it is a great wonder.

But the matter is along the lines of what was said above about "And you shall eat, eating": for what is now the level of very lofty souls, which have already been rectified and refined completely, to the point

that they are the level of those who refine and elevate the sparks, etc.—nevertheless, in relation to the souls that will be revealed in the Time to Come from the level of the light that encompasses all worlds (sovev kol almin), they are called by the name "animals," to the point that they need elevation.

And this is precisely the matter of "Out of the eater came forth food": that what was the level of 15
one who eats, refines and rectifies another—now food comes out of it, since they descended to the level of the physical foods of the Leviathan and the Wild Ox; that is, so that through this they will be elevated higher, etc. And along these lines is the matter of Samson's riddle.

For our Sages, of blessed memory, said, in chapter 1 of Sotah, folio 10: "Rabbi Yochanan said: Samson (Shimshon) was called by the Name of the Holy One, blessed be He, as it is said, 'For a sun (shemesh) and a shield is Havayah Elokim.'" For the Name Havayah is the level of a sun, which is above the level of the Name Elokim,

which is the level of a shield and a sheath to conceal the revelation of the Name Havayah; and the angels of Beriah, Yetzirah and Asiyah receive through the shield and the sheath, etc.

Therefore, even the level of the lion that eats offerings, which is the level of one who eats and el- 16
evates, etc.—food came out of it in relation to the Name Havayah, which is the level of a sun.

For the ultimate longing of the angels is "to be absorbed into the body of the King," as is explained elsewhere on the verse "I sleep, but my heart is awake," that of this it is said, "I have eaten my honeycomb with my honey."

And this is the matter of "for he had scraped the honey out of the carcass of the lion." And see what is written in the discourse beginning "And behold, we were binding sheaves," etc.

Now, in the same way is the matter of "This is the offering of Aharon," etc., "on the day of his 17
anointing," etc. For although he is the level of Aharon, which is the level of Mah,

that is, he is already completely refined, to the point that he is fit to refine and elevate all the offerings—nevertheless an offering came out of him, so that he became the level of one who is refined. And this is "on the day of his anointing";

that is, because the drawing down of the oil of holy anointing (shemen mishchas kodesh) is from a very high place: it anoints the holy (kodesh), and kodesh is Chochmah (wisdom) of the World of Atzilus (Emanation); if so, the oil is above Chochmah of Atzilus, etc.

And see in the Zohar, Part III, Parshas Emor, folio 88, at the end of side b; and as is explained elsewhere on the verse "When you kindle the lamps," and on the verse "This is the dedication of the altar on the day of its anointing," etc.; see there.

Therefore, in order that this revelation from the level of the oil of holy anointing be drawn into the level of Aharon, he needed to bring an offering, whereby he became the level of one who is refined. For there are many degrees in the level of self-nullification (bittul),

since self-nullification is from the level of Chochmah, koach mah ("the power of what"); and there is the lower Chochmah and the higher Chochmah (Chochmah Ila'ah), etc., and further degrees without end; and Aharon is alef, har, etc.

And in relation to the oil of holy anointing, which is the higher Chochmah and above Chochmah, he becomes the level of one who is refined, so that through this [the revelation] is drawn into him from the level of the oil of holy anointing.

And this is [the meaning of] what is written, "on the day of his anointing." For seemingly it should have said "from the day of his anointing," since it says afterwards "a continual meal-offering," [meaning] that from the day he was anointed he brings this offering every day forever; if so, what is "on the day of anointing"? 18

Rather, it means: so that through this there will be, on each and every day forever as well, a revelation of the level and degree of "the day of his anointing."

For "day" denotes illumination and revelation, as it is written, "And G-d called the light day"; and as is known from the matter of "Today is one day of the Omer, today is two days," etc., as is explained elsewhere. And this is also [the meaning of] "Renew our days," as is explained at the end of the discourse beginning "For on this day He shall atone"; see there.

And along these lines it is explained in the Zohar, in the Idra, folio 134b, that there are "days of the world" (yemei olam) and "primordial days" (yemei kedem). And this is the matter of "on the day of his anointing." 19

And in the same way it is also said of the offerings of the princes at the dedication of the altar: "This is the dedication of the altar on the day of its anointing." But was there not, on the day of its anointing, only the offering of Nachshon? How, then, is "on the day of anointing" said of the offerings of all the princes?

Rather, because the level and degree of the offering that they brought with honor—silver bowls and basins, etc., and incense, etc.—drew down, on every day afterwards as well, from the level of "on the day of its anointing":

just as with the offering of Nachshon, which was actually on the day of its anointing, so too all the princes, each one on his own day, drew down from the level of "the day of its anointing."

And in the same way it is also said of Aharon's offering, "a continual meal-offering," meaning forever. Nevertheless it is the level of "on the day of his anointing," which is the drawing down of the level of "like the good oil that comes down upon the head," etc. 20

And for this revelation and drawing down to take place, he becomes the level of one who is refined, in relation to the drawing down of the self-nullification (bittul) of the higher Chochmah (Chochmah Ila'ah) itself, which is above the level of Aharon himself.

And this is why the Midrash concludes, "And which is it? 'This (zeh) is the offering of Aharon,'" etc. For of the offerings before it and after it, it is written, "This (zos) is the law of the burnt-offering," etc., 21

"And this (zos) is the law of the meal-offering," etc., "And this (zos) is the law of the guilt-offering," etc.; only of Aharon's offering is zeh written. That is, zos is the level of Nukva (the feminine), the Name Ban, which is refined.

But zeh is the level of the masculine (dechar), and it is the level of Aharon, whose root is from the Name Mah, as mentioned above. Nevertheless, in order for there to be the level of "on the day of his anointing," etc., which is a supernal drawing down from a very exalted degree—

therefore, although he is the level of zeh, an offering came out of him, etc.; and it is the level of a higher offering, etc.

(And see in the Zohar, at the beginning of Parshas Vayetzei, folio 148b, on the verse "And Your pious ones shall sing for joy," and in Parshas Tzav, folio 31a.) And see what is written at the end of the discourse beginning "On that very day was [Avraham] circumcised,"

and in the discourse beginning "In the third month," etc., "on this day they came," etc. And see in the Zohar, Part III, Eikev, folio 271, at the end of side b, regarding "And one (zeh) called to another (zeh) and said," etc. And see what is written on the verse "The voice of my beloved: behold, this one (zeh) comes, leaping," etc.

And as it is written, "And it shall be said on that day: Behold, this (zeh) is our G-d," etc., "this (zeh) is G-d," etc.; see what the Ramaz wrote on this, Parshas Toldos, folio 135. And see in Menachos, folio 53: "Let this one (zeh) come," etc.

LIKKUTEI TORAH • PARSHAS TZAV • MAAMAR 2

ביאור מעט על פסוק ואכלתם אכול כו׳

A Brief Explanation of "And You Shall Eat, Eating"

◇

A brief explanation of the verse "And you shall eat, eating…," etc. To understand how the "fish of the sea" (nunei yama), which are the souls drawn from the union of Abba and Imma (Chochmah and Binah) of the World of Atzilus (Emanation), how they can be considered the level of "animals" in comparison with the new souls of the Time to Come. 1

The matter is as is explained elsewhere, in the explanation on the verse "And these are the laws," concerning the meaning of "And I will sow the house of Israel [with] the seed of man and the seed of animal": behemah (animal) has the numerical value of the Name Ban (52), the souls of the World of Beriah (Creation); adam (man) is the Name Mah (45), the souls of Atzilus.

For Atzilus is the level of adam, [as in] "I will resemble (adameh) the Most High," since it is nothing but [a movement] from concealment to revelation: Atzilus is from the same root as "and He drew off (vayaetzel)," etc.; whereas in Beriah [there is] a new coming into being of something from nothing.

(And see what is written in the explanation on the verse "They shall bring royal apparel," in the discourse beginning "To understand the difference": that is, at the level of the kav (line of light) and the thread, etc., and it is the beginning of revelation, in Chochmah (wisdom), etc.; see there.)

Now, within Atzilus itself there are also four levels, Atzilus, Beriah, Yetzirah (Formation) and Asiyah (Action), as is explained below in the explanation on the verse "Who has counted…," etc., "…the fourth part of Israel"; that is, the levels of nefesh, ruach and neshamah of Atzilus are the Beriah, Yetzirah and Asiyah of Atzilus.

And see what is written in the explanation on the verse "And now, I pray, let [the power] be great"; and they are Binah (understanding), Z'eir Anpin (the emotive attributes) and Malchus (sovereignty), and chayah and yechidah are called the Atzilus within Atzilus. And see in Etz Chaim, Sha'ar 41, chapter 7, and in the Ramaz (Rabbi Moshe Zacuto), at the beginning of Parshas Korach, on folio 176b, in the passage beginning "Lacking a yud."

Now, it is stated in [Sefer Ha]Gilgulim, chapter 19, that Adam, the first man, before the sin, had a soul for [his] soul from Atzilus, etc.; and see there, chapter 1. And this is the level of the Atzilus within Atzilus.

And this is the meaning of "man in the way of the Atzilus above," mentioned in the Zohar, Part II, at the beginning of Parshas Mishpatim, folio 94, end of side b: "[If] he merits more, they give him Havayah in its fullness, etc., for he is man in the way of the Atzilus above, etc., and of him it is said, 'And have dominion over the fish of the sea,' etc."

And so it is stated further in the Raaya Mehemna, in the addenda (Hashmatos) of the Zohar at the end of Part I, section 50, concerning Moshe: "Your Mah [is] the prayer of Shabbos, of which it is said, 'And have dominion over the fish of the sea and over the birds of the heavens,' etc."

That is, Mah is the level of "man in the way of the Atzilus above," as it is written: "Within is the Name Mah, which is the way of Atzilus." And the three levels at the beginning are the Beriah, Yetzirah and Asiyah of Atzilus,

for "daughter" and "son" are the nefesh and ruach of Atzilus, from Z'eir Anpin and Nukva (the feminine / Malchus) of Atzilus, and "the neshamah from the side of Abba and Imma" is the neshamah of Atzilus that is drawn from the union of Abba and Imma. And this is [the meaning of] the nunei yama mentioned above.

And so it is explained in Eshel Avraham, Parshas Chayei Sarah; and so it is implied on reading the explanation in Etz Chaim, Sha'ar Mayin Nukvin uMayin Duchrin (the feminine and masculine waters), Derush 4, although the Ramaz (Rabbi Moshe Zacuto) and the Mikdash Melech explain it differently. 2

And this is what is written in Parshas Bereishis, in the discourse beginning "Behold, the man has become like one of us": that Adam, the first man, was high above even Rabbi Shimon bar Yochai, on a truly different order, etc.

For indeed, even the very lofty souls that are from the union of Abba and Imma (Chochmah and Binah) of the World of Atzilus (Emanation), which is the neshamah of Atzilus, are, compared with the soul of Adam, the first man, like Beriah in relation to Atzilus itself, as mentioned above. (And see in the Zohar, Terumah, folio 167b.)

And this is [the meaning of] what is written in Bereishis Rabbah, chapter 21, in explaining "Behold, the man has become like one of us": "Like the Only One of the world, as it is said, 'Hear, O Israel, G-d is our G-d, G-d is One.'"

Now, regarding what the Zohar says, "and of him it is said, 'And have dominion over the fish of the sea and over the birds of the heavens and over every living thing,' etc.," the Ramaz explains, according to his approach, that these are the nefesh, ruach and neshamah of Beriah, Yetzirah and Asiyah.

But according to what was said above, it can be said that these are the nefesh, ruach and neshamah of Atzilus: for "the fish of the sea" are the nunei yama, which are the neshamah of Atzilus itself, and "bird" is from the level of the ruach of Atzilus, etc.

And even so, since they are the Beriah, Yetzirah and Asiyah of Atzilus, therefore of Adam, the first man, who was from the Atzilus within Atzilus, it is said, "And have dominion (u-redu) over the fish of the sea," etc.,

meaning that he is to bring down and draw the life-force into the Beriah, Yetzirah and Asiyah of Atzilus, and into Beriah, Yetzirah and Asiyah themselves. For he, precisely, is the level of actual adam, [as in] "I will resemble (adameh) the Most High," because he is from the level of Atzilus, etc.

And this is also [the meaning of] what is said concerning Moshe, "Your Mah," etc.: for Moshe attained the chayah, which is above the level of the neshamah of Atzilus, 3

and this too is from the level of the Atzilus within Atzilus, according to what the Ramaz (Rabbi Moshe Zacuto) wrote on Parshas Bo, on folio 40: that he attained the chayah from the inner dimension (pnimiyus) of Arich [Anpin], etc., which flows to Abba, etc.

And this is the matter of the Mah of Moshe. And as is written above in the explanation on the verse "My dove," the Name Mah, "which is the way of Atzilus," is from the level of Keser (the Crown), etc.; 4

and therefore it is said of it, "And have dominion over the fish of the sea," etc., as mentioned above. Or it can be said that ["the fish of the sea"] refers to the angels of Atzilus, who are also called nunei yama;

and with this one can explain what is said in the Zohar, Part I, folio 71, on the verse "And all the fish of the sea, into your hand they are given": "and even the nunei yama." For it is difficult: what is [the point of] "and even"?

For dagei hayam ("the fish of the sea") is [the same as] nunei yama. Rather, it must be that it means that it refers even to the supernal nunei yama, that is, the angels, etc.

But the connection of the level of the Mah of Moshe with the prayer of Shabbos [is] because Mah is the level of self-nullification (bittul), and this is the matter of the prayer of Shabbos, the level of Atzilus, etc.

And see what is written on the verse "You shall keep My Shabbosos," concerning the higher Shabbos, the level of "for on it He rested from all His work which He created," that is, far above the level of Beriah within Atzilus, etc.; see there.

Now, it is explained on the verse "My dove," concerning "and go to yourself," that the source and root of the souls of Israel is from the level of the primordial thought, etc., Chochmah (wisdom) and the Supreme Keser (Crown), etc.; 5

only that this is at the level of a makif (an encompassing [light]), and it is called "their mazal." And through prayer there is the level of "Arise to yourself," to your root; and the main [time of] this ascent is on Shabbos.

And this is the matter of the additional soul (neshamah yeseirah), etc.; and therefore, "Your Mah [is] the prayer of Shabbos, of which it is said, 'And have dominion…,'" etc. And as is written there, by virtue of this [Israel] is called "Israel is holy," etc., "the first of His produce," for they are the source and foundation even of the level of the Torah, etc. 6

And with this will be understood what is said in the Zohar, Parshas Bo, folio 34a, on the verse "Come to Pharaoh," etc.: "to a certain dragon," etc., "and Moshe was afraid of it," etc. For

behold, "G-d has made the one opposite the other": just as there are a Leviathan and nunei yama in holiness, so too there are on the side of impurity; and of this it is said, "Leviathan the fleeing serpent," etc., and likewise nunei yama, as is written in the Zohar there and in the Pardes, Sha'ar 25, chapter 5.

But "the one opposite the other" means the very opposite: for the Leviathan and nunei yama of holiness are in utter self-nullification (bittul) in their source, in the Infinite One (Ein Sof), blessed be He — and see what is written about this in the discourse beginning "Then Moshe and the children of Israel sang," in Parshas Beshalach — whereas of the Leviathan of kelipah (the husk) it is written, "the great dragon," etc.,

"who has said, 'My river is my own,'" etc.: for, on the contrary, it is a something (yesh) and a separate entity. And see in the Ramaz (Rabbi Moshe Zacuto) on Parshas Yisro, folio 68b, on the matter of "the priest of Midian."

Now, of Moshe it is written, "From the water I drew him," for Moshe is "of the house of Levi," the level of the Leviathan of holiness, as is written in the Zohar, Parshas Shemos, folio 11, end of side b, and as is written elsewhere, in the discourse beginning "And Lavan had two daughters," etc. 7

But he was raised higher still, to be at the level and rank of "man in the way of the Atzilus above," of which it is said, "And have dominion over the fish of the sea," etc.

But Moshe was humble beyond all men, and regarded himself only at the level of his essential rank, "From the water I drew him"; and therefore he was afraid to come to Pharaoh, who is called "the great dragon." Since "He has made the one opposite the other," it is a war.

But the Holy One, blessed be He, said to him, "Come to Pharaoh," for of Moshe it is said, "And have dominion over the fish of the sea," etc. And see the Tikkunei Zohar, at the beginning of Tikkun 70.

Now, according to this, the matter of the feast of the Leviathan and the wild ox (shor habar) of the Time to Come will also be understood. For even according to the Ramaz's explanation that "And have dominion over the fish of the sea," etc., 8

refers to Beriah, Yetzirah and Asiyah, or to the angels of Atzilus, nevertheless, in relation to the new souls that will be revealed in the Time to Come from the level of the light that encompasses all worlds (sovev kol almin),

it can be said that the meaning of "And have dominion over the fish of the sea," etc., is that it refers to the supernal souls of Atzilus, which are called nunei yama, which will need to be elevated through the souls that will be revealed in the Time to Come. And this is the matter of the feast of the Leviathan, as mentioned above.

And although it is stated in Sha'arei Kedushah, Part III, that the souls of the present also have their root in Adam Kadmon — see there, concerning the yechidah, which is from Adam Kadmon, etc. — 9

yet it is explained in Etz Chaim that Adam Kadmon is called the Adam of Beriah, and Akudim is called the Adam of Yetzirah, and Atzilus as a whole is called the Adam of Asiyah; of which it is said, "You have made them all with wisdom."

And the level of Atzilus is nothing other than the level of the Infinite Light (Or Ein Sof), etc. And see what is written about this in the explanation on the verse "their goings forth according to their journeys," in Parshas Masei. And therefore, in the Time to Come, when there will be a revelation of the Infinite Light that encompasses all worlds (sovev kol almin), the level of the supernal Atzilus, 10

therefore also the lofty and mighty souls of the present, the level of nunei yama, whose root is from the supernal Beriah — as is written in the Tikkunei Zohar, at its end: "the Adam of Beriah, which is 'sea,' and the Adam of Yetzirah, 'ox,'" etc. — will be elevated through the new souls that will be revealed in the Time to Come, speedily in our days, amen.

And see on the subject of the new souls in Sefer HaGilgulim, chapter 7. And further, the matter of the revelation of new souls from the level of the light that encompasses all worlds (sovev kol almin), which will be revealed in the Time to Come, will be understood from what is written in Parshas Vayetzei, at the end of the discourse beginning "And I will return in peace to my father's house, and Havayah will be my Elokim," etc.; see there. 11

The explanation is that the root of the souls is drawn from the Name Havayah, as is written in the discourse beginning "See, I set…" and in the discourse beginning "But Havayah your G-d would not listen to Bilam," etc.;

only that afterwards they were drawn through the Name Elokim, to descend and be enclothed in a body. (And see the Zohar, Part III, at the beginning of Parshas Bamidbar, and what is written on the verse "How goodly.")

However, [regarding] the Time to Come, Yaakov said that the Name Havayah will be only at the level of the Name Elokim in relation to the revelation of the very essence of the Infinite Light (Or Ein Sof), blessed be He, that will be revealed then. That is: just as the Name Elokim is a shield and a sheath, in which and through which the Name Havayah is drawn —

and this is [the meaning of] "For Havayah is Elokim" — so in the Time to Come the revelation 12
from the essence of the Infinite Light (Or Ein Sof), blessed be He, will be through the Name Havayah, which will be at the level of the Name Elokim in relation to that revelation from the essence of the Infinite Light, etc.

And this is the matter of the new souls that will then be drawn from the Infinite Light that encompasses all worlds (sovev kol almin), only that they will be drawn through the level of the Elokim of the Time to Come, which is the Name Havayah, etc.

And see what is written in the discourse beginning "I am G-d your G-d" of the section of tzitzis, concerning what is written twice, "but Israel shall be your name," in Parshas Vayishlach: the first through the angel (ibid. 32:29),

and the second through the Holy One, blessed be He, in His glory and His own Self (ibid. 35:10). And it is possible to say that this corresponds to the two levels of souls mentioned above, of the present and of the Time to Come, etc. And see there.

LIKKUTEI TORAH • PARSHAS TZAV • MAAMAR 3

להבין ענין משמח חתן וכלה ומשמח חתן עם...

To Understand "Who Gladdens the Groom and Bride"

To understand the matter of "Who gladdens the groom and bride" and "Who gladdens the groom with the bride" (and see what is written above, at the end of Parshas Vayigash): now, the groom and bride are called Yaakov and Rachel, as is explained in Pri Etz Chaim, Shaar HaAmidah [the Gate of the Amidah]. 1

The explanation is that the Congregation of Israel (Knesses Yisrael) is called Rachel. She is Malchus of Atzilus, which enclothes itself in Beriah, Yetzirah and Asiyah, "like a ewe (rachel) that is mute before her shearers": [the shearers] are the created beings, which are in the mode of yesh, [independent] existence, the opposite of the level of the Infinite One (Ein Sof); and she is compelled to descend and to bestow upon them.

Therefore she is called kallah (bride), for her yearning is to rise and to be included in the Infinite Light (Or Ein Sof); only, against her will she descends "before her shearers" — "I was mute with silence." (And see what is written at the end of the discourse beginning "My offering, My bread," and in the discourse beginning "These are the journeys.")

And Yaakov is called chassan (groom), [from] "descending a level" (chos darga), "running through from end to end" (see [the Zohar,] Parshas Terumah, folio 175b):

the drawing-down of the Infinite Light from the head of all levels into the level of Rachel, which is the level of the bride who receives this drawing-down and bestowal; and [so] a union comes about. That is, the drawing-down of the light that encompasses all worlds (sovev kol almin) into the light that fills all worlds (memalei kol almin).

Now, this drawing-down is called by the name Yaakov because Yaakov has the letters of yibaka ("shall break forth"), as is explained in Etz Chaim, Shaar 31, end of chapter 1. [As in] "He split (yevaka) rocks in the wilderness"

(in Psalms, chapter 78, [verse] 15); and it is written, "Then your light shall break forth (yibaka) like the dawn" (in Isaiah, chapter 58). That is: like the dawn, which breaks through the darkness of the night to shine, as it is written, "And as the dawn rose."

So too, the level of Yaakov breaks through the level of "He made darkness His hiding place" that is in the Infinite Light, which is neither the light that encompasses all worlds nor the light that fills all worlds

(for even the light that encompasses all worlds is called an encompassing light (Or Makif), whereas what is above the level of the light that encompasses all worlds is called "He made darkness His hiding place." And see what is written on this in the discourse beginning "I am black, yet comely"), so that it shines in the manner of revelation.

And this is what the verse says: "Then your light shall break forth like the dawn, and your healing (aruchascha) shall speedily sprout." And see on this in [Midrash] Rabbah, at the end of Parshas Behar. The meaning of aruchascha: the level of Arich Anpin ["the Long Countenance"] is drawn into the level of Malchus; and it is called aruchascha in the form of direct address (lenochach), [being] the level of Arich Anpin that is within the Congregation of Israel.

And therefore it is called Arich Anpin, for it extends downward without limit or end. And see what is written on this at the end of the discourse beginning "And now, I pray, let [the strength of my L-rd] be great," etc., [on] "slow to anger (erech apayim)."

And the meaning of "shall sprout" is like the phenomenon of growth, which is something from nothing (yesh me'ayin): just as from above to below [creation] is something from nothing, so the [process of] growth 2

from below to above, by the power of growth that is in the earth (for example, to make the seed sprout), is also like something from nothing; for the planted seed bears no comparison at all to the fruit that grows [from it], etc.

And so it is written, "He sows tzedakos (righteous deeds), makes salvations sprout." "He sows tzedakos" is the level of Yaakov, which breaks through and makes the radiance of the Infinite Light (Or Ein Sof) shine from above to below into the level of tzedakos, which is the level of Malchus

(as is explained in [the Zohar,] Parshas Acharei, folio 72a, and Parshas Vayikra, folio 16a); and through this it makes the level of "salvations" sprout from below to above,

that is, the level of aruchascha, in which the level of Arich Anpin is drawn down below, until it makes self-nullification (bittul) and inclusion sprout from below to above (like the matter of "Better one hour in teshuvah," etc., and as mentioned in the discourse beginning "How beautiful are your steps," in the explanation and matter of "There is one who acquires his world in a single hour," etc.).

And this is [the meaning of] "And your righteousness shall go before you": lefanecha ("before you") is from the term for the inner dimension (pnimiyus), and veholach ("shall go") is a term for conveying and drawing forth: that one should draw the inner part of the heart to G-d (see Iggeres HaKodesh, sections 4 and 8); all of which is drawn through the level of "He sows tzedakos" mentioned above.

(And see what is written in the discourse beginning "Return, O Israel," concerning "carrying the measure of seed," etc.; and in the discourse beginning "Then [Israel] sang," etc., "Spring up, O well," on the matter of "a fountain of gardens, a well of living waters"; and see [the Zohar,] Parshas Shelach, folio 171a, on the verse "Living waters shall go out," etc.)

2. But what causes the level of Yaakov and "shall break forth," mentioned above, to come about 3
is the level of joy, the revelation of the inner dimension (pnimiyus): "May G-d make His face shine." That is,

as, by way of analogy, [in] the matter of "Rabbi Abahu's face shone" because he had seen a new Tosefta: that is, because he was filled with delight from the discovery of a new insight,

then, through the intensity of the delight in his mind and his understanding, his face shone, so that [the delight] lit up and was revealed in his face. (And see what is written on this in the explanation on the verse "And you shall count for yourselves.")

And so, in the same way, it will be understood above. For what is written, "Yaakov is the cord of His inheritance," refers to [the state] after the breaking-through; but for the arousal of the breaking-through to come about, it is through the level of "Strength and gladness are in His place," the delight (sha'ashua) of the King in His very essence,

(and this matter is akin to what is written in the discourse beginning "To My mare," on the matter of "like a groom coming out of his canopy (chuppah)," that the level of "like a groom coming out" is drawn "from his canopy" — see there; and in the discourse beginning "On the eighth day, a solemn assembly," regarding "Who has sanctified us with His commandments").

And this is [the meaning of] "Gladden, O gladden the loving companions, as You gladdened Your creature in the Garden of Eden of old (mikedem)." The meaning: "the loving companions" are the groom and bride mentioned above; and "Gladden, O gladden"

is as mentioned above: what causes the breaking-through, so that there is "descending a level," is the level of sha'ashua and delight, and the revelation of the delight is the level of joy (as is explained on the verse "I will greatly rejoice"); and the request is, "Gladden, O gladden," etc.,

"as You gladdened," etc., "of old": without an arousal from below (isarusa dilesata), as of old, at the beginning of the creation of the world, which was because "He desires kindness";

that is, an arousal from above (isarusa dile'eila) without a preceding arousal from below. For "there is no sadness before HaMakom [the Omnipresent, lit. 'the Place']" — "before HaMakom" specifically; which is not so in time and place; but above, [where] "Behold, there is a place with Me," it is written, "Strength and gladness are in His place."

And this is [the meaning of] "like a groom who dons priestly glory (yechahen pe'er)." For the Priestly Blessing is an arousal from above without an arousal from below; for otherwise, why [would there be] a blessing? This suffices for one who understands.

And this is [the meaning of] "May G-d lift up His face toward you": "lift up" [means] raise high above, to a place that an arousal from below does not reach (see what is written at the end of the discourse beginning "Thus shall you bless," and at the end of the discourse beginning "I am black, yet comely"). And likewise, the groom is on the level of yechahen, so that the breaking-through will be "as You gladdened Your creature in the Garden of Eden of old," without an arousal from below, etc.

Now, this drawing-down and this breaking-through, which is the level of Yaakov mentioned above, is called, in the time of exile, "Who gladdens the groom and bride": the vav ["and"] is a drawing-down from the level of the groom to the level of the bride. Whereas

the second blessing, "Speedily ... may there be heard," [refers to] the Time to Come, when "a woman of valor" will be "the crown of her husband," and "the light of the moon shall be like the light of the sun," equal in their stature, using one crown. Then it will be "Who gladdens the groom

with the bride," in a single joy, because of the revelation below of the light that encompasses all worlds (sovev kol almin), as in the analogy of a circle, in which above and below are equal; and the joy of the groom and the joy of the bride will be in one equal measure, for there will be no above and below at all.

And see Etz Chaim, Shaar Mi'ut HaYare'ach [the Gate of the Moon's Diminution], end of chapter 1, and chapter 2, [at] "However, the level," etc.; and see what is written in the explanation on the verse "And the children of Yehudah and the children of Israel shall be gathered together," etc.; and what is written on this also at the end of the discourse beginning "Vayigash" ["And he approached"].

Summary: Rachel is called the bride, and Yaakov is called the groom on account of "Then [your light] shall break forth (yibaka)"; and aruchascha and "shall sprout" [are] also from below to above: the level of "salvations," self-nullification (bittul) and inclusion. 4

But the arousal of the breaking-through is through "Strength and gladness are in His place"; and this is "as You gladdened ... of old," without a prior arousal from below. And now [it is] "Who gladdens the groom," and afterwards the bride; and in the Time to Come, "Who gladdens the groom with the bride," in a single joy.

LIKKUTEI TORAH • PARSHAS TZAV • MAAMAR 4

והיה אור הלבנה כאור החמה ואור החמה יהיה...

"And the Light of the Moon Shall Be Like the Light of the Sun"

"And the light of the moon shall be like the light of the sun, and the light of the sun shall be sev- 1
enfold, like the light of the seven days," etc. (in Isaiah, chapter 30).

Now, "like the light of the seven days" is explained in Midrash Rabbah, Seder Bo, at the end of [chapter] 18: like the light that the Holy One, blessed be He, created at the beginning and hid away in the Garden of Eden. And the seven days of Creation are the seven lower [Sefiros] of Atik, as Rabbi Chaim Vital writes, cited in the Mikdash Melech at the end of Parshas Metzora.

And "the light of the seven days" means the light and life-force (chayus) of the seven lower [Se- 2
firos], namely the level of the first three [Sefiros] of Atik, for Chochmah (wisdom) is called "light," as is explained in the explanation on the verse "You have captured my heart," etc.

And it is higher than the level of the seven days themselves. Of this it is said, "Who is exalted above the days of the world": "the days of the world" are the seven days of Creation, which are the seven lower [Sefiros] of Atik, and of the first three it is written, "Who is exalted above the days of the world."

The explanation: now, we say, "Speedily may there be heard," etc., "the voice of the groom and 3
the voice of the bride," for nowadays there is no voice of the bride, as it is written, "I was mute with silence," and "like a ewe (rachel) that is mute": she has no level of speech with a voice.

That is, there is no revelation of the level of speech, for as to all the worlds of Beriah, Yetzirah and Asiyah, "there is nothing comparable to You": He is holy and set apart, and the speech, which is G-dliness, is not revealed in them as it is in the World of Atzilus (Emanation), in the mode of the Infinite One (Ein Sof), etc.

(And see Etz Chaim, Shaar 49, chapter 2: "And around this chashmal the nogah surrounds it, the fourth kelipah, 'a still, small voice,' in silence (bechashai); and this is the secret of chash of chashmal." End of quote. That is, the hiddenness and concealment of kelipas nogah cause the level of the supernal speech not to be revealed.

And this is chash, a term for silence; and likewise "a still, small voice," etc. And see what is written at the beginning of Parshas Bamidbar Sinai, that then the word (davar) of G-d is called by the name midbar (wilderness), with the addition of an open mem, etc. And see what is written in the discourse beginning "And I return in peace," in the explanation of "and he went toward Charan.")

And as for the angels sanctifying and extolling and saying, "Blessed be the glory of G-d from His place," which shows that a revelation of the glory of G-d is drawn into Beriah, Yetzirah and Asiyah: this is only as it is written,

"And You are holy, sitting (yoshev)": that is, the level of sitting, which is a lowering: the level of "holy" lowers itself to be sitting and drawn down below, through "the praises of Israel" specifically.

(As is explained above on the verse "You have captured my heart," mentioned above: although it is said, "and the chayos carry the Throne," that is the Throne specifically; but the revelation of the level of "man" (adam) who is upon the Throne is drawn down only through the "with all your might (me'odecha)" of the souls of Israel; me'od has the letters of adam.)

And this is the matter of Yaakov: "He split (yevaka) rocks in the wilderness" (Psalms 78): through all the levels of "rocks" that are "in the wilderness," the kav (line of light) and thread of the Infinite One breaks through and descends, etc.

(On the meaning and matter of "rocks," see [the Zohar,] Parshas Beshalach, folio 64a, and see the Mikdash Melech there, that they are the level of Gevuros; and the meaning of "in the wilderness" is as written above.) For of the level of Yaakov it is written, "And the sun shone for him": the Infinite Light (Or Ein Sof) shone and came to him.

Now, of the sun it is written, "For the sun He has set a tent in them, and it is like a groom": the level of the sun resembles a groom (chassan), "descend a level" (chos darga). And the level of groom is also the level of Yaakov, for there are several breakings-through in Yaakov, [as in] vayevaka ("and he split").

"Yaakov had gone out, gone out (yatzo yatza)": several goings-out (see Etz Chaim, Shaar 31). And also, "And Yaakov separated the lambs," etc. (see the Likkutei Torah [of the Arizal], at the end of Parshas Vayetzei; and see what is written below, in the discourse beginning "And the kohen shall wave them").

Therefore we say, "the voice of the jubilation of grooms (chassanim)": two levels of grooms. For at every level, "from world to world," a partition (parsa) divides, and Yaakov breaks through the partition, etc. (And see what is written above on the verse "The Song of Songs," the explanation of the matter of the two levels of grooms.)

And the level of bride (kallah), "my soul pines (kalsah)," which receives the Infinite Light, is in the state of "mute" in the time of exile: she has no one before whom to speak and be revealed, because of the physicality of the world, which, relative to the Infinite Light, hides and conceals.

Whereas in the Time to Come, "And the glory of G-d shall be revealed": this is the Infinite Light that encompasses all worlds (sovev kol almin), for there will be a revelation of the Infinite Light; then there will be "the voice of the bride." A voice is a drawing-forth in the mode of revelation.

And "the voice of the groom" will be revealed too, for at present even the voice of the groom is not revealed, since it does not come to the level of revelation in the letters of speech, etc.

(And see [the Zohar,] Parshas Tazria, folio 42, end of side a: "for it is not His way," and what the Ramaz wrote there: "And one may further say," etc., "that although," etc., "for there is no way," etc.

Or it may be explained according to what is written at the end of [the Zohar,] Parshas Bechukosai, folio 115b: "and she was dwelling in the tanners' market," etc.; and as is written at the end of the discourse beginning "A person is obligated to become intoxicated on Purim," that this is why there is no Name at all in the Megillah of Esther. That is, the voice of the groom and the bride is not revealed now; rather, they are enclothed in concealment, etc. See there.)

And in the Time to Come there will be revealed "the voice of the jubilation of grooms," the two grooms mentioned above. (And this is "a time to be silent and a time to speak": now is "a time to be silent," because of the chash of chashmal, which conceals; and in the Time to Come, when kelipas nogah will be refined, it will be "a time to speak," and this is mal.)

2. And in the level of "youths (ne'arim) from the feast of their song" there are also two levels of youths. The first is Yosef, who is called a youth (na'ar), as it is written, "and he was a youth with the sons of Bilhah and with the sons of Zilpah, his father's wives," 4

for even the sons of Bilhah, who are the level of the legs and thighs, "Gad is the right leg," etc., "outside the body," etc., are nevertheless of "his father's wives," the level of breaking-through mentioned above.

Therefore it is said of Asher, "and he dips his foot in oil": although he is at the level of "his foot," nevertheless he dips in oil, the level of Chochmah (wisdom), as our Sages, of blessed memory, said, "Tekoa is foremost (alfa) for oil," and "a wise woman," the woman of Tekoa; and Tekoa is in the inheritance of the tribe of Asher.

And therefore it is said of Yosef, "and he was a youth with the sons of Bilhah," etc. This is the level of the supernal youth of Atzilus (as is explained in [the Zohar,] Parshas Vayeshev, folio 182b.

And the matter of this level of youth is along the lines of "one cherub (keruv) at the end on this side": this is the end of the Infinite Light (Or Ein Sof) that is in Z'eir Anpin (the emotive attributes), and it is called keruv and "a small face" (anpei zutrei), which is the level of youth. That is, when the flow is contracted into the level of Netzach, Hod and Yesod of Z'eir Anpin, to be enclothed afterward in Malchus.)

And there is a second level of youth: "and Yehoshua son of Nun, a youth"; "the face of Yehoshua is like the face of the moon"; "Train a youth according to his way": this is Metatron, in the World of Beriah and Yetzirah, etc.

And see what is written on this in the discourse beginning "On the twenty-fifth of Kislev." All this will be in a state of revelation in the Time to Come: the level of grooms and the level of youths mentioned above.

That is, through the level of joy, the revelation of the 370 lights: "May G-d make His face shine upon you," etc., "and your healing speedily," etc., in the mode of sprouting, etc.

And the matter of "grooms from their chuppah and youths from the feast of their song": "their chuppah" is the level of a makif (encompassing light) from Binah (understanding); that is, in the service of G-d, through contemplation of the greatness of the Infinite One (Ein Sof), blessed be He, Himself.

(That is to say, the love is born and drawn forth from the contemplation itself, and there is no need for melody and song to arouse the stirring of the emotive attributes (middos) through them; rather, through the contemplation itself he is greatly stirred. If so, "the jubilation of grooms" means that the joy and the stirring are drawn from the chuppah and the makif itself, which is the level of contemplation, for Binah is called makifim, as is explained

in the explanation on the verse "And the Jews accepted," and below on the verse "And he shall wave the omer." Or it may be said: when the contemplation is in the greatness of the Infinite One, blessed be He, Himself, the light that encompasses all worlds (sovev kol almin), then this contemplation is called the level of makif, as is explained on the verse "It is better to take refuge," and when the stirring is drawn from this, that is the meaning of "the jubilation of grooms from their chuppah.")

And this is the level of joy: the revelation of the inner dimension of "the mother of the children," "joyful." Joy is the revelation of the 370 lights that are above the chain of descending worlds (hishtalshelus), or the 375 lights.

And this is "and grant you peace (shalom)": shalom is numerically 376, which is 375 with the kolel; and this is what causes the level of the grooms to be the level of "Yaakov, yevaka," etc.

And this is "the voice of the jubilation of grooms from their chuppah": the jubilation of the grooms comes about from their chuppah itself, that is, from the level of the revelation of the light that encompasses all worlds itself

(and see what is written in the discourse beginning "To a mare," on the matter of "like a groom coming out of his chuppah," and in the discourse beginning "Who gladdens the groom"); and in the service of G-d, from the level of the contemplation itself.

But when they are the two levels of youths mentioned above, Yosef, "and he was a youth," and "Yehoshua son of Nun, a youth," etc.,

[it is] "from the feast of their song." Melody (neginah) is the level of song (shirah), which the Levites would sing in order to arouse the love. That is, when the love has been drawn down and enclothed below, it needs to be aroused through the level of song

(like what is written in [the Zohar,] Parshas Beshalach, folio 45a, regarding prophecy: "Kinds of praises were [played] before the prophets, so that the spirit of prophecy would rest upon them," etc., "as the musician played," etc., "except for Moshe," etc. See there; and see Parshas Vayechi, folio 216b.

From this we shall learn and understand also in the service of G-d, regarding the revelation of the light of love and awe in a person's heart: there is one who needs song and a voice that arouses the kavanah (inner intent), so that specifically through this the revelation of love and awe will be aroused; and there is one whose intellect and emotive attributes are greater, and he has no need of this at all,

but rather, through the contemplation in his mind, love and awe will be aroused in his heart. And this is also the matter of "Yaval: he was the father of those who dwell in tents," etc., "and his brother's name was Yuval: he was the father of all who handle the lyre," etc.

For "one who dwells in a tent" is the level of "For the sun He has set a tent in them, and it is like a groom coming out of his chuppah": the jubilation of the grooms is from their chuppah, from the tent and the makif itself, and there is no need for lyre and song and musician, etc.

But the level of Yuval is lower than this: that is, when it is impossible for there to be a stirring of the emotive attributes except through melody and song, etc. And this is like the difference between the kohanim and the Levites: the Levites were [engaged] in song, and the kohanim in silence, "with the desire of the heart," etc., which is the level of the inner dimension (pnimiyus) of the heart.

And see what is written in Parshas Shemos, in the discourse beginning "The voice of my beloved," that the first level is called Be'er Sheva, etc.: that is, when [one's] Chochmah and Binah in the greatness of G-d are with great breadth in his mind and thought, and therefore he can arouse the attribute of love and awe, revealed in his heart, through the occupation of thought alone;

but one whose mind is small, etc. See there. Therefore it is well understood that the level of youths, which is the level of smallness (katnus), must be "from the feast of their song" specifically. This will be further understood: in [the Zohar,] Parshas Vayeshev, folio 182b, it is written, "So too he is called by her name, as it is written, 'and he was a youth,'" etc.

Thus it is understood that the main reason the supernal Tzaddik of Atzilus is called by the name "youth" (na'ar) is on account of Malchus, which is called so, as the Mikdash Melech writes there, that Malchus is sometimes called na'ar and sometimes na'arah; and therefore Z'eir Anpin too is called na'ar, by her name, etc.

And the meaning and matter of Malchus being called na'ar, without a hei, is explained in [the Zohar,] Parshas Bo, folio 38b: "As long as she has not received the male, she is called na'ar," etc.

And the explanation of this in the service of G-d is given below in Shir HaShirim, on the verse "For the fragrance of your oils": "before she has received" means that G-dliness has not yet shone within the heart, and his heart is sealed like a virgin, etc. And elsewhere it is explained that this is so even though the contemplation has been drawn down and spread into the heart,

but it is in the outer dimension (chitzoniyus) of the heart and has not been absorbed into the inner dimension of the heart, and it is called betrothal (erusin) alone. Something similar is explained below in Parshas Matos, on the verse "And if a woman makes a vow," in the meaning and matter of "in her youth, in her father's house," etc.; and this is the matter of "the kindness of your youth," etc. See there.

Also, regarding "the kindness of your youth," it is written, "your going after Me in the wilderness"; and the meaning of "your going after Me" is the level of subjugation (iskafya), but it is not yet at the level of turning darkness into light, so that there would be a revelation of the inner dimension of the point of the heart, as is explained above at length on the verse "Remember what Amalek did to you," etc.

Therefore, from all this it is understood that at this level and rung, which is called "youths," great toil and counsels are needed to arouse the love. And this is the matter of "and youths from the feast of their song": the voice and the melody arouse the kavanah. Whereas with grooms there is no need for this, for the inner dimension of the heart is united with the mind, in the manner of "two companions who never part.")

And song is [said] over wine: "wine enters, the secret comes out," from concealment to revelation. And this is "from the feast of their song": song, and a feast of wine.

But the grooms are above the level of wine; rather, [it is] from their chuppah itself. And this is "'Eat, companions': above; 'drink and be drunk, beloved ones': below." For below, at the level of "beloved ones," there must be "drink and be drunk," whereas above, at the level of "companions," etc.

(And see what is written at the end of the discourse beginning "I have come into my garden," on the matter of companions and beloved ones, and what is written in the discourse beginning "You have captured my heart," on the level of "my sister" and the level of "bride." And elsewhere it is explained that Shabbos is the level of "Eat, companions," and Yom Tov is the level of "drink and be drunk, beloved ones.")

3. After all this, the meaning of "And the light of the moon (levanah) shall be," etc., will be understood. For it is stated, "Youths will whiten (yalbinu) the faces of elders." For 5

"elders" is as our Sages, of blessed memory, said: "Who is an elder (zaken)? One who has acquired (kanah) wisdom." Acquisition is a drawing-forth from concealment into revelation; and the source of the drawing-forth of Chochmah and Binah is from the beard (dikna)

of Arich Anpin: Abba draws from the eighth mazal, and Imma from the thirteenth mazal. And this is "an elder: one who has acquired wisdom," for the acquisition and coming-into-being of wisdom are drawn from the level of the beard.

And this is "And wisdom, from where (me'ayin) shall it be found?": from a level that has no 6
comparison [to it], which is only the level of hairs, as is explained in the discourse beginning "And you shall make holy garments," etc.

And these hairs are also the very laws (halachos) of the Torah: "and the hair of His head like pure wool"; and as our Sages, of blessed memory, said, at the Giving of the Torah He appeared to them as an elder, etc.

Now, the hairs and the beard have their root in Mocha Stima'ah (the hidden brain); however, they are drawn only from the level of the seven lower [Sefiros] of Mocha Stima'ah. By way of analogy, the hairs in a person are

only the level of the vegetative, and the vegetative is the level of the seven lower [Sefiros], which are the emotive attributes (middos), etc. Therefore "old age and gray hair" is at seventy years: these are the seven attributes, each one comprising ten.

Now, the youths are far below the level and rung of an elder, as is understood from what was 7
said above. But in the Time to Come, when there will be the ascents of the worlds, of this it is said, "Youths will whiten the faces of elders": even the level of the youths will be elevated so much that they will be above the level of "an elder: one who has acquired wisdom."

(Along these lines one can explain what is written there, "a daughter rises up against her mother": it is as is explained elsewhere on the verse "Sing and rejoice, O daughter," etc., that there are three levels: "He did not cease to cherish her until He called her 'My daughter,'" and afterward "My sister," and afterward "My mother," etc.

And of the future it is written, "Sing and rejoice, O daughter": the level of "daughter" will be elevated with surpassing loftiness and will become "a woman of valor, the crown of her husband." And this is "a daughter rises up against her mother," and this is also the matter of "and a daughter-in-law against her mother-in-law." And it is along the lines of what is written in [the Zohar,] Parshas Shelach, folio 171, on the verse "And it shall be on that day that living waters shall go out from Jerusalem, half of them to the eastern sea.")

The explanation is as it is written (in Isaiah, chapter 65, [verse] 20), "The youth shall die a hundred years old": that is, the level of the youth will be elevated so much that he will be a hundred years old, which is above the level and rung of the present "old age and gray hair," which is at seventy years, namely the seven lower [Sefiros] of Keser.

But "a hundred years old" means also the first three [Sefiros] of Keser together with the seven lower ones, which are the Ten Sefiros of Keser, [each] comprising ten, as is written in [the Zohar,] Parshas Chayei Sarah, folio 123a:

"The Holy One, blessed be He, who is included from the supernal place, hidden of all hidden, in a hundred, in the secret of the hundred blessings," etc. If so, the level of the youths will then be above the level of the present elder, which is the level of the seven lower [Sefiros] of Mocha Stima'ah.

8 And see Pri Etz Chaim, Shaar Chag HaShavuos, chapter 1, what is written there in explanation of this mishnah, "Five years old," etc., up to "seventy years old," etc.:

it is when Z'eir Anpin (the emotive attributes) rises into the beard of Arich Anpin, etc. If so, it is understood that "a hundred years old" is a much higher level, and this is as mentioned above; and it is there that the ascents and the rung of the level of the youth will be, etc.

9 And this is what they said, "Acquire wisdom, acquire understanding": kneh (acquire) twice is numerically yesh [310]. Now, yesh is half of the 620 lights of Keser. The meaning of "half" is

that the Keser in each Sefirah is reckoned, by itself, as equal to all the nine Sefiros of that Sefirah, along the lines of "the feet of the chayos are equal to all of them," etc.

So too in Keser itself, which comprises Ten Sefiros: its nine Sefiros, from Chochmah to Malchus, are reckoned as one half, and the Keser of Keser by itself is equal to all of them.

Therefore he said that the root of Chochmah and Binah is called "acquire wisdom, acquire understanding," which is numerically yesh, namely the lower half of Keser.

But the ascent of the Time to Come, when the youth will be elevated to the level of "a hundred years old," meaning to the level of the Keser of Keser, as mentioned above: if so, he will be elevated also into the level of the upper half of Keser, which is far, far above the level of the lower half, which is the root of the level and rung of the elders now.

The meaning of these two halves is that Keser is the intermediary between the Emanator and 10
the emanated beings, and it has two aspects. Its lower aspect is that it is the root and head of the emanated beings.

And its upper aspect is the radiance of the Infinite Light (Or Ein Sof), the lowest level within the Emanator, etc., as is explained in the explanation on the verse "I am black, yet comely," and in the discourse beginning "When Yom Tov of Rosh HaShanah falls on Shabbos."

That is: the level of youth is the level of Yosef, who is Yesod of Z'eir Anpin (the emotive 11
attributes); it will be elevated into Yesod of Atik, and even higher, as it is written,

"Behold, My servant shall prosper; he shall be exalted and lifted up and shall be very high (me'od)": me'od has the letters of adam, the level of Adam Kadmon. And this is "And the light of the moon shall be like the light of the sun," for the sun and the moon are the two levels of youths mentioned above:

for "Yehoshua son of Nun, a youth," and "the face of Yehoshua is like the face of the moon"; and Yosef, who is Yesod, is also called the sun; and just as the sun bestows upon the moon, so Yosef "is the one who supplied [grain]" (hamashbir), etc.

And in [the Zohar,] Parshas Shemos, folio 3b: "'Sun': this is the holy covenant," etc. And it is 12
also said, "And behold, the sun and the moon," etc.,

"bowing down to me." And in the future Malchus (sovereignty) will be elevated, which is the level of the moon, which now "has nothing of her own," only receiving from the light of the sun.

Now, in the future she will be elevated to be like the light of the sun, so that she will have a light of her own, like the light of the sun. And the light of the sun, Yesod of Z'eir Anpin (the emotive attributes), will be elevated into Yesod of Atik, and higher still

(into Yesod of Adam Kadmon, etc.), until it will be "sevenfold, like the light of the seven days." "The light of the seven days" means the first three [Sefiros] of Atik, as was explained above;

and it will be elevated "sevenfold, like the light of the seven days," as mentioned above in the explanation of "and shall be very high." And in the meaning of "And the light of the moon shall be like the light of the sun" there are two explanations. One: that the light of the moon will be

like the light of the sun of the present. The second: that the light of the moon too will be like the light of the sun of the future, which is "sevenfold, like the light of the seven days."

(And see Pri Etz Chaim, at the end of Shaar HaPurim, what is written: "And this is the secret of 'the righteous sit with their crowns on their heads,'" etc., "and this is [the meaning of] what is written, 'And the light of the moon shall be,'" etc., "and they will be equal," etc., "and this is for the days of Mashiach," etc. See there.)

LIKKUTEI TORAH • PARSHAS TZAV • MAAMAR 5

ענין שבעת ימי המילואים הנה לכאורה אינו מובן...

The Matter of the Seven Days of the Miluim

The matter of the seven days of the Miluim (the inauguration): at first glance it is not understood how the level of "the light of the sun (chamah)" refers to the level called the supernal "lad" (na'ar) of the World of Atzilus (Emanation), 1

which is below the level of "groom," as explained above. Yet surely an explicit verse states, "For the sun (shemesh) He set a tent in them, and it is like a groom"; so the sun is the level of "groom," as is written at the beginning of Parshas Beha'aloscha, [folio] 148b.

But the explanation is that the shemesh is the level of Z'eir Anpin (the emotive attributes); and the Ramaz (Rabbi Moshe Zacuto) there writes that it is the light of Z'eir Anpin that comes from the side of Abba (Chochmah), for "light" is in Chochmah. This is the level of "groom," and the level of "Then your light shall break forth like the dawn," etc.

However, it is known that Z'eir Anpin of Atzilus "nests" in Yetzirah, and then it is called na'ar ("lad"), as is written concerning the cherubim: then Z'eir Anpin and Nukva are called "small faces" (anpei zutrei) in the Gemara, etc. See there.

Therefore it is well understood that the light of the moon and the light of the sun mentioned here, in this verse, "And the light of the moon shall be," etc., are the level of the two 2

"lads": for so it is explained in the Likkutei Torah of the Arizal on Isaiah, that the verse speaks of Z'eir Anpin and Nukva when they are enclothed in Yetzirah and Asiyah. And the reason it is explained so is well understood according to what is written in the Pardes, in the entry "chamah," that there is a difference between the word shemesh and chamah:

from the side of the right it is called shemesh, "a sun (shemesh) of righteousness, with healing in its wings," and from the side of the left it is called chamah, in the mystery of the heat of the fire of Gevurah (restraint), etc.

And it is known that the attribute of Gevurah is the level of tzimtzum (contraction): that is, when [the light] is drawn down to shine in Beriah, Yetzirah and Asiyah, which must be through tzimtzum, in the manner of "He contracted His Shechinah between the poles of the Ark."

Elsewhere the difference between shemesh and chamah has been explained: the shemesh is the luminary itself, from which the radiance is drawn and spreads forth to shine upon the earth. 3

Chamah, however, is not the sun itself; rather it is a term of warmth (chamimus), meaning that which is warmed by the sun. This is the radiance of Z'eir Anpin, that which is drawn down to shine in Beriah, Yetzirah and Asiyah.

Therefore it is well understood that this level is called na'ar ("lad"), that is, the level of the supernal "lad," etc., whereas the level of shemesh is called "like a groom," for it is the very essence of Z'eir Anpin in Atzilus. 4

According to this, one will understand better how the ascent is to become "sevenfold, like the light of the seven days." For the meaning and import of the level and rank of the two levels of "lads" is that in them

and through them there is the binding and joining of the light from the Infinite One (Ein Sof), blessed be He, which is enclothed in Atzilus, with the created beings, just as the light of the sun and the light of the moon give light to the earth and to those who dwell upon it, etc.

For in truth there is no comparison at all between the created beings, which are bounded and finite, and the light enclothed in the Ten Sefiros of Atzilus, which is the level of the Infinite. If so, since there is no comparison between them, how can the light and life-force be drawn from Atzilus to Beriah, Yetzirah and Asiyah?

Rather, this is by means of contractions (tzimtzumim): first, the light enclothed in Z'eir Anpin, which is called shemesh, was contracted, so as to shine in the mode of contraction;

and this is the light of the chamah, and it is called the supernal "lad": "and he was a lad (na'ar) with the sons of Bilhah," etc. Afterwards [the light] is drawn from this level and enclothed in the level of Malchus (sovereignty), which is the level of "the face of the moon,"

that is, the source of Beriah, Yetzirah and Asiyah that is in Atzilus; and this is the level of the second "lad." And these are also the two cherubim. And see what is written in the discourse beginning "Six days you shall eat matzos," concerning the two levels of sea and dry land in the level of Malchus of Atzilus,

which is also because Malchus joins the light of Atzilus to Beriah, Yetzirah and Asiyah, and an intermediary must have two aspects within it: the lowest level of Atzilus, and the root and source of Beriah, Yetzirah and Asiyah.

This is the matter of sea and land, etc. See there. And from there one will also understand the matter of the two levels of "lads" explained here.

Now, just as Beriah, Yetzirah and Asiyah bear no comparison to Atzilus, so too, and even more, Atzilus bears no comparison to the Infinite One, blessed be He. 5

Therefore, for the light of the Infinite One, blessed be He, from above Atzilus, from the level of Adam Kadmon, to be enclothed in Atzilus, this too is through contractions, as is written in the Beinonim [Tanya], Part II, chapter 9, in the gloss: that through these contractions it can shine in Atzilus. And this light is called "the light of the seven days,"

for it is the level of Malchus of Adam Kadmon, which becomes Atik ("the Ancient One") for Atzilus, just as Malchus of Atzilus becomes Atik for Beriah, etc. And the seven lower [Sefiros], which are enclothed in Arich Anpin of Atzilus, are called "the seven days," and the first three [Sefiros] are called "the light of the seven days."

This too is the matter of the two aspects that are in the intermediary, etc., as mentioned above. 6
Now, certainly there is no comparison whatsoever between the level of the light of the sun and the light of the moon,

which are the radiance of Atzilus to Beriah, Yetzirah and Asiyah, and the light of the seven days, which is the radiance of the Emanator, the Infinite One, blessed be He, in Arich Anpin of Atzilus and in all the Ten Sefiros of Atzilus, as is known.

Therefore the level of the light of the sun and the light of the moon is called the level of "lads," which is the level of contraction and smallness, whereas the level of Keser (the Crown) of Atzilus is called "the Ancient of Days" (Atik Yomin), and "the hair of His head like pure wool," etc.

However, in the Time to Come, speedily in our days, amen, when there will be the ascent of the worlds, and Beriah, Yetzirah and Asiyah will be elevated to be actually at the rank of the present Atzilus, and more, as it is written, "And He will make her wilderness like Eden,"

therefore the light of the moon and the light of the sun, which are the radiance of G-dliness that shines in Beriah, Yetzirah and Asiyah, will be at a rank more wondrous than the level of the light of the seven days, which is the light and revelation that now shines from the Emanator, the Infinite One, blessed be He, in Atzilus.

That is: the light of the sun, which is Yesod (foundation) of Atzilus, the level of Yosef, who is called na'ar ("lad"), will be elevated to be at the level and rank of Yesod of Adam Kadmon, which is what bestows upon the level of Malchus of Adam Kadmon, which becomes Atik for Atzilus [and] is called "the light of the seven days," etc.

(This is also the inner dimension (pnimiyus) of Atik, as the Ramaz writes in Parshas Ki Sisa, folio 188b, in explaining "like the light of the seven days." And there is proof for his explanation from what is written in the [Midrash] Rabbah, that "like the light of the seven days" means the hidden light, as below; and the level of the hidden light is the meaning of "but My face shall not be seen," and this is the inner dimension of Abba, which is the inner dimension of Atik.)

Elsewhere it has been explained that this is the matter of the eighth king, Hadar, who is above the shattering and the rectification (tikkun), for he is the level that rectifies the World of Tohu, to be in the state of tikkun, etc.;

and see about this below, on the verse "For the conductor, on the Sheminis." And the light of the moon will also be like the light of the sun. And see Etz Chaim, Shaar Arich Anpin, chapter 2.

This is [the meaning of] "Lads will whiten the faces of elders": that [the lad] will be raised above the level and rank of the "elders" of the present, as mentioned above. One may further say, according to what was written above in Shir HaShirim, in the discourse beginning "I am black," that sometimes it is written, "and the hair of His head like pure wool," and sometimes it is written, "His locks are curled, black as a raven," 7

and this is the matter of the laws (halachos) of the positive commandments and of the prohibitive commandments, etc. And this is also the matter of "lads" and "elders": an elder is one whose hair has turned white, whereas lads are black-haired, "black as a raven."

So too below: in the days of youth, when there is the boiling of the blood and the evil inclination entices a person to chase after his lusts and desires, he needs extra strength to be one who "turns from evil," to subdue the sitra achra (the other side), and to sanctify himself in what is permitted to him.

This is [the meaning of] "and lads will whiten the faces of elders": through keeping the prohibitive commandments there is drawn down, in the Time to Come, a revelation of a level higher than the level of the drawing-down of "the hair of His head like pure wool." This is what is written there: "I am black, yet comely ... like the curtains of Shlomo": the source of whiteness (lavnunis), the level of "and the Lebanon," etc. 8

With this one will understand what is written, "Educate a lad according to his way; even when he grows old he will not depart from it." The question is explained in the Beinonim [Tanya], in Chinuch Katan: since it is written "according to his way," etc., 9

then what is the virtue [of it], etc. According to the above it is well resolved: although the days of youth are the intellect of smallness (mochin dekatnus) compared with the days of old age,

nevertheless, the virtue of the subduing (iskafya) then, when he is in the days of youth, at the time when he is in his full strength and selfhood and the boiling of his blood, is that he draws down

from an exceedingly high level, as mentioned above, so that this illumination will remain with him forever, "even when he grows old," etc. And see what is written elsewhere on the verse "Then the maiden shall rejoice in the dance, and young men and elders together."

2. One may further explain "And the light of the moon shall be like the light of the sun, and the light of the sun shall be sevenfold," etc.: for it is written, "For a sun and a shield is Havayah Elokim." The Name Havayah is called "sun," and the Name Elokim is called "shield," 10

and it is also the level of the moon. And of the Time to Come it is written, "And Havayah will be to me as Elokim": that is, through the revelation of the very essence of the Infinite Light (Or Ein Sof), which is far above the Name Havayah;

and then the Name Havayah, relative to the revelation from the essence of the Infinite Light, will be like the Name Elokim now, relative to the Name Havayah.

This is the meaning of "And the light of the moon shall be" of the Time to Come: the Name Elokim of the Time to Come will be "like the light of the sun," that is, the Name Havayah, as it is written, "And Havayah will be to me as Elokim." The explanation:

the Name Elokim is the lower unity (yichuda tata'ah), the source of Beriah, Yetzirah and Asiyah, which is called "the attribute of night"; therefore it is called "the light of the moon." And in the Time to Come it will be

like the light of the sun, the attribute of day, the higher unity (yichuda ila'ah). And "the light of the sun," the attribute of day of the Time to Come, the higher unity, "will be sevenfold, like the light of the seven days," the level of Atik, as mentioned above.

This is what is written in the [Midrash] Rabbah, Bo, at the end of chapter 18, on the verse "It is a night of watching unto G-d": in this world He performed a miracle for them at night, for it was a passing miracle; 11

but in the Time to Come the night becomes day, as it is said, "And the light of the moon shall be like the light of the sun, and the light of the sun shall be sevenfold," etc.,

like the light that the Holy One, blessed be He, created at the beginning and hid away in Gan Eden. And that the night becomes day is as mentioned above: the level of Beriah, Yetzirah and Asiyah will be, in the Time to Come, like the level of Atzilus. And see what is written at the end of the discourse beginning "And the number of the children of Israel shall be," concerning "for great is the day."

This is also the matter of "Who gladdens the groom and bride" and "Who gladdens the groom with the bride": for the level of the light of the sun is called "groom," "For the sun He set a tent in them, and it is like a groom," as mentioned above; and the moon, which receives from the sun, is the level of "bride," as is written in the discourse beginning "To My mare." 12

Now, at the beginning of creation it is written, "And G-d made the two great luminaries"; and afterwards the moon was diminished, and every month its light darkens and it is renewed each Rosh Chodesh, like a bride who has, every month, the time of her niddah, when she keeps apart from her husband, and afterwards she becomes pure. 13

And the time when she draws near, and sun and moon (shimsha vesihara) unite, which is the level of "that Havayah is the Elokim," is the matter of "Who gladdens the groom and bride." But in the Time to Come, when the moon will be renewed and elevated to be

as it was before the diminution, in the state of "the two great luminaries," equal in their stature, of this it is said, "Who gladdens the groom with the bride," in one equal measure.

(And see concerning the two great luminaries in Parshas Bereishis, folio 20a; and concerning "And the light of the moon shall be," etc., in the [Midrash] Rabbah, Bo, chapter 15, [folio] 131d, on "This month shall be for you"; and the end of Parshas Vayakhel;

Naso, chapter 13, regarding the he-goats in Nachshon's offering; the end of Parshas Pinchas; the end of Koheles Rabbah, on the verse "And the light is sweet"; the Zohar, Part I, 34a, 70b, 131a, 181b; Part II, folio 10a, 221b, the end of 231a, 240a; Part III, 56a, 178b.)

And in the Shelah, in the introduction "Beis David," in the passage beginning "This gate." And this is the matter of "A maiden is married on the fourth day," the day on which the luminaries were hung, which were in the state of "the two great luminaries"; and afterwards, on that same day, the moon was diminished.

But "though I fell, I have risen," in the mode of "Who gladdens the groom and bride"; and in the Time to Come, "Speedily may there be heard," etc., they will be equal in their stature. Therefore it is specifically on the fourth day. And see what is written in the discourse beginning "Who has counted," concerning "and numbered the fourth part," etc.

3. Now, according to this one will understand a little the matter of the seven days of the Miluim. And see about this in the [Midrash] Rabbah, at the beginning of Parshas Shemini, and in Koheles [Rabbah], on the verse "Give a portion to seven, and also to eight," and in the Zohar, Parshas Shemini, folio 37a, on "For seven days (shivas yamim) 14

shall He fill your hands": "It should have said 'in seven days' (bishivas yamim)!" And the Ramaz explains that the question is: if the meaning is that in these seven days the Holy One, blessed be He, will fill their hands, it should have said "in the seven" (bishivas), or "seven days (shiv'ah yamim) shall He fill," etc.

Rather: "Fortunate are the priests," etc., "and they are anointed with the holy anointing oil," etc., "and this anointing oil is that which encompasses all seven," etc., "and therefore 'seven days shall He fill,'" etc.

So it is further in Parshas Emor, folio 89a: "that supernal oil," etc., "which completes all seven days," etc., "for 'seven days shall He fill,'" etc. See there. 15

That is to say: "shall He fill" refers to "that supernal oil," etc., with which the priests were anointed: it is what fills and completes the seven days, and from them is drawn the filling, the completion and the inauguration (chinuch) of the priests, etc.

The explanation is according to what is written in Parshas Bereishis, folio 34a, on "And the light of the moon shall be like the light of the sun, and the light of the sun shall be sevenfold, like the light of the seven days": "What are 'the seven days'? These are the seven days of Bereishis." 16

"Rabbi Yehudah said: These are the seven days of the Miluim, 'fillings' indeed," etc., "and it returned to its completeness, and the moon was not blemished," etc.

From this it is understood that the seven days of the Miluim belong to the level and rank of "the light of the seven days" mentioned above, and they are also the matter of the seven days of Bereishis, as explained above.

The explanation: in the seven days of Bereishis, before the sin of Adam, the first man, the worlds were at a far higher rank. For Gan Eden was, for Adam, in place of what this world is for us. If so, what for us 17

is [the place of] receiving reward, so much so that they said, "Better that he be judged and come to the World to Come," was, for Adam before the sin, the place where [divine] service dwelt. In the same way, all the worlds were at an exalted rank,

more [so than now], as is written in the Likkutei Torah of the Arizal at the end of Parshas Bereishis, and in Pri Etz Chaim, Shaar HaShabbos, chapter 23: that the World of Beriah was in the place of Z'eir Anpin of Atzilus, and afterwards in the place of Binah of Atzilus, etc., and Z'eir Anpin of Atzilus in the place of Arich Anpin, etc.

Therefore what the Arizal, of blessed memory, said is well understood: that the seven days of Bereishis are the seven lower [Sefiros] of Atik. For the seven lower [Sefiros] of Atik shone then, and therefore the worlds were in great refinement; and after the sin of the Tree of Knowledge the worlds descended below, and the Shechinah (Divine Presence) departed from upon the earth. 18

The making of the Mishkan is a rectification for this: to be a dwelling place among the lower realms, and that there be the level of the revelation of the light of the seven days. As is written in the [Midrash] Rabbah on Bereishis, chapter 19: "The essence of the Shechinah was among the lower beings; once Adam, the first man, sinned, it departed," etc., 19

"and corresponding to them, seven righteous men," etc., until "Moshe arose and brought it down from above to below." Therefore they are called "the seven days of the Miluim," a term of filling and completeness. For

in the Time to Come, when there will be the ultimate completeness, it is written, "And the light of the moon shall be," etc.: that the blemish of the moon will be filled in, and there will be no diminution in it at all. This is the level of the ascent of Malchus, so that both of them will use one crown;

that is, that the Name Ban will be elevated into its root in [the Name] Sag, through the completion of the refinements (beirurim) of the 288 sparks of Tohu. And a semblance of this also came about through the erection of the Mishkan, for through this the ascents of Malchus came about.

This is the matter of the seven days of the Miluim: they fill the lack and the blemish. And this 20
filling is drawn from the level of "the completion of them all" (shleimusa dechulhu), and it is from the level of the light of the seven days; only, it is not exactly like the level of the revelation of the light of the seven days of the Time to Come, which is the level of Atik,

but here, in the seven days of the Miluim, it appears from the Zohar that it is from the level of Binah. That is: Binah, relative to Z'eir Anpin, is

like the level of Atik and Keser (as is written in Etz Chaim, Shaar 25, Derush 5), for from Tiferes of Imma the Keser of Z'eir Anpin is made. As is also known, Binah is sometimes called Atika in the Zohar,

and also that the revelation of Atik is in Binah. And see what is written at the beginning of Parshas Lech Lecha, and in the explanation (Biur) on "Go forth and see," at the end of the discourse, concerning the meaning of "Lift up your hands in holiness and bless," etc.

With this one will also understand what is written in the Zohar, "and that supernal oil," etc., 21
"which completes all seven days," etc. The meaning is

that it is the matter of the light of the seven days: the light is above the seven days themselves, that is, it is the light and life-force (chayus) of the seven lower [Sefiros], and it is the level of the first three [Sefiros], as mentioned above.

So too here, regarding the seven days of the Miluim, which are also the level of the seven days mentioned above: the supernal oil is the level of the light of Chochmah that is drawn into and shines in Binah, which is called "the seven days," and the oil is called "the light of the seven days."

Therefore of it is said, "Seven days shall He fill," etc. This is like what is found in Parshas Bereishis, folio 6a, "great and precious, and Ancient of Days"; and the Eshel Avraham there explains that the level of Yisrael Saba is called "Ancient of Days" (Atik Yomin),

for Saba ("the Elder") is Atik Yomin, as is written in the Idra Rabba, folio 128b, "an elder whose mind is concealed," etc. It follows that the level of the light of Yisrael Saba, which is enclothed in Binah, is called, relative to Z'eir Anpin, the level of Atik Yomin, etc.

This is because from Yisrael Saba, which is Tiferes of Abba, is made the soul (neshamah) of the Keser of Z'eir Anpin, which is drawn from Tiferes of Imma, as is written in Etz Chaim, Shaar 22, chapter 3.

Therefore it says yemalei, "shall He fill," in the singular, for it refers to the level of the light of the seven days. And afterwards, "on the eighth day," the matter of the eighth [day] of the Miluim, which "took ten crowns": it can be said

that it is a semblance of the level called "sevenfold, like the light of the seven days" of the Time to Come, which is the level of Yesod of Adam Kadmon, as explained above. And here, the seven days are in the level of Binah, and likewise "the light of the seven days" is the radiance of Chochmah drawn into Binah;

but on the eighth day it is the level of the very essence of Abba, just as on Shemini Atzeres there is the revelation of the level of the higher Chochmah (Chochmah Ila'ah) in closeness, etc.,

as is written elsewhere, in the discourse beginning "On the eighth day, an assembly": that of Chochmah it is said, "I will be wise, but it is far from me," for it shines in a mode of distance, etc.; and on Shemini Atzeres the level of Chochmah is drawn down in a mode of revelation, etc.

So it may be said that the matter of the eighth [day] of the Miluim is also a revelation from the higher Chochmah (Chochmah Ila'ah) itself. And see Parshas Beshalach, [folio] 63b, and Parshas Yisro, [folio] 88a, that Binah is called "the seventh" (shevi'a'ah). 22

If so, accordingly it may be said that "on the eighth day" is the level of Chochmah; and this is the matter of "the depth of all" (amika dechula) explained there in Parshas Beshalach. See there, in the Mikdash Melech, in the name of the Arizal, of blessed memory.

However, in the Zohar it is explained that "on the eighth day" is the level of Malchus. That is, because the purpose and end of the blessing and the drawing-down is to draw the seven supernal days down into the attribute of His sovereignty, may He be blessed. And see what is written in the discourse beginning "Return, O Israel," regarding

"For with You is forgiveness, that You may be feared": that the ultimate intent in the work of creation is that there be a yesh (an existent being), and that the yesh be nullified, and this is in the attribute of His sovereignty, may He be blessed, etc.;

and to arrive at this level there must be an illumination and drawing-down that is higher, from the level of "For with You is forgiveness," which is the level of "For with You is the source of life," etc. See there.

In the same way the matter of "on the eighth day" is to be understood here. And see Parshas Tzav, folio 34a, end of side a. This is [the meaning of] "With Chochmah He founded the earth," which is the level of Malchus: "Abba founded the daughter," etc. 23

And see the Pardes, in Erchei HaKinuyim, the entry "Shemini." In the same way it has been explained elsewhere, on the verse "On the eighth day he sent the people away, and they blessed the king,"

that for His sovereignty, may He be blessed, to be drawn down upon us is through occupation with the Torah, which "issues from the higher Chochmah"; and this is the level of "on the eighth day," etc., from which is drawn "and they blessed the king," etc. See there.

One may also say that the meaning of "the eighth" is from the level of the eighth king, Hadar. 24
And see Parshas Naso, folio 142a, end of side a. And see what is written elsewhere, at the end of the discourse beginning "And you shall make holy garments." Therefore, on the day the Mishkan was erected, it is written, "May the pleasantness ...," etc.;

and the purpose and end of the blessing is that there be a revelation of His sovereignty, may He be blessed, etc. See there. And the day of the erection of the Mishkan is the eighth [day] of the Miluim.

4. One may further explain the meaning of Miluim: that it fills and draws down the light from 25
the level of the light that encompasses all worlds (sovev kol almin) into the light that fills all worlds (memalei kol almin). This too is the matter of the light of the seven days, for the level of Keser is the intermediary that joins and draws down the radiance of the Emanator, the Infinite One (Ein Sof), blessed be He, into the emanated [levels].

Now, it is known, regarding the meaning of what is written, "I fill the heavens and the earth": "I," literally, that is, His being and essence; and it is written, "The whole earth is full of His glory," and "His glory" is "the radiance of His splendor" (ziv yekarei), radiance and illumination alone. The resolution is that although His being and essence, may He be blessed, fills the heavens and the earth,

nevertheless He is holy and separate from the worlds, for they do not grasp Him at all; and what is drawn into and revealed in the worlds is only the level of "the radiance of His splendor," radiance and illumination alone. And see what is written on this in the discourse beginning "And Korach took" and in the discourse beginning "And this is the commandment."

However, through Torah and mitzvos, and in particular the making of the Mishkan and the ser- 26
vice of the offerings, [the aim] is to draw down the revelation of the light that encompasses all worlds itself, which is the level of "I fill," so that it be in actual revelation, as it is written of the Time to Come, "And the earth shall be full of the knowledge of G-d." And see what is written on this in the discourse beginning "And you shall know this day,"

and this is the meaning of the term "the seven days of the Miluim": it is to draw down from the level of "I fill the heavens and the earth" into the level of "The whole earth is full of His glory."

And see what is written elsewhere on the verse "But as I live, and the glory of G-d shall fill," etc. 27
And see the beginning of Parshas Vayikra, folio 2b, concerning "'full' is not written," and the Mikdash Melech there, and as mentioned above on the verse "And He called

to Moshe." And see Parshas Naso, folio 141b, concerning "the full Name," and folio 139b. And see what is written at the end of the discourse beginning "None shall miscarry," concerning "The number of your days I will fill": the filling of the days, etc.

(Here too it may be said that He, may He be blessed, is called "Who is exalted above the days of the world," [that is,] the light that encompasses all worlds; and the seven days of the Miluim mean drawing down from the level of "Who is exalted," etc., into "the days of the world," the emotive attributes (middos) of Atzilus. And see the Idra, folio 134b, that there are "days of old" and "days of the world," etc.

And this is also the matter of "For seven days shall He fill your hands": for the kohen is the level of Chesed (kindness), "the right arm," and "the right hand draws near"; he is the level of "the groomsman of the Queen" (shushvina deMatronisa). And it is known that inauguration (chinuch) must be through a drawing-down from a higher level,

that is, from the level of "that supernal oil," which is the light and life-force of the seven days, which are the seven lower [Sefiros], as mentioned above. And see the beginning of Parshas Yisro, folio 67b, and the Ramaz there: that from the above-mentioned level, power and strength are drawn to the level of the kohen, the man of Chesed, so that he can elevate, etc.

And see what is written on the verse "On the eighth day, an assembly" (Shemini Atzeres), concerning the meaning of "G-d is your shade at your right hand": [your right hand] is the love in the soul, and "G-d is your shade at your right hand" is what is drawn down upon it from above, from the level of "and His right hand embraces me." And see what is written at the end of the discourse beginning "And you shall eat in plenty," concerning "on the day he is anointed." And see what is written in the discourse beginning

"Therefore say to the children of Israel," concerning "that I lifted up My hand"; and in the discourse beginning "And He spoke" on the Ten Commandments, concerning the meaning of "the free-will offering of your hand"; and in the discourse beginning "Go forth and see," concerning "Lift up your hands in holiness"; and in the explanation (Biur) on "And under His feet was like the work of a sapphire brick.")

And see further concerning the days of the Miluim in the Zohar, Parshas Tzav, folio 34b, and at the end of Part I, section 25. One may further say, regarding the meaning of "the days of the Miluim," along the lines of what is written in the Zohar, Part I, folio 67a, on the meaning of "The earth and its fullness are G-d's";

Part II, Va'eira, folio 22b; folio 50a; folio 195b. Part III, folio 45b, and see there also folio 42b.

One may further explain "the days of the Miluim" according to what our Sages, of blessed memory, said in the first chapter of Megillah, folio 6a, and in the third chapter of Pesachim, folio 42b, on the verse "Son of man, because Tyre has said against Jerusalem," etc., "I shall be filled, she is laid waste": Tyre was filled only from the destruction of Jerusalem.

And it is explained in Etz Chaim, Shaar Miut HaYareach (the Gate of the Diminution of the Moon), end of chapter 2, that Malchus of Atzilus was emanated, in the mystery of [its] root, as only a single point; and the nine Sefiros come to it, in the mystery of an addition, from the Malchus-levels in the nine upper Sefiros. 28

And at the time of the destruction of the Holy Temple, her nine Sefiros mentioned above were enclothed in the kelipos; and this is the matter of "Tyre was filled," etc.

In the same way one may interpret the Midrash Rabbah on Eichah, on the verse "He cut off in fierce anger every horn of Israel," etc. See there. 29

And this is also what is written there in the Midrash on the verse "And they went without strength before the pursuer": "Rabbi Acha said: Just as Israel went into exile only through a full pursuer"; that is, that Tyre was filled, etc., and the pursuer was full.

In [divine] service, this is when, with all the Ten Sefiros in the soul, the intellect and the emotive attributes, a person sinks himself only into the lusts of his animal soul. Through this the animal soul and the evil inclination become a full structure (binyan) of ten Sefiros. 30

And in the G-dly soul there remains only a single point, which is the level of faith. For even in Egypt, which was the utmost smallness, it is said, "And the people believed," etc.;

and even "the thief at the mouth of the tunnel calls upon the Merciful One." Thus he believes in the Holy One, blessed be He, and nevertheless transgresses His will, may He be blessed, because this faith is only in the mode of an encompassing [light] (makif) and a crown.

There must be Daas (knowledge) and a drawing-down inwardly; and this is the matter of the spreading forth of the nine Sefiros from the point: that the revelation be drawn down into the intellect and the emotive attributes, etc. Through this, of itself, the power of the animal soul and its lusts is weakened, for light drives away darkness. 31

And this too is the matter of "I shall be filled, she is laid waste," in reverse: for Yerushalayim is yirah shalem, "complete awe," in the manner of "Fear G-d, you His holy ones"; and when this level is built in completeness, through this the emotive attributes of the animal soul will be nullified, "as wax melts," etc.

This is what our Sages, of blessed memory, said on the verse "Upon a ten-stringed instrument": that the harp (kinor) of the Time to Come will be of ten strings. For "the soul of man is the lamp of Havayah"; it is called kinor, ner kaf-vav. That is, kaf-vav (26) is the numerical value of the Name Havayah, which is revealed in the soul, which is called ner (lamp).

This is in the manner of "Everyone who is called by My Name," etc., and "But you who cleave to Havayah," etc. And that the harp will be of ten strings [means] that the Ten Sefiros will shine in revelation, permanently, in the soul of man, so that "the earth shall be full of knowledge," etc.

And it is written, "And G-d will circumcise your heart," etc. Likewise above, in the level of the Congregation of Israel (Knesses Yisrael), there will be Ten Sefiros in her permanently, the level of "a tent that shall not be moved," as is written in the Likkutei Torah of the Arizal on Zechariah, on the verse "On that day there shall be," etc. See there.

This is what our Sages, of blessed memory, said: "So too, they are redeemed only through a full redeemer," etc. In the same way the matter of the days of the Miluim is to be understood: that there be "and the glory of G-d shall fill." 32

[That is,] to draw the blessing and the flow into the level of Malchus, "in which you shall not lack anything (kol)," etc. And this is the matter of "from an abundance of everything (kol)."

And she is called kallah (bride), for she receives from the level of kol ("all"), etc. And this is along the lines of "And the light of the moon shall be like the light of the sun." 33

For the diminution of the moon is also the withdrawal of the nine Sefiros from Malchus, as is written in Etz Chaim there; and in the Time to Come, when she will be in the state of "a tent that shall not be moved," this is "like the light of the sun,"

which has light always, permanently, without changes, etc. And a semblance of this was the matter of the days of the Miluim, etc.

And see the Zohar, Part II, Pekudei, folio 235a. And this is the conclusion of the verse: "on the day that G-d binds up the breach of His people, and heals the wound of His blow."

The explanation: "the breach of His people" is the matter of "I shall be filled, she is laid waste," mentioned above; and this comes about through what is written, "For My people have done two evils: they have forsaken Me, the source of living waters, to hew themselves cisterns, broken cisterns" (in Jeremiah, chapter 2, [verse] 13). And see about this in the [Midrash] Rabbah,

Ki Sisa, at the end of chapter 42, and in Shir HaShirim Rabbah on the verse "Do not look upon me, that I am swarthy": that they did one evil that is as grievous as two, etc.

Now, the meaning of "broken cisterns" is the opposite of the level of "a well of living waters," explained elsewhere on the verse "Spring up, O well," etc.;

rather, it is attachment to physical lusts. Therefore they are called "broken cisterns," for the lusts come from the shattering of the vessels (sheviras hakeilim). And see the Zohar, Part III, Parshas Va'eschanan, folio 266a, and the Ramaz there, who elaborated; and see Me'orei Or, letter beis, section 11.

From this follows "For they have done two evils": that is, through their evil deeds they caused the state in which Tyre was filled from the destruction of Jerusalem; and this is "one evil that is as grievous as two." And this is the matter of "the breach of My people," which follows from their having hewn themselves broken cisterns.

Now, of the Time to Come it is said, "on the day that G-d binds up the breach (shever) of His people." And from the level of shever, breaking and shattering, it will be transformed into the level of sever, hope and expectation. 34

As is written in the [Midrash] Rabbah, Mikeitz, at the beginning of chapter 99, on the verse "that there was grain (shever) in Egypt." That is, as our Sages, of blessed memory, said (Sukkah 52a) on the verse "And the northern one I will remove far from you": "This is the evil inclination," etc.; for it is what causes "the breach of His people," "to hew themselves," etc.

And then, "He heals the wound of His blow." Our Sages, of blessed memory, said in the [Midrash] Rabbah on Bereishis, chapter 10, that this refers to benos shuach [a kind of fig], etc. See there; and in the Mishnah, at the beginning of chapter 5 of Shevi'is. 35

The explanation is as the Rash writes at the beginning of the first chapter of Demai: that we say, regarding the tree from which Adam, the first man, ate, that it was called benos shuach because they brought a pit (shuchah) upon the world, etc. See there. And shuchah may be explained as a term of digging and a pit,

as in "The mouth of strange women is a deep pit (shuchah)" (in Proverbs, chapter 22, [verse] 14); and this is the matter of "to hew themselves broken cisterns" mentioned above. It may also be explained as a term of humbling and lowliness,

as in "And man is bowed down (vayishach), and man is brought low": that is, that the stature of Adam, the first man, was diminished. And this too is along the lines of what was said above about "I shall be filled, she is laid waste."

And this is what is written, "For our soul is bowed down (shachah) to the dust," etc. On account of this the Tree of Knowledge is called benos shuach, etc.; and from there is the root of the animal soul, which causes lowliness to the G-dly soul, etc., [so that it is] drawn after the lusts of the animal soul, as mentioned above. 36

In the Time to Come the Tree of Knowledge will be rectified and joined with the Tree of Life. And then the benos shuach will produce their fruit at once (lesha'asan): that there will be revelation below

as above, as it is written, "Your husband is your Maker ... 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. And it is written, "He will answer us on the day we call."

And this is "they produce fruit at once." And see what is written on the verse "And the firstborn son be of the hated one." And then, "And the light of the moon shall be like the light of the sun," etc.

LIKKUTEI TORAH • PARSHAS TZAV • MAAMAR 6

להבין מ״ש בהגדה מצה זו שאנו אוכלים ע״ש...

To Understand “This Matzah That We Eat”

To understand what is said in the Haggadah: “This matzah that we eat, for what reason? Because [the dough] did not have time,” etc., “for they were driven out,” etc. 1

For this implies that had they not been driven out, and [the dough] had had time to leaven, they would have eaten chametz. But surely they had already been commanded, “On the tenth of this month,” etc., [and] “with matzos and bitter herbs they shall eat it.”

And for the generations, too, they were commanded: “For seven days no leaven shall be found,” etc., [and] “in all your dwellings you shall eat matzos.” And in the verse itself it must be understood [how] the command for the generations was a remembrance of the Exodus from Egypt.

But surely, in the Pesach of Egypt, the prohibition of chametz applied for only one day, as stated in the Gemara (chapter 9 of Pesachim, folio 96b).

The explanation is that the Pesach of Egypt applied for only one day; and therefore it was specifically because they were driven out, and on account of this, that they ate

matzah on the remaining days of Pesach as well. And so wrote the Mizrachi in Parshas Re’eh, on the verse “For in haste you went out.” Nevertheless, the command for the generations is seven days, and they are a remembrance of the Exodus from Egypt.

And to understand something of the matter of eating matzah, we must first explain the matter of “festivals for joy”: that the essence of the festivals is the quality of joy,

as it is written, “And you shall rejoice in your festival”; for then is the time of the revelation of the intellect (mochin) of Imma. That is what is said in Hallel: “He settles the barren woman (akeres) of the house [as] a joyful mother of children.”

Now, on Shabbos there is a revelation of the intellect (mochin) of Abba, which is higher, and there is no aspect of a revelation of joy there as on Yom Tov. 2

But the explanation is this: the essential nature of the intellect of Imma will be understood from what is known, that there are two levels in the revelation of the Infinite Light (Or Ein Sof), blessed be He.

The first is the level of the chain of descending worlds (hishtalshelus) and the order of the levels, which are the drawings-down from cause to cause, etc., a radiance and a radiance of a radiance, etc.,

as in the analogy of intellect into the emotive attributes (middos), and the emotive attributes into thought, etc.; for the whole of hishtalshelus, in general, is called something from something (yesh mi-yesh). The second is above hishtalshelus: truly something from nothing (yesh me'ayin), from the absolute nothing, etc.

Now, in the chain of descending worlds (hishtalshelus) of cause and effect, when the effect draws near to its cause, from below to above, it comprehends its cause. 3

Therefore it is glad and rejoices in it, and the joy is great, as in the analogy of a king's son who has come out of captivity and has come and seen his father's face.

So will be the joy of the effect when the light of the cause above is openly revealed to it, whereas it had descended through hishtalshelus, and a great distance had come about between it and its cause, and it had been far from the light of his face, in the concealment of

the levels. And all this is because now, in this revelation, it has comprehension of how it has come out from darkness to great light, from mourning to festival, and from bondage to redemption, etc.

And this is the matter of Yom Tov, the revelation of joy: that from the level of "the akeres of the house" she becomes "a joyful mother of children." The meaning is that akeres is from the term akarah (barren), and from the term [in] "like this weasel that dwells in the foundations (ikarei) of houses," in the Gemara, the last chapter of Pesachim. 4

And she is the level of Malchus, which during all the weekdays is enclothed in [the worlds of] Beriah, Yetzirah and Asiyah, in kelipas nogah. So it is explained in the book Shushan Sodos, by a disciple of the Ramban, of blessed memory.

And on Yom Tov she rises up into Atzilus, to the level of "mother of children": Binah, and comprehension of the Infinite Light (Or Ein Sof) that is revealed then; for the Infinite Light descends link by link and comes down 5

at that time in such a way that there is a path and an entrance to grasp and comprehension, in what can be comprehended of the Infinite Light, blessed be He, that is revealed, and how very great the revelation is, until

it is turned for them "from sorrow to joy," and they who were "in darkness have seen a great light." This is the revelation of the Infinite Light, blessed be He, that is revealed in the mode of yesh (existence) and comprehension, so that there is some grasp and comprehension of the light of the King's face that is revealed then.

As, by way of analogy, the soul that delights in the World to Come in the radiance of the Shechinah: in place of its being enclothed in the physical body, it has separated from there and risen to the source from which it was hewn, where it delights in the higher Gan Eden and enjoys the radiance, etc., 6

a wondrous enjoyment and delight. And of this it is said, "To cause those who love Me to inherit yesh": that the Infinite Light (Or Ein Sof) is revealed in the mode of yesh, so that the soul has comprehension and grasp, so as to enjoy the radiance and light mentioned above; that is, it has comprehension and understanding of how it has come out from darkness to great light, etc.

And this is [the meaning of] "Through the river they shall pass on foot (beregel); there we shall rejoice in Him." That is: in the river that goes out from Eden, which is Binah, there is the ascent on each festival (regel) of the three pilgrimage festivals, and there is the source of joy.

(And see what is written on this in the discourse beginning "Havayah is with me among my helpers.") And all this is from the level of the intellect (mochin) of Imma: Binah, the World to Come, the higher Gan Eden, the revelation of the souls' delight according to their comprehension.

But the intellect of Abba, [of which it is said,] "Chochmah is found from ayin": ayin is the name for what is not comprehended, far, far above the level of Binah and comprehension;

that is, there is revealed the level of the Infinite Light, blessed be He, that which "no thought can grasp," etc., and it is not granted to enjoy it, since there is no grasp or comprehension there at all.

The nature of this revelation is the nullification (bittul) of comprehension, and the nullification of the souls in [their very] existence, in the Infinite Light (Or Ein Sof), blessed be He, which "no thought [can grasp]," etc.; and this revelation is what is revealed on Shabbos. 7

Therefore they said, "With difficulty did they permit speaking words of Torah on Shabbos": for "the Torah comes forth from Chochmah." The meaning of nafkas is "goes out to the outside," as in nafkas levar ("goes out outside"), for it is only a radiance that goes out from Chochmah,

but the essence of Chochmah is lofty and exalted, far, far above the level of the Torah. (As is explained elsewhere, in the discourse beginning "Who wraps Himself in light as a garment," in the name of the Arizal, of blessed memory, on the meaning of "The Torah is the fallen fruit (novlos) of the Chochmah above"; and see what is written in the explanation on the verse "My dove.")

And in this revelation, joy and delight do not apply; for joy and delight are seen and felt only in something in which there is grasp and comprehension of how one has come out from darkness to great light, that is, once one feels the level of a great light, which is on a level far, far above.

And after one understands that he had descended far, far below, then, as he rises from far, far below to far, far above, the joy grows very, very great. 8

All this applies only to the intellect (mochin) of Imma, which is the revelation of the Infinite Light (Or Ein Sof) in the mode of yesh and comprehension, of how it is far, far above, etc.

But the intellect of Abba, which is in the mode of a revelation of what is above comprehension: there, above and below do not apply at all, and above and below are equal, and "as darkness, so light," for "even darkness does not darken," etc.

And [as for] the precise wording kachashechah ka'orah, with two kafs: it should have said chashechah ka'orah, "darkness is as light." But [the reason is] that chashechah ka'orah alone would suffice only to say that even the darkness does not darken, etc.; 9

but kachashechah ka'orah, with two kafs, implies that not only does even the darkness not darken, so that the darkness is equal to the light,

but even the light is equal to the darkness, for "all lights are darkened before Him," etc., and supernal Keser (the Crown), even though it is a clear light, a brilliant light, "is black," etc.

(And see what is written at the end of the discourse beginning "I am black, yet comely," on the meaning of "who reigned from Hodu to Kush." And it may be that this is the matter of the two kafs of kachashechah ka'orah: the kaf of ka'orah is supernal Keser, as is explained in the discourse beginning "My dove, in the clefts of the rock."

And the kaf of kachashechah is like the matter of "destruction and decree" (kalah venecheratzah), in the manner mentioned in the Zohar, Part I, folio 3a; and likewise karas ("cutting off"); see Me'orei Or, the letter kaf, section 15. And with respect to the Infinite Light (Or Ein Sof), blessed be He, "as darkness, so light," etc.)

And of this it is said, "He made darkness His hiding place": for there is no light or revelation of comprehension there at all, only the nullification (bittul) of comprehension.

Therefore there is no aspect of joy and delight in the revelation of this level of nullification, since "no thought [can grasp Him]," etc.; and it is not considered an ascent at all, for it does not rise from below to above, but only comes to a level and rank in which above and below are equal, etc., as mentioned above.

(And this is [the meaning of] "Is there (hayesh) G-d in our midst, or not (ayin)?" The meaning: whether the revelation is from the level of the order of the chain of descending worlds (hishtalshelus), which is the level of "to cause those who love Me to inherit yesh,"

and this is "Is there (hayesh) G-d in our midst"; or whether the revelation is from above the order of hishtalshelus, from the level of ayin, and this is "or not (ayin)." And see the Zohar, Part III, Shelach, [folio] 158b. Also, "Acquire Chochmah, acquire Binah": kneh ("acquire") twice has the numerical value of yesh.

However, the level of ayin is the highest level within Chochmah, which cleaves to its source, the level of "And Chochmah is found from ayin." And see the Zohar, Parshas Vayikra, folio 7, on the verse "Like the good oil"; and see what is written in the discourse beginning "Go out and see" on the matter of "to make the face shine with oil"; and what is written at the end of the discourse beginning "The Song of Songs," on the matter of

"For your love (dodecha) is better than wine": for the level of wine is that which "gladdens Elokim," and the level of dodecha is what is above the level of joy, as mentioned above; see there. And in the discourse beginning "There are sixty queens," on the matter of "And a spring shall go out from the house of G-d," etc.; and in the discourse beginning "And you shall draw water with joy.")

Summary: the matter of "In the evening you shall eat matzos," and the matter of "the dough did not have time," etc. The matter of Yom Tov, which is "appointed times for joy." 10

The level of "He settles the barren woman of the house [as] a joyful mother of children." "Through the river they shall pass on foot; there we shall rejoice in Him." And the matter of Shabbos: the level of the revelation of "And Chochmah is found from ayin," which "no thought can grasp."

For there is the level of the order of the chain of descending worlds (hishtalshelus), cause and effect, whose root is from Binah; and this is [the meaning of] what is written, "a river that goes out from Eden," and there joy from comprehension applies. And there is the level that is above the order of hishtalshelus, the level of Eden itself, of which it is said, "No eye has seen," etc.

And this is [the meaning of] "And you shall call Shabbos a delight (oneg)": [oneg is] the initials of Eden, Nahar (river), Gan (garden); that is, [Shabbos] is drawn from the level of Eden, which is above the level of the river.

2. And this is [the meaning of] "And you shall keep the Shabbos, for it is holy (kodesh)": it, in itself, is the level of supernal Kodesh, the level of Chochmah, the intellect (mochin) of Abba, which is revealed on Shabbos. 11

Whereas Yom Tov is called mikra kodesh ("a calling of holiness"): a mere radiance from supernal Kodesh, Netzach, Hod and Yesod of Abba within the intellect of Imma. For on Yom Tov too, in the revelation of the intellect of Imma, it is necessary to draw down the intellect of Abba;

for the intellect of Imma, although it is in the mode of yesh, is nevertheless not a separate thing, G-d forbid; rather, it is the yesh that is drawn from ayin.

For ayin and yesh, Chochmah and Binah, are "two companions that never part" (and see what is written in the discourse beginning "See, I"), so that the level of the bittul of the intellect of Abba is constantly drawn down to become the level of the intellect of Imma,

the revelation of delight; for the delight, too, comes from the drawing-down of the Infinite Light (Or Ein Sof), blessed be He, which "no thought [can grasp]," etc., and is not delight from comprehending a separate thing, G-d forbid;

only, it is granted to enjoy the revelation of this light because of the descent and hishtalshelus of this light and revelation, until it comes into comprehension, [so that one comprehends] how it is a great light, etc.

And all that is far, far below is "as nothing before Him," etc.; and through this one is glad and rejoices when this light and revelation is openly revealed. 12

But in this joy it is necessary to draw down the intellect (mochin) of Abba as well, so that the joy should be from the revelation of the Infinite Light (Or Ein Sof), which "no thought [can grasp]," etc. (And see what is written on the verse "Osri lagefen" ("binding to the vine"): oser yud, "he binds the yud," to the level of the vine, etc.)

And this is the matter of mikra kodesh, like a person who calls his fellow: just as a person calls his fellow by his name, which is only a glow and a radiance, merely an extension from him,

so is the matter of mikra kodesh: from the level of a name, which is only a mere radiance from the level of Abba. And it is like the matter of "Blessed be the Name of the glory of His kingdom forever and ever," [and] "And David made a name," etc.: the level of Netzach, Hod and Yesod, etc.

Now, this radiance and drawing-down on Yom Tov comes through prayer and Hallel; but these are only of rabbinic origin, and by Torah law it is drawn down on Pesach through eating matzah, which is the smallness (katnus) of Abba. 13

For matzah is the intellect (mochin) of Abba, [as it is said,] "A child does not know how to call 'Abba' (father) until he tastes the taste of grain." And the presence of this knowledge in the child is drawn from above grasped knowledge (daas);

for this knowledge in the child is not with grasped knowledge, since he does not know how or what his father is, for a child's mind (daas) is small, etc.

And matzah, too, has no taste, for it does not have the rising, etc. And what is above knowledge (daas) is the level of Abba,

only it is drawn down in smallness. Therefore it is called in the Zohar "the food of faith" (michla dimheimnusa). (And see what is written on this in the discourse beginning "And you shall count for yourselves," concerning the festival of Shavuos.)

Now, the drawing-down of the intellect of Abba in matzah is only on the first night; but from then on, although it is written, "Matzos shall be eaten (yei'achel) the seven days,"

and the meaning is that one must feed (leha'achil) all seven days, so that they are nourished from the level of Abba, as is known from the counting [of the Omer], that the first week is the seven mochin of Abba, for the brain of Chochmah is drawn into all seven emotive attributes (middos),

[nevertheless,] the Pesach of Egypt had the prohibition of chametz in force for only one day, because Moshe and Aharon were there, both of whom are from the level of Abba, and "the pillar of cloud did not depart," etc.,

the cloud of Aharon, which is the level of the encompassing [lights] (makifim) of Abba; and the cloud would kill the snakes and scorpions in the desert, for the encompassing [light] blinds the eyes of the external forces, so that they have no nurture, etc.

Therefore the drawing-down of the intellect (mochin) of Abba on the first night was enough for them; but for the generations, "seven days you shall eat matzos." Nevertheless, this is only so as not to eat chametz, so that there be no nurture, etc. 14

But matzah, [which is] the intellect of Abba, suffices on the first night, "In the evening you shall eat matzos," which the verse established as an obligation; for "By day G-d commands His kindness": the day that goes with all of them, etc.,

the cloud of Aharon, of which it is also written, "The pillar of cloud did not depart by day," etc., which includes all the days, etc.

(See [the Zohar,] Parshas Emor, folio 103b, and what is written on it elsewhere.) And that is the first day alone, which is Chesed, etc.

Summary. The matter of kodesh, and of mikra kodesh. And this drawing-down on the Yom Tov of Pesach is through the matzah, in the manner of "A child does not know how to call 'Abba,'" etc. And the meaning of "Matzos shall be eaten the seven days." 15

3. Now, it emerges that there are two [kinds of] matzah: the matzah of the first night, [which is] an obligation, and the matzah of all the days of Pesach. 16

And concerning the second level [the Haggadah] said, "[the dough] did not have time," etc.; for in truth our ancestors did not need to have guarded matzah all the days of Pesach, as mentioned above.

But for them this came about of itself, because "the King of the kings of kings revealed Himself to them." The meaning of the Holy One, blessed be He, being called "the King of the kings of kings," in its plain sense,

is that "the kings" are the kings below in this world, and "the kings of the kings" are the supernal ministers in the host on high, as it is written in Daniel, chapter 10, "And the minister of the kingdom of Persia," etc.; and the Holy One, blessed be He, is called King over the kings of the kings.

Further, He is called "the King of the kings of kings" with respect to His kingship and His conduct of the worlds through the ten Sefiros: "the kings" are Netzach, Hod and Yesod; 17

"the kings of" are Chesed, Gevurah and Tiferes; and "the King of the kings of" is Chochmah, Binah and Daas. For in the World of Asiyah (Action) the levels of Netzach, Hod and Yesod shine; in the World of Yetzirah (Formation), Chesed, Gevurah and Tiferes shine; and in the World of Beriah (Creation), Binah; but in Atzilus the level of Chochmah shines.

That is, in Chochmah rests the Infinite Light (Or Ein Sof), blessed be He, which is what is called "the King of the kings of kings." And see the Zohar, Part I, folio 3a, and the Zohar, Part II, [Parshas] Yisro, folio 67b.

And the revelation of Chochmah is the revelation of the light of Abba, which was revealed openly; therefore, of itself, it did not let their dough leaven, etc., [which would have] given nurture, G-d forbid.

As it is written, "Fear G-d, my son, and the king" (in Proverbs, chapter 24). The plain meaning is: just as you must fear G-d, blessed be He, even though you do not see Him, and thereby you will keep away from sin,

so must you fear the king who reigns in the land, and set his image before you even though you do not see him, and thereby you will be saved from incurring death at the hands of the kingdom. So it is explained in Kad HaKemach, under the entry "Fear."

There is a further interpretation of the verse, as our Sages, of blessed memory, said: "Fear G-d, my son, and the king (umelech)" — "and reign (umeloch) over your inclination." And both interpretations are true. 18

That is: through true fear of G-d, Who is the King of the kings of kings, through this "reign over your inclination," not to be drawn after the desire for physical things, because of the fear and the self-nullification (bittul).

And the evil inclination is the chametz, as it is written, "from the grasp of the wrongdoer and the chometz (oppressor)." Therefore, because the King of the kings of kings, the Holy One, blessed be He, revealed Himself to them, 19

then, of itself, [the dough] did not have time to leaven, etc. But for us it became an obligation for the generations, that "matzos shall be eaten the seven days,"

which are the seven emotive attributes (middos), in which the evil inclination has dominion, for the shattering of the vessels was in the seven lower [Sefiros]; and therefore one must draw into them the level of matzah and self-nullification (bittul).

20 And concerning the first level it is said, "Because of this, Havayah did for me": "because of this" — at the time when there is matzah, etc.; for on account of the drawing-down of matzah "Havayah did," which is the revelation of the light of Abba.

And the meaning is that the matter of "Havayah did (asah) for me" is that the revelation of the Infinite Light (Or Ein Sof), blessed be He, is drawn down truly below, into the World of Asiyah (Action).

21 And this is "Havayah did for me": that the revelation of the Name Havayah is drawn into physical Asiyah. And how is it possible that this great light be drawn so far down, until it is drawn to me myself, even though I am in physical Asiyah, in Egypt?

This is possible only "because of this": that is, that through the matzah the intellect (mochin) of Abba is drawn down, for "Chochmah is found from ayin," which is above the order of the chain of descending worlds (hishtalshelus), so much so that of it is said, "as darkness, so light."

22 "And He is equal and makes equal," etc. Therefore it can be that "Havayah did for me," that the light is drawn to me below, in physical Asiyah.

The explanation: it is written, "And I will pass through the land of Egypt": "I, and not an angel," "and not a seraph," etc., which are the levels of Beriah, Yetzirah and Asiyah.

And likewise within Atzilus itself there are levels of Beriah, Yetzirah and Asiyah: Malchus is called the Asiyah of Atzilus, and Chesed, Gevurah and Tiferes, and Binah, are the Yetzirah and the Beriah of Atzilus.

And this too is the meaning of "I, and not an angel": for Malchus too is called "the angel," etc.; but specifically "I," which is through the drawing-down of the light of Abba, the source of Chochmah, which is the Atzilus of Atzilus.

(And see what is written in the discourse beginning "And to understand," in the addition to the explanation of the matter of "And He formed," etc.: that likewise, among the four levels of inanimate, vegetative, animal and speaking within Atzilus, supernal Chochmah is the level of "speaking," etc.; see there.)

Because the land of Egypt was a place of impurity, there had to be specifically a supernal drawing-down for which "even darkness does not darken," and "as darkness, so light": that is, the light of Abba and not of Imma, etc.

That is: with what is drawn down through an angel or a messenger, although everything is from Him, blessed be He, and the angel is only a messenger and is in His hand, blessed be He, "like clay in the hand of the potter,"

nevertheless, the light and the flow (shefa) drawn down through an angel and messenger come from the source of the order of the chain of descending worlds (hishtalshelus): from this level it is drawn down through the chain of cause and effect and is enclothed in the level of an angel or a seraph, etc.

Not so the drawing-down that is from above the order of hishtalshelus: an angel cannot be a vessel and messenger for the revelation of this level, etc. And this is the matter of "I, and not an angel," etc. And see what is written in the discourse beginning "And He called to Moshe."

But one must understand what is said, "I am He, and not another": since it has already specified "and not through an angel, and not through a seraph, and not through the messenger," then who is the "other," that it should need to say of this, further, "I, and not another"?

The explanation is this: from Elul until Yom Kippur we recite the Thirteen Attributes of Mercy, 23
since they are supernal drawings-down that are revealed to baalei teshuvah (those who return);

for once a person has sinned and caused a blemish, how can it be repaired except through supernal drawings-down that are very exalted, where "as darkness, so light," etc.? Therefore it was they that Moshe our teacher, peace be upon him, drew down at the sin of the [golden] calf, to repair the sin.

Now, there it is said, "And Moshe hastened and bowed to the ground and prostrated himself," 24
for "he saw 'slow to anger,'" even toward the wicked, etc.

And so that the external forces should not also draw nurture [from this], this was Moshe's request, "And we shall be distinguished, I and Your people": he asked that the Shechinah should not rest [upon the nations].

And the Holy One, blessed be He, promised him, "This thing too, that you have spoken, I will 25
do." It follows that had He not promised him so, it would have rested [upon them],

as with Bilam, even though he was defiled, etc.; for He, blessed be He, is all-powerful, and "as darkness, so light," etc., "even darkness," etc.

And from there was Pharaoh's nurture, from the back of the nape, a high place, etc.; and therefore "we were slaves to Pharaoh in Egypt," etc.

But when they went out of Egypt, "because of this," at the time when there is matzah — the drawing-down of the intellect (mochin) of Abba from below, through an arousal from below, which is the doing of the mitzvah — the light of Abba was drawn "to me," in the inner dimension (pnimiyus), into the level of Israel, and was not drawn to the external forces.

And this is [the meaning of] "for me," and not for him: "had he been there, he would not have been redeemed"; and not as at first, when "we were slaves to Pharaoh," who had nurture from the light of Abba from the back (achorayim), etc. And this is "and not another." 26

That is, through the mitzvah it was drawn "to me," inwardly; and it emerges that the matzah caused the going out of Egypt, "for in haste," etc., [which is] the drawing-down of the light of Abba, etc.

But all seven days are after the Exodus from Egypt, "matzos shall be eaten the seven days," and that is for the generations; for our ancestors did not need this, only [the dough] did not have time, of itself, etc.

(And the explanation of the matter of "because of this": the meaning of the intellect (mochin) of Abba has been explained above, that it is a drawing-down from above the order of the chain of descending worlds (hishtalshelus), for before Him it is truly "as darkness, so light," in that even supernal Keser (the Crown), etc., "is black before," etc. And although there is the level of "If you are righteous, what do you give Him?"

nevertheless, when it is drawn down and shines from there into supernal Chochmah, which is called Abba — and the souls of Israel are called "children" to the level of Abba, as in the analogy of a son, who is drawn from the father's brain — then the drawing-down mentioned above is called the intellect of Abba. If so, through this the drawing-down is drawn only to the side of holiness. And see what is written below on the matter of "We were slaves," etc.,

"And the L-rd our G-d brought us out," etc. And see what is written in the discourse beginning "For with You is the source of life," concerning the matter of "Look down from Your holy dwelling, from heaven," etc.; and at the end of the discourse beginning "Set me as a seal": and this is "My strength and song is Yah," which are Abba and Imma, and through this, "This (zeh) is my G-d," etc.

Now, the drawing-down from supernal Chochmah is through Yesod of Abba, which is enclothed in Yesod of Z'eir Anpin; and this is the matter of "because of this (zeh)." And see [the Zohar,] Parshas Vayetze, folio 150b, on the meaning of "And this (zeh) is the gate of heaven"; and Parshas Beshalach, [folio] 61a; [and] Yisro, folio 70.

And see what is written in the discourse beginning "In the third month," etc., "on this day," etc. And this is [why] the Thirteen Attributes of Mercy, which are great mercies without limit, are nevertheless called middos ("measures") of mercy: for there is a level that limits the mercies, so that they are drawn down

only in a fitting place, as in the matter of "Whoever has no knowledge (deah), it is forbidden to have mercy on him," etc. And see what is written on this at the end of the discourse beginning "And He fed you the manna." And this too is the meaning of "because of this."

And it is explained in [Midrash] Rabbah on the verse "This (zeh) is the book of the generations of Adam": zeh is the twelve tribes, and with the tribe of Levi they are thirteen, corresponding to the Thirteen Attributes of Mercy, etc. And this is "Many (rabbos) are the things You have done, O L-rd my G-d, Your wonders and Your thoughts toward us," etc.) (in Psalms, chapter 40).

The meaning of rabbos is anything that is great (rav) and mighty (see the Zohar, Part I, Parshas Vayechi, folio 247a); and in [Midrash] Rabbah, at the end of Megillas Esther: "You find that the good attributes of the Holy One, blessed be He, are with plenty, with fruitfulness and increase: the good in abundance, the kindness in abundance, the mercy in abundance, in abundance," etc.;

see there. And this is "Many (rabbos) You have done": that is, the supernal attributes that are above measure and limit, which are called rabbos, as in "and abundant (rav) in kindness" and "abundant (rav) goodness," etc.;

"You have done (asisa)": that they descended link by link and were drawn down into physical Asiyah, as explained in Torah Ohr in the discourse beginning "And it came to pass at the end." And even so, "Your wonders and Your thoughts are toward us," as our Sages, of blessed memory, said: "The thought of Israel preceded

everything." And this is [the meaning of] what is written, "and abundant goodness to the house of Israel"; and it is written, "How abundant is Your goodness, which You have hidden away for those who fear You," etc. And see [Midrash] Rabbah, Toldos, section 65: "Many You have done," etc., "why did [his eyes] grow dim?" etc.,

"so that Yaakov would come and take the blessings"; and in Parshas Bo, section 15, on the verse "This month shall be for you": "The righteousness is yours," etc., "the mercy is yours," etc.; see there. And see what is written in the discourse beginning "And you shall eat, eating," on the meaning of "Who has dealt wondrously with you"; see there.

And this is [the meaning of] "'Because of this': I said it only at the time when there are matzah and maror": for through the maror, and the bitterness over one's distance from G-d, through this one arouses the Thirteen Attributes of Mercy, etc., 27

as is explained in the discourse beginning "The voice of my beloved! Behold, this (zeh) one comes," etc. And see [Midrash] Rabbah, Beshalach, at the end of section 23, on the matter of "And it shall be said on that day," etc.

The explanation is as stated in Menachos, folio 53: "Let this (zeh) one come and receive this (zos) from this (zeh) One," etc.; that is, Moshe, who prophesied with zeh, which is the drawing-down of the Torah; as is explained at the end of the discourse beginning "The heads of the tribes," concerning "saying: This (zeh) is the thing."

Now, the Torah is called "the fallen fruit (novlos) of the Chochmah above"; but in the Time to 28
Come there will be the revelation of the inner dimension (pnimiyus) of the Torah, which is from the inner dimension of the Chochmah above. And to this [the Sages] alluded in [Midrash] Rabbah, that in the Time to Come they will say zeh twice:

"Behold, this (zeh) is our G-d," etc., "this (zeh) is Havayah": that is, through the revelation of the inner dimension of Abba as well. And see what the Ramaz wrote on Parshas Toldos, folio 135, on this verse, "And it shall be said on that day," etc.

Nevertheless, this revelation is drawn down through "today, to do them"; and this is "'Because of this': I said it only at the time when there are matzah and maror."

That is, in the mode of "today, to do them," for it is then that choice applies, as it is written, "See, I have set before you life and good, and death and evil, and you shall choose life."

Now, it is stated in Pri Etz Chaim that maror (מרור) has the numerical value of maves (מות, 29
"death"). That is to say: physicality is called "death" and "evil," for it perishes and decays, and spirituality is called "life" and "good," as is explained in the discourse beginning "Listen, O heavens." Therefore there must be the level of maror and bitterness over having been drawn after physicality, etc.,

and to fulfill "and you shall choose life," etc. And this applies only now; but of the Time to Come it says, "He will swallow up death forever" (in Isaiah, chapter 25): that physicality will not conceal and hide, etc.

And this is "And G-d will wipe away the tear (dim'ah)": for dim'ah (דמעה) has the numerical value of 120, the combinations of [the Name] Elokim, from which the concealment and hiding are drawn, etc.; rather, it will be as it is written, "And Havayah will be to me as Elokim," in the manner of "The Holy One, blessed be He, takes the sun out of its sheath," etc.

If so, then the level of maror will not apply, for the maror is over the level of concealment, 30
which is called "death"; for then "He will swallow up death," etc., in spirituality and likewise in actual physicality.

So too the level of matzah, which is the matter of guarding against chametz, applies only now; but in the Time to Come it will be in the manner of "[the dough] did not have time to leaven": that it will be impossible to come to the level of chametz and physical yesh at all, because of the self-nullification (bittul), etc.;

or else, that even from the level of chametz there will be no nurture for the external forces; that is, the chametz will not be the level of the yesh and coarseness of kelipah,

but in the manner of "And his heart was lifted up in the ways of G-d," as in the thanksgiving offering there were ten loaves of chametz, as the reason is explained on the verse "A psalm of thanksgiving" (in the Siddur).

And indeed our Sages, of blessed memory, said in [Midrash] Rabbah, Parshas Tzav, section 9: "In the Time to Come all the offerings will be annulled, but the thanksgiving offering will not be annulled," etc.

And all the offerings come as matzah, except for the chametz of the thanksgiving offering and the Two Loaves, which come as chametz. If so, it follows necessarily from this that in the Time to Come, because of the intensity of the revelation, the chametz too will be refined and elevated. And see what is written in the discourse beginning "And [G-d] spoke," on the Ten Commandments, on the matter of the Two Loaves, which came as chametz.

Therefore the level of "because of this" is specifically "at the time when there are matzah and maror," which is the level of "today, to do them"; then specifically one draws down the level of zeh ("this").

It is the revelation of the Infinite Light (Or Ein Sof), blessed be He, the light that encompasses all worlds (sovev kol almin), before which above and below are equal; therefore it is called zeh, as it is written, "The heavens and the earth I fill."

Whereas in the Time to Come teshuvah will not avail, as stated in the Gemara, chapter 23 of Shabbos, folio 151b, on the verse "of which you will say, 'I have no desire in them'": that in them there is neither merit nor guilt, etc.

And see what is written in the discourse beginning "The voice of my beloved," on the matter of 31
"Behold, this one comes, leaping," etc. One may further say, to resolve the question above concerning "This matzah that we

eat, for what reason? Because the dough of our ancestors did not have time to leaven" — but surely they had already been commanded beforehand, "In the evening you shall eat matzos" —

that it can be said that it is in the manner of what is written, "Telling the end from the beginning," as stated in [Midrash] Rabbah, Parshas Bereishis, section 15, on the verse "It is the one that surrounds the whole land of Chavilah": "There was not yet a Chavilah, and you say 'that surrounds'? It is astonishing!

Rather, [He] tells the end from the beginning." So too here: the main point of "this matzah that we eat" is on account of [the fact] that "the dough of our ancestors did not have time to leaven before He revealed Himself," etc.

And what is written beforehand, "In the evening you shall eat matzos," is in the manner of 32
"telling the end from the beginning." Nevertheless, what was said above is also true, that there are two levels of matzah; and this too is the meaning of "beginning" and "end."

The meaning: "beginning," from below to above, is the matter of "The beginning of wisdom is the fear of G-d," which is the matter of the lower fear (yirah tata'ah), of which they said, "If there is no fear, there is no wisdom"; and this is the first matzah.

And from this is drawn, afterwards, the level of "end" (acharis), which is the second matzah; as is written in Pardes, in Erchei HaKinuyim, under the entry acharis, that this is the level of the Jubilee (Yovel). 33

As is known, the Exodus from Egypt was drawn from the level of the Jubilee, from which freedom is drawn, etc. And in Me'orei Or, acharis is explained as having, with the kolel, the numerical value of Keser.

And this is the matter of "the King of the kings of kings revealed Himself to them," etc. And this is "telling (maggid) the end from the beginning": maggid is a term for drawing down, as in "a river of fire flowing (nagid) and going forth."

For through the level of "beginning," which is the lower fear, they merited the level of "end," that is, the higher fear (yirah ila'ah), of which they said, "If there is no wisdom, there is no fear." And this is "and with great awe": "this is the revelation of the Shechinah," etc. And it is like the matter of "Their beginning is wedged in their end," etc.

LIKKUTEI TORAH • PARSHAS TZAV • MAAMAR 7

ששת ימים תאכל מצות וביום השביעי עצרת להוי' אלקיך וגו'

"Six Days You Shall Eat Matzos, and on the Seventh Day an Atzeres"

"Six days you shall eat matzos, and on the seventh day [shall be] an Atzeres to Havayah your G-d," etc. Now, we must understand why He, may He be blessed, says, "Six days you shall eat matzos," when just before it He said, "Seven days you shall eat matzos with it." 1

But the point is that here the intent is not to give the warning about eating matzah, but [to say] that on the seventh day is an Atzeres, etc.

But as for its first saying "Six days you shall eat matzos," the implication of the verse is that through this, that "six days you shall eat matzos," through this there will afterwards be "and on the seventh day an Atzeres," etc.

Now, we need to understand what the connection is between eating matzah for six days and there being, through this, "and on the seventh day an Atzeres." Furthermore, [the meaning of] "and on the seventh day an Atzeres to Havayah your G-d" is because on the seventh [day] of Pesach there was the miracle of the Splitting of the Sea of Reeds. 2

Now, [at] the Pesach of Egypt, its [prohibition of] chametz applied only one day; if so, they merited the Splitting of the Sea of Reeds not through eating matzah all six days. Why, then, is it said for the generations [to come], "Seven days you shall eat matzos with it," 3

and also, [why is it] specifically through "six days you shall eat matzos" that they will be able to come to "and on the seventh day an Atzeres," etc.?

We also need to understand why, of the seventh [day] of Pesach, it is said, "an Atzeres to Havayah your G-d," while of Shemini Atzeres it is said, "an Atzeres shall be for you." Also, 4

[we need] to understand what is written, "And they baked the dough that they had brought out of Egypt into cakes of matzos, for it had not leavened, because they were driven out of Egypt and could not tarry," etc.,

which implies that this gives the reason why they baked matzos and not chametz: because they were driven out of Egypt and [the dough] did not have time to leaven.

But this is puzzling, for eating chametz was forbidden to them at least on the one day, as is stated in Pesachim, folio 96b. If so, how could they have baked chametz, so that a reason would be needed, "because they were driven out," etc.? 5

We also need to understand what is said in the Haggadah: "This matzah that we eat, for what reason? Because the dough of our fathers did not have time to leaven before there was revealed to them the King of the kings of kings, the Holy One, blessed be He, and He redeemed them."

For in any case they had already been commanded, "With matzos and bitter herbs they shall eat it." Moreover, the revelation to them of the King of the kings of kings was after midnight. 6

And the command, "With matzos and bitter herbs they shall eat it," is before midnight, for the Pesach [offering] is eaten only until midnight;

and likewise this matzah that we eat is also specifically before midnight. If so, how is it "because," etc., "there was revealed," etc.?

The explanation is this. Regarding "In the evening you shall eat matzos," [the word] matzos is written מצת, lacking a vav; but regarding "And they baked," etc., "cakes of matzos," matzos is written מצות, full, with a vav.

That is because the vav is the drawing-down, [namely] that there was revealed to them the King of the kings of kings (and see the Zohar, Vayetze, folio 157a, and the Raaya Mehemna, Parshas Pinchas, folio 251b).

If so, there were two levels of matzah. The first is what is written, "In the evening you shall eat matzos," which is the matzah of before midnight, and it is מצת, lacking a vav.

And the second is what is written, "And they baked," etc., "matzos," etc., which is the matzah of after midnight, and it is full, with a vav, that is, after there was revealed to them, etc.

Therefore it says in the Haggadah, "This matzah that we eat, for what reason? Because the dough of our fathers did not have time to leaven before there was revealed to them the King of the kings of kings," etc., which is the matter of מצות, full with a vav, which was specifically after midnight. 7

For this matzah that we eat is also of this level, as [is seen] from its being written, "Six days you shall eat matzos," with a vav, which proves that this matzah that we eat is also of this level and rung. And therefore, through this, there will be drawn down "and on the seventh day an Atzeres," etc.

2. To understand all this, we must first introduce [the meaning of] what is written, "For not by bread alone does man live," etc., for this resolves the question of how 8

food has the power to give life to a person. Is not bread of the level of the vegetative, and man of the level of the speaking? If so, how can the vegetative be that which gives life to the speaking, which is far above it?

But [the answer is]: "Not by bread alone," by virtue of the bread's own essence, "does man live," but "by all that comes forth from the mouth of Havayah," which is actually clothed in the bread, namely, from the utterance "Let the earth sprout vegetation," as is written in the Arizal's Likkutei Torah, Parshas Eikev,

that that word of G-d enters into that food, and it nourishes and gives life to the person. But we need to understand: is not the word of G-d clothed in man as well, from the utterance "Let us make man"?

If so, why should he receive life-force from the bread, in which [the word] from the utterance "Let [the earth] sprout," etc., is clothed? But the explanation is according to what is explained in several places [and see what is written in Parshas Beshalach, in the discourse beginning 9

"To understand the matter of lechem mishneh (the double bread)"]: that the root of the inanimate, the vegetative and the animal is from the level of the World of Tohu (Chaos), which preceded the level of the World of Tikkun (Rectification), etc.; only they descended through many levels and through the shattering of the vessels (sheviras hakeilim), until they came down very low and physical things came into being from them.

And man's root is from the World of Tikkun, and the principal [element] of the World of Tikkun 10
is the level of Chochmah (wisdom) of Atzilus. And it is called "the drawing-down of the intellect (mochin)," for "through Chochmah they were refined." And man, in whom there is an intellectual soul, the root of its descent is also from the level of Chochmah.

And the shattering of the vessels that took place in the World of Tohu was in the level of the seven emotive attributes (middos); but they are the level of the middos that are above the Chochmah of Atzilus, and they are called "the great beast" (behemah rabbah) [and see Etz Chaim, Shaar 8, that the Daas (knowledge) of Tohu fell in the shattering of the vessels, and also that in the seven lower [Sefiros] there was included as well the power of the mochin that is within the middos, etc.

And therefore the animal soul in man, which is taken from kelipas nogah, from the shattering of the vessels, also reasons and comprehends, etc. And see what is written in Parshas Miketz, in the discourse beginning "Who is enthroned on high," etc.]

And because there was no [quality of] inter-inclusion in them, they shattered and fell, and so 11
they are [now] below man; therefore they need to be refined specifically through man, for "through Chochmah they were refined," as mentioned above.

But once they are refined, they give life to man by virtue of their root, which is above man. And this is [the meaning of] "but by all that comes forth from the mouth of G-d does man live." For

the meaning of "that which comes forth from the mouth of G-d" is the source and root from which the utterances were drawn forth, to be revealed from the mouth of G-d; and at the level of their source and root, the bread is taken from a higher level, as mentioned above.

And this is the reason that the utterance "Let us make man" is the last of the Ten Utterances, 12
while the utterances "Let [the earth] sprout" and "Let the earth bring forth," etc., all precede the utterance "Let us make man": it is for the reason mentioned above, since their root is in the World of Tohu, which preceded the World of Tikkun, where the root of man is.

And therefore Rav Nachman said, "And the reason I did not tell you [this] in the evening is that I had not eaten beef" (in Bava Kamma, folio 72). From this it is understood that food adds life-force also to the power of a person's wisdom and intellect.

And so too our Sages, of blessed memory, said that a child does not know how to call "Father" until he tastes the taste of grain; and that is for the reason mentioned above, since

the root of foods is above, in the World of Tohu, which is above the Chochmah of Tikkun; therefore they have the power and the ability to strengthen and to add to even a person's power of Chochmah [and see what is written on the verse "And Moshe spoke to the heads of the tribes"].

So too, this will be understood in the service of G-d: this is the matter of the refinements of the 13
288 sparks of Tohu that are clothed in physical things, which are refined and rise up into the level of Tikkun, the root of the G-dly soul;

that is, through the service of G-d in the Shema and prayer. The strength and life-force added to him through eating for the sake of Heaven are included in "One" and "And you shall love," and they add to the power of contemplation and to the stirring of love for G-d, so that the contemplation, the Daas, and the love and awe are with a force and a bond greater than [comes from] the power of the G-dly soul itself;

that is, for the reason mentioned above: since there are clothed in them the 288 sparks of Tohu, which are above the level of Tikkun, they are therefore able to add an elevation even to the Chochmah and the middos in the G-dly soul

(as is known from the matter of "and the chayos carry," etc., and as is explained in Parshas Yisro on the verse "Remember the Shabbos day to keep it holy," etc.) in the Shema, in prayer, and in occupation with Torah and mitzvos.

3. And according to the above introduction, the matter of the mitzvah of eating matzah on the festival of Pesach will also be understood. For it is explained in the Zohar, Vayetze, [folio] 157b, that just as in physical understanding a child does not know or understand anything until he tastes bread, as the reason has been explained above, 14

so too, when Israel went out of Egypt, they did not know how to grasp the greatness of G-d until they ate matzah, which is the level of bread that comes forth from the supernal earth.

For by that which comes forth from the mouth of G-d, which is drawn into this bread, man and the G-dly soul live, to know and to recognize Him Who spoke and the world came to be.

And just as plain life-force is drawn to the intellectual soul from physical bread, as mentioned above, so from eating matzah on Pesach life-force is drawn to the Daas of the G-dly soul. 15

The explanation is that chametz is [the quality of] elevation and self-exaltation, for it swells and rises and raises itself up, whereas matzah has no elevation at all. So too in the service of G-d: chametz is the self-exaltation and coarseness of the kelipah, whereas matzah is lowliness and submission, in the mode of "Nullify your will" [and this is

"For my heart was soured (yischametz)": [the verse] likens the heart that inclines to wickedness to chametz. And so in the language of our Sages, of blessed memory (Rosh HaShanah, folio 3, end of side b): "Here, before he soured; here, after he soured."

And so too they likened the evil inclination to sourdough, and said, "Who holds [us] back? The sourdough in the dough holds [us] back." This is because coarseness is the source of all the falls into lusts and every kind of evil, may G-d protect us].

Now, it is known that in the exile of Egypt, Israel were very much bound up below, and their intellect and their middos were in the straits (meitzarim) and limits of the world's physicality, which cause [one] to be a separate existence (yesh), etc. 16

And the essence of the Exodus from Egypt was through there being revealed to them the King of the kings of kings, which is the level of the Infinite Light (Or Ein Sof), blessed be He, that is above the order of the chain of descending worlds (hishtalshelus); through this the quality of self-nullification (bittul) was drawn into them,

as the teaching says, "'And with great awe': this is the revelation of the Shechinah." And through this bittul and higher awe (yirah ila'ah) they went out of all the straits and limits.

And so too the physical Exodus from Egypt, etc. And this was after midnight. But first they were commanded to eat matzah before midnight, as it is written, "In the evening you shall eat matzos," 17

which is the level of nullifying [one's] will, submission and lowliness, drawn from the level of lower awe (yirah tata'ah); this is the preparation and the vessel for the revelation and the higher awe that was drawn down and revealed to them after midnight, etc.

And also, the matzah is called in the Zohar "the food of faith" (michla di-mehemnusa), for faith too is a level of bittul: one nullifies his intellect and seeks no reason, but believes the truth with pure faith.

And this level is drawn into the soul through the mitzvah of eating matzah. This is along the 18
lines of what was mentioned above, from the analogy that bread gives life to man, and it is along the lines of what our Sages, of blessed memory, said, that a child does not know how to call "Father" until he tastes, etc.

For the child's knowing to call "Father," which was drawn into him and newly arose in him through his tasting the taste of bread, is not in him as understanding, reason and complete knowledge, for he does not know how [this is] his father or why he must love him; and nevertheless he calls his father.

It turns out that this calling is his bond with his father, not through reason and knowledge that he grasps, but only as recognition; and it is a level of very great smallness (katnus), beneath reason and knowledge.

Nevertheless, that bond is very strong, so much so that his soul is very bound to his father's 19
soul. That is because that knowing, which newly arose in the child through the taste of bread, has its root in the root of the bread,

which is from the World of Tohu, which is a level above comprehended knowledge, as mentioned above, above Chochmah, etc.; and therefore it is drawn down in a level that is beneath comprehended knowledge, etc., and therefore the bond is very strong.

So too with the eating of matzah as a mitzvah, [matzah] being called in the Zohar "the food of 20
faith": for faith is the recognition, the knowing and the bond with the Holy One, blessed be He; and all Israel believe that He alone is,

exactly as He was before the world was created, as it is written, "I, Havayah, have not changed" [see in Parshas Va'eschanan, in the discourse beginning "And you shall know this day," the explanation of the matter of knowledge and faith].

And this drawing-down is from the level of supernal Daas, for the Infinite One (Ein Sof), blessed 21
be He, is above Chochmah, etc.; therefore it is drawn down and clothed in the level of faith.

And therefore matzah is "the food of faith," for the root of bread is from this level, as mentioned above regarding the child's knowing to call "Father" through bread, etc.; except that this is in the understanding of matters of this world, which is drawn from physical bread, drawn from the earth of physicality.

But in the bread of matzah on Pesach there is drawn down and clothed the power from the level of the supernal earth, from which bread comes forth, which draws this level into G-dliness itself, so that one knows to call [to] the Father in Heaven, etc., with a strong bond, to the point of the soul's being wrung out, etc., even though he does not actually grasp [it] with intellect and comprehension.

And this is the level of self-nullification (bittul). From this there is also drawn the level of "Nullify your will," and the level of lowliness, "and let my soul be as dust to all," which is the power of the level of "earth" from which bread comes forth [and see what is written on the verse 22

"And Yaakov dwelt in the land of his father's sojournings," and see what is written on the verse "And Yehudah approached him," concerning the level of "earth": that in thought, earth came first, even before heaven, and therefore it is specifically from it that bread comes forth, etc., as mentioned above].

4. Now, this level of matzah requires guarding, as it is written, "And you shall guard the matzos," that is, to guard [it] from the external forces, so that it not come to the level of leavening, which is coarseness and self-exaltation; 23

that is, because it is at the level of lower awe (yirah tata'ah) and the bond of faith alone, beneath reason and knowledge, it therefore requires guarding.

And therefore it is called מצת, lacking a vav, since it is still at the level of smallness. Also, מצת lacking a vav is from the language of matzusa (strife), 24

as in "strife (matzah) and quarrel (merivah)," as is stated in the Zohar, Part III, folio 251b. The quarrel is in order to bring about the nullification of the yesh and of the coarseness, in the manner of "A person should always stir up his good inclination against his evil inclination," etc.; and therefore it was before midnight.

Whereas the matter of the second matzah is specifically after midnight, after the Pesach offering, after there was revealed to them, etc.

For the matter of Pesach is what is written, "And G-d will pass over (u-fasach)," which is the matter of skipping, a drawing-down that is not according to the order of the chain of descending worlds (hishtalshelus), as it is said, "'And with great awe': this is the revelation of the Shechinah,"

which is the level of the Infinite Light (Or Ein Sof), blessed be He, that is far above the chain of descent of the worlds, which then shone and was revealed in their G-dly soul. And this is "before there was revealed to them the King of the kings of kings."

That is, "the kings of kings" are the four levels of Malchus that shine in the four worlds of Atzilus, Beriah, Yetzirah and Asiyah; and "the King of the kings of kings" is the level of the Malchus of the Infinite One (Ein Sof), which is far above the chain of descent of the four worlds of Atzilus, Beriah, Yetzirah and Asiyah [and this is

the level of "At the head of the King's authority" (beresh hurmanusa de-malka) mentioned in the Zohar, Bereishis, folio 15; so writes the book Eshel Avraham there]. For it was specifically through this level of revelation that "He redeemed them," as it is said, "'And I will pass through the land of Egypt': I, and not an angel."

And therefore this revelation is called "and with great awe (mora gadol)." For yirah (awe) is a 25
feminine term: this is the level of lower awe, drawn from the level of the Malchus of Atzilus, Beriah, Yetzirah and Asiyah, in each world according to its measure.

But mora gadol is a masculine term: this is the level of higher awe (yirah ila'ah), which is the level of the masculine (dechar), and it is drawn down through the revelation of the level of the King of the kings of kings, as mentioned above. And this is the matter of the second matzah, of after midnight, for matzah is the level of bittul, as mentioned above;

but the matzah of before midnight is the level of lower awe and of faith as it is clothed in a level beneath comprehended knowledge, as mentioned above;

and this is the level of "When Israel was a youth," etc., "the kindness of your youth," etc., and "Out of Egypt I called My son," etc., and like the child's calling "Father," etc.

But the level of bittul of this matzah of after midnight is the level of true bittul and higher awe, in which there was drawn down a revelation of what is above comprehended knowledge, which shone then in their souls;

that is, from the level of the revelation of the Infinite Light that is above the chain of descent, which then shone upon them from above to below, as an arousal from above (isarusa dile'eila). And this is the matter of "'And with great awe': this is the revelation of the Shechinah." And therefore this level of matzah needs no guarding at all from leavening,

which is the level of selfhood and coarseness, since the external forces have no hold [on it] and draw no nurture at all from this level [for higher awe is the light of Abba, which repels the external forces; only the level of lower awe requires guarding, etc.].

And this is the meaning of "the dough of our fathers did not have time to leaven before there 26
was revealed to them": it refers to the second level, for it does not

have the ability to leaven at all, because of the intensity of the revelation of the level of the King of the kings of kings that was revealed to them, where there is no nurture and no hold for the external forces, which is the yesh and the self-exaltation that are called chametz.

And this is [the meaning of] "And they baked the dough," etc., "cakes of matzos, for it had not leavened": that is to say, it did not come to leavening. And that is because 27

"they were driven out of Egypt": Egypt has no hold whatsoever on this level, [in] which there was revealed to them, etc.; and if so, it follows of itself that "it had not leavened," etc.

And therefore, although on their way from Egypt until they came to Ramses, although they had a contraction of the road (kefitzas haderech), nevertheless, together with [the time] until they lit the fire to bake, the dough certainly stood longer than the time it takes to leaven, and even so it did not leaven, for the reason mentioned above (and this resolves one of the questions above).

And therefore here it says מצות, full, with a vav, for the vav is the drawing-down that was drawn into them from the level of great awe (mora gadol) and higher awe,

as we say in prayer, "and the awesome (ve-hanora), G-d Most High," with an added vav, whereas "the great, the mighty" [are said] without a vav [as is explained elsewhere, in Parshas Va'eschanan, in the discourse beginning "And you shall know this day," etc.].

Whereas the level of lower awe is still called מצת, lacking a vav, and therefore it needs guarding from the external forces; but the level of the second matzah, which is called מצות, full with a vav, needs no guarding

(and see what is written at the beginning of Parshas "These are the generations," on the matter of "names (שמות) like the names (כשמת)," full with a vav and lacking a vav; see there. And see what is written in Parshas Naso on the verse "and guard you… and be gracious to you," etc.).

Now, from here we can give the answer to the question mentioned above: how do we say of this matzah, which we eat before midnight, that it is "because the dough did not have time," etc., 28

when this is the level and rung of the second matzah, which came only after there was revealed, etc., that is, after midnight?

But the explanation is that all this was specifically at the time when Israel were then in the exile of Egypt and did not have

Torah and mitzvos yet; therefore they were not able to receive the intense revelation of the level of great awe, or to have in them the level of bittul and higher awe, before midnight.

Rather, before midnight there was only the level of מצת lacking a vav, that is, the level of lower awe, "Nullify your will."

And specifically through this they were able to receive the revelation mentioned above after midnight, and through this there was drawn into them the level of "the dough did not have time," etc. 29

But after Israel received the Torah and mitzvos at Mount Sinai, and throughout the entire year, also before Pesach, we draw down a drawing-down of G-dliness through Torah and mitzvos, therefore also with this matzah that we

eat before midnight we are able [through the fulfillment of the Torah and mitzvos that preceded it all year] to receive the level of the revelation of the Shechinah, from the level [of] "there was revealed to them the King of the kings of kings," after midnight, etc.

As is written in the Zohar, Vayetze, mentioned above: "First matzah, and afterward mitzvah," with the addition of a vav; see there. It follows that the level of mitzvah is of the level and rung of the second matzah, which is מצות, full with a vav. 30

That is because through the fulfillment of the Torah and mitzvos there is drawn down the level of the 620 pillars of light of the supernal Keser (Crown), which is itself the matter of "there was revealed to them the King of the kings of kings," etc.;

and therefore what was drawn to them at midnight, which is a time of favor (eis ratzon), is drawn to us in this matzah that we eat before midnight; that is, because we have Torah and mitzvos, which are the very essence of the supernal will, etc.

And this is what is said in the Haggadah: "This matzah that we eat, for what reason?" The meaning is: granted, when they were in the exile of Egypt, being very much in the state of exile of the kelipos and the sitra achra, 31

and they did not have Torah and mitzvos, they were commanded to eat the matzah of before midnight, which is the level of מצת lacking a vav, so that this would be a preparation for them, through which they could afterwards receive the great revelation mentioned above.

But we, to whom the Torah and mitzvos have already been given [now, the mitzvos are the commands of the King, and by fulfilling them one fulfills "You shall surely set a king over yourself,"

which is the level of lower awe at least, as is written in Sefer Shel Beinonim, chapter 41, and as is explained elsewhere on the verse "And G-d spoke," etc., in the discourse for the festival of Shavuos], if so, what is the point of eating this matzah specifically before midnight?

And it answers, "Because [the dough] did not have time," etc. That is: our eating of matzah, although we eat it specifically before midnight, nevertheless its matter and its drawing-down are not only from the level and rung of the first matzah alone; 32

rather, there is drawn into it also from the level and rung of the second matzah, which is the level of bittul and great awe, to the point that [the dough] did not have time to leaven; and this is from the level of the revelation in which there was revealed to them the King of the kings of kings, and He redeemed them,

which is the revelation of the Infinite Light (Or Ein Sof), blessed be He, that is far above the chain of descent (hishtalshelus); and this revelation and drawing-down is drawn to us in this matzah too, for the reason mentioned above. And how are the two drawings-down alluded to in one matzah? Now, it is known that the difference between chametz (חמץ) and matzah (מצה) is only in the letter hei.

Now, the filling (milui) of the hei, [when it is spelled out,] is also the letter hei, and therefore it is 33
called "the doubled" (ha-machpelah), as is explained elsewhere; and these two heis that are alluded to in the one hei of matzah are the two levels of matzah mentioned above;

for the filling is of the level of the concealment that is hidden and concealed within the hei itself; and this concealment within the hei, which is the level of Malchus, has its root in the level of Keser,

for "their beginning is wedged in their end," etc. And see what is written on the verse "And now, let the power of Ado-nai be great," etc.: "power" is the matter of the revelation of what is concealed, etc.; see there.

5. Now we must understand the matter of the seventh [day] of Pesach, and how it is that through 34
"six days you shall eat matzos" first, then specifically "and on the seventh day an Atzeres," which is the matter of the Splitting of the Sea of Reeds, as mentioned above.

For the matter of sea and dry land above is the level of the concealed world (alma d'iskasya) and the revealed world (alma d'isgalya). It is like the sea and the land below: everything that is on dry land is [also] in the sea,

except that on dry land they are revealed, whereas in the sea they are concealed, for they are absorbed and covered within the sea, which covers over them (and see in Parshas Beshalach, in the discourse beginning "Then [Moshe] sang").

And likewise above: the level of Malchus of Atzilus is called "earth" and is also called "sea." That is, the radiance and the drawing-forth of Malchus that is drawn down and clothed in Beriah, Yetzirah and Asiyah, to give life to the worlds [and bring them] from nothing into something,

which are the revealed worlds, which appear to be a separate thing, an entity of its own: this level is called "earth." Of this it is said, "Let the earth sprout," etc., "Let the earth bring forth living creatures," as is explained in the Zohar in many places; and see in Parshas Shemini, folio 39b.

That is, as is written in Iggeres HaKodesh, in the section beginning "He and His life-forces," that the main bringing-into-being of the yesh, a thing entirely separate, is from Malchus of Atzilus, which becomes the Atik of Beriah, for "there is no king without a people," etc.; which is not so of the level of the middos of Atzilus themselves; see there.

Now, Malchus receives the light and the flow from the Infinite Light (Or Ein Sof) through the 35
middos of Atzilus, and it is specifically from it that [the flow] is afterwards drawn into Beriah, Yetzirah and Asiyah;

for the Infinite Light, as it shines in the supernal middos of Atzilus, cannot come into revelation in Beriah, Yetzirah and Asiyah at the outset,

for in Atzilus "He, His life-forces and His vessels are one," so that the Chesed (kindness) of Atzilus is actually the level of the Infinite, and there is no comparison at all [with] the level of the Chesed of Beriah,

which is a level of limitation, the camp of Michael, [standing] with love to receive the flow, through the chain of descent (hishtalshelus), from the level of the Chesed of Atzilus, which is without limit; as is written in Iggeres HaKodesh on the matter of "and I am dust and ashes," etc.; see there.

[It cannot,] unless this light of Chesed is first concealed in the level of Malchus, and from it the flow afterwards descends into Beriah, Yetzirah and Asiyah;

for the attribute of Malchus is exaltedness and loftiness, as it is said, "and Who is exalted from the days of old," and in general loftiness is a withdrawal, so that the life-force does not descend upon them so much;

and therefore the level of Malchus is called "sea," since just as the sea covers and conceals what is within it, so too the level of Malchus conceals and covers the level of the supernal middos of Atzilus

(and see what is written on the matter of "and the sea was over them, above" in Parshas Balak, on the verse "Who has counted the dust of Yaakov"); and therefore this level of Malchus is called the concealed world.

But what shines and spreads forth from it to the created beings of Beriah, Yetzirah and Asiyah, so that they are revealed worlds: this level is called "earth."

(And so it is in the Zohar, Bereishis, folio 18b, that these two levels are the matter of the first two verses of the Shema, "Hear, O Israel" and "Blessed be the Name of the glory of His kingdom forever and ever"; and see Sefer Shel Beinonim, Part II, chapter 7.)

Now, all this is specifically when the light and the flow are drawn by way of, and in the order of, the chain of descent from Atzilus to Beriah, Yetzirah and Asiyah, from the level of the light that fills all worlds (memalei kol almin); for then the levels of sea and dry land, the concealed world and the revealed world, apply. For such is the gradation of the chain of descending worlds, that it is impossible for the light and the flow that are in Atzilus,

which is in the mode of the Infinite, to be revealed in Beriah, Yetzirah and Asiyah, [which are] created and limited beings, except through concealment first, the level of the concealed world,

which in truth remains in concealment and hiddenness, and only a radiance and a drawing-forth alone is drawn from it, to be the source of the flow to Beriah, Yetzirah and Asiyah, the level of the revealed world.

But on the night of the seventh [day] of Pesach there shone and was revealed a great and intense radiance from above the order of the chain of descent, from the level of the Infinite One, blessed be He, Himself, the light that encompasses all worlds (sovev kol almin), "Who is equal and makes equal," etc.,

for Atzilus and Asiyah are truly equal before Him, and "darkness is like light," truly, so that concealment and revelation in the order of the chain of the worlds, the concealed world and the revealed world, are truly equal before Him.

Since in truth He is not within the category of worlds at all, therefore, through a descent and drawing-down from this level, [an effect] was drawn to change the order of the chain of descent entirely, so that the level of the concealed world actually became revealed,

like the revealed world: the concealment itself, as a whole, came into revelation, and not by way of a radiance and drawing-forth alone (and see what is written in Shir HaShirim on the explanation of "For your love is better than wine").

And this is "And G-d drove the sea with a strong east wind (ruach kadim)," etc. The meaning: the "east (kadim) wind" is a drawing-down from the level of the Primordial One of the world (Kadmono shel olam), that is, from the level of the Infinite One, blessed be He, Himself, Who is not within the category of worlds at all.

And through this revelation and drawing-down, "He made the sea into dry ground": the level of the concealed world became the level of dry land, which is the level of actual revelation below.

And this is the matter of the Splitting of Yam Suf (the Sea of Reeds): the level of Malchus of Atzilus, which receives from the sea of the supernal Chochmah of Atzilus, is the end (sof) of the World of Atzilus, and in it the lights of Atzilus are concealed; and therefore 36

it is called "sea." And through the revelation from the level of the Primordial One of the world (Kadmono shel olam), which then shone in the level of Malchus, the concealment of Yam Suf became actual revelation and dry land; that is, the very essence of the lights of Atzilus was then revealed in Beriah, Yetzirah and Asiyah.

(This will be understood better according to what is written in the Zohar, Bereishis, mentioned above, that the level of "One" (echad) and the level of "forever" (va'ed) in the Shema are the matter of sea and dry land; and as it is written, "Let the waters be gathered to one place," etc., for Malchus of Atzilus is the level of the "place" of the One, as it were; see the Tikkunei Zohar, Tikkun 42.

And the explanation of the matter is understood according to what is written on the verse "And I appeared" (Va'eira): that in truth, with respect to the Holy One, blessed be He, as He is in His essence and being, may He be blessed, the word "one" does not apply to Him at all, for He is singular (yachid) and unique and He alone is; but rather, as our Sages, of blessed memory, said, He is One in the seven heavens and the earth and the four directions of the world, etc.

And therefore it is well understood that this level is called "sea": for the creatures in the sea have their life and existence specifically within the sea; and so is the level of the concealed world, in which they are united in the One, for they are all nullified in existence within their source, etc.;

"Behold, there is a place with Me," etc. And the level of va'ed ("forever") is echad ("one") with its letters exchanged; it is the source of the revealed worlds, where it seems as if the world is a thing and an entity of its own, etc.

Now, His being and essence, may He be blessed, is the level of yachid (singular); and see there, that through the Torah the level of yachid itself is drawn down into revelation, and of this it is said, "But by My Name Havayah I was not known," etc.

That is for the reason written elsewhere, that the Torah is called "the parable of the Primordial One" (mashal hakadmoni), the level of the Primordial One of the world, etc. Now, at the Splitting of the Sea, of which it is also said, "And G-d drove the sea with an east wind (kadim)," etc., which is the revelation from the level of the Primordial One of the world, Who is singular and unique and He alone is,

therefore through this revelation He turned the sea into dry land: the level of "One" was drawn into actual revelation in the level of "forever," that is, the revelation of the higher unity (yichuda ila'ah) itself within the lower unity (yichuda tata'ah).) (And see what is written on the verse "If you will listen to the voice," etc., "to do what is right," etc.; see there.)

And along these lines is the matter of the people of Jericho, who would "bundle" the Shema: they would say "One" and "And you shall love" without interrupting to say "Blessed be the Name of the glory of His kingdom forever and ever," for they wanted the love to be drawn from the level of "One," the higher unity itself;

except that the halachah is not according to them, for this is only the level of the Splitting of the Sea, which was drawn down through an arousal from above (isarusa dile'eila); and the mention of the Splitting of the Sea is in [the blessing] "True and firm" (Emes VeYatziv), which is after the Exodus from Egypt,

that is, after one concludes the Shema with "I am Havayah your G-d, Who brought you out of the land of Egypt," etc.; only then does one mention the Splitting of the Sea, in "True and firm."

6. And this is [the meaning of] "Six days you shall eat matzos, and on the seventh day an Atzeres." For the Splitting of the Sea of Reeds was specifically on the seventh [day] of Pesach, 37

for Yam Suf is the level of Malchus, which is the level of the seventh day, as is known, for the first day is the level of Chesed.

And the seventh day is the level of Malchus; and then the level of the "east wind" (ruach kadim) was drawn down and revealed, for "their end is wedged in their beginning": "from the beginning, from of old (mi-kedem), she was anointed," 38

but this revelation comes specifically through first "six days you shall eat matzos." For the matter of eating matzah has been explained above,

that it too is the matter of the drawing-down of the Infinite Light (Or Ein Sof) that is above the order of the chain of descent (hishtalshelus), which is the matter of the "skipping," that [the dough] "did not have time to leaven before there was revealed to them the King of the kings of kings," etc.;

and therefore, through eating matzah six days, which is the drawing-down of the light of sovev kol almin (that encompasses all worlds) in revelation into all six middos, from the level of Chesed to the level of Yesod,

there follows from this "and on the seventh day," which is the level of Malchus, "an Atzeres," etc.; that is, its being the level of sea and concealment becomes the level of dry land and revelation.

(That is, through the "east wind," which is a drawing-down from the level of the Primordial One of the world (Kadmono shel olam), Who is not within the category of worlds at all, not even so as to be [called] "encompassing," etc.; and it is an arousal from above that is above the arousal from below that comes through the performance of the mitzvos,

and therefore it is said, "And you shall be silent." Even so, this drawing-down comes specifically through first "six days you shall eat matzos," which is an arousal from below, to draw down an arousal from above, a drawing-down from the level of sovev kol almin, the supernal will;

then, through this, the drawing-down from above the level of sovev kol almin will rest [upon us] and be drawn down, as is explained elsewhere on the matter of "Open to Me," etc., "and I will open to you," etc.; and see what is written in the explanation on the verse "After Havayah your G-d shall you walk," and what is written at the end of the discourse beginning "Give ear, O heavens," on the matter of "I will be like the dew," etc.)

And this is "an Atzeres to Havayah your G-d (Elokecha)": for Havayah is the level of the higher unity (yichuda ila'ah), which is called "sea," as it is written, "Havayah is One"; and the Name Elokim is the level of the source of the drawing-down into Beriah, Yetzirah and Asiyah, which is called "dry land." And on the seventh [day] of Pesach there is a revelation that is above both levels, as mentioned above;

and therefore it is an Atzeres for both levels, "to Havayah your G-d." And then what had been called Havayah, which is the level of sea and the concealed world, became "your G-d" (Elokecha), in actual revelation.

(And this is the meaning of atzeres: retention and contraction, for the waters contracted and congealed and became like a heap (ned), until it became dry land. I found this written, and it needs examination.)

Now, although in the reckoning of the Counting of the Omer the seventh day of Pesach is the level of Yesod and not the level of Malchus, as is known, that is in the aspect of the count of the Omer (chushbena de-omer), which is an elevation from below to above; and through the elevation and the arousal from below one draws down "today is day," etc.;

and therefore the first day, which is the matter of the revelation from above to below, of itself and as a matter of course, is not counted, and one begins from the second day. This is not so with respect to the level of the drawing-down from above to below that is drawn on the first day of Pesach

(which is the essence of the festival of Pesach, a term for skipping, which is an arousal from above; whereas the drawing-down through the counting of the days of the Omer has as its main point the festival of Shavuos, etc.).

Thus the first day of Pesach is the main, first drawing-down, and it is in the level of Chesed; and then the seventh day of Pesach is the level of Malchus.

However, at the Pesach of Egypt, since Moshe and Aharon and the seven Clouds of Glory were with them, they were able, even without eating matzah, to draw down from the level of the revelation that was revealed to them

on the first day, drawing it into all seven days; and therefore its [prohibition of] chametz applied only on the first day alone, which is not so now (as is written above, in the discourse beginning "This matzah," etc.; see there).

And from here it will also be understood why it is written "an Atzeres to Havayah your G-d," while of Shemini Atzeres it is said "shall be for you," and why "for you" is not said here as well.

This will be understood by first introducing one more matter, namely, to understand the reason that the complete Hallel is not said on the festival of Pesach except on the first two days, and how it differs from the festival of Sukkos, on which the complete Hallel is said on all the days of the festival.

Now, it is known regarding the saying of Hallel on a festival that it is a matter of abundant joy 39
and praise for the added light and revelation that shines and is revealed from above.

And also, the meaning of hallel is the drawing-down of light and revelation, from the expression "when His lamp shone (be-hilo)." And as is explained elsewhere, the two meanings go together, for through the hallel and praise one draws down the radiance and the revelation, etc.

And it is known that the essence of the mitzvah of reading Hallel is specifically when it is completed, for then it is called a mitzvah, and according to all opinions one first recites over it the blessing "Who has sanctified us with His commandments," etc.; whereas when it is read with skipping, it is called in the Gemara only "the custom of their fathers" (in Taanis, folio 28b),

and our Sages, of blessed memory, said (there), "Hallel on Rosh Chodesh is not from the Torah." If so, the reason is not understood at all why the complete Hallel is not said at least on the seventh day of Pesach, on which there was the great revelation from above the chain of descent (hishtalshelus), etc.

But the explanation is that when Israel went out of Egypt they were still at the level of smallness (katnus), for they had not yet received the Torah and mitzvos, not until they stood at Mount Sinai; and therefore they were called by the name "youth" (na'ar), as it is written, "When Israel was a youth, I loved him" (in Hosea, chapter 11);

and therefore, although they then had the revelation of great and mighty miracles, which comes through the descent of a great and intense radiance from the Infinite One (Ein Sof), blessed be He, the light that encompasses all worlds (sovev kol almin), nevertheless this radiance did not shine and become revealed in them except in utmost smallness

(and see the Pri Etz Chaim, on the kavanah of the seventh [day] of Pesach, where smallness is mentioned, etc.; see there. At first glance it is puzzling how it is a level of smallness, when, on the contrary, the light and revelation are drawn from a level above the order of the chain of descent, as is said in the Zohar, "it depends on Atika (the Ancient One)."

But according to the above it is well understood: in truth the revelation is from a very high level, but the revelation to them was in a mode of smallness, for the reason mentioned above, since they had not yet received the Torah and mitzvos and there was not yet completeness in them, as is said in the Zohar).

(And see in the Gemara, chapter 8 of Bava Kamma, folio 92, end of side b, "When we were small," etc.; and see on the matter of "When Israel was a youth" in the Midrash Rabbah,

Ki Sisa, end of section 43, and in Shir HaShirim Rabbah on the verse "A palanquin he made for himself," and in the Zohar, Part II, end of Parshas Bo, folio 43a; Vayakhel, folio 217, end of side a; and in the Mikdash Melech there. And see what is written in the explanation on the verse "Set me as a seal," on the matter of the straps of the tefillin of the head.)

And this is by way of analogy to a father's love for his son, in which there are two modes. When the son is small, the father's love for him is revealed and very intense, so much that he hugs him, kisses him and carries him in his arms.

Nevertheless, the love is not revealed so much in the small son, except in small things, for he does not yet understand and feel the great things so much.

Whereas when the son is grown, although the father's love is then not seen and revealed so much, in hugging and kissing him, nevertheless it extends and is revealed to his son more, in teaching him wisdom and giving him all his needs then, in his maturity, which are great things, etc.

So too above, by way of analogy: at the Exodus from Egypt, of which it is said, "When Israel was a youth," for there was not yet so much completeness in them, therefore, although the revelation was a great love from a very high place, 40

nevertheless it shone in them only in a mode of smallness; and therefore the complete Hallel is not said on it. (As for the complete Hallel being said on the first days of Pesach, it is explained in the Zohar there; and also according to the plain sense it is right,

for although there was not yet so much completeness in them, nevertheless their going out of the state of Egypt was from darkness to light in a spiritual sense as well: from the level of Egypt, "the nakedness of the land," and the forty-nine gates of impurity, they went out to be servants of G-d.

If so, there is nothing greater than this, even though they were not yet made complete until the receiving of the Torah; and for this the complete Hallel is said on the day of their going out of Egypt.) Whereas on the festival of Sukkos,

which is after the receiving of the Torah, when the supernal love shines and spreads in them in a mode of maturity (gadlus), like a father's love for his grown son, which is revealed and from which great things are drawn, etc., as mentioned above, therefore the complete Hallel is said on them on all the days of the festival.

And with this introduction the reason is also understood that of Shemini Atzeres it is said, "an Atzeres shall be for you": it shines and is revealed to you yourselves; whereas of the seventh [day] of Pesach it is said, "an Atzeres to Havayah your G-d," for it does not shine and become revealed in the mode of "for you" so much, until the receiving of the Torah.

(And therefore Shavuos is called Atzeres in the Gemara, and they said of it, "All agree that on Atzeres we require 'for you' [as well]," etc. And see the Midrash Rabbah on Shir HaShirim, on the verse "How beautiful are your steps": Rabbi Yehoshua ben Levi said, "The Atzeres of the Festival ought to have been fifty days away, corresponding to the Atzeres of Pesach;

but," etc.; see there. Thus the festival of Shavuos is, in relation to the seven days of Pesach, like Shemini Atzeres in relation to the seven days of Sukkos.

That is, as mentioned above, that on Pesach the revelation is not drawn so much in the mode of "for you" until the festival of Shavuos, on which the Torah was given. Now, regarding Hallel, the Ramaz explains (on Parshas Emor, folio 96, beginning of side a): "For so Hallel: its secret is to illuminate Malchus, the secret of Ado-nai, which equals hallel in numerical value," etc.

"And therefore the complete Hallel was not said until the festival of Shavuos." End of quote. And the matter of illuminating the Name Ado-nai can be understood from what is written in the discourse beginning "And now, let the power of Ado-nai be great," that this is like "one who answers 'Amen, yehei shmei rabba mevarach' with all his strength," etc.; see there.

And in the book Me'orei Or, letter hei, section 14, he wrote: "Hallel is a name for Malchus, for she praises Havayah constantly. There is a complete Hallel: Malchus as a complete partzuf; and there is a Hallel that is not complete: half a partzuf, from the chest downward." End of quote.

And this difference is like the superiority of the First Temple over the Second Temple, as is explained in the Zohar, Part II, Shemos, folio 9b, and in the Mikdash Melech there (see there), that this is like the upper hei and the lower hei. And along these lines he wrote in the Pardes, in Erchei HaKinuyim, under the entry hallel:

"Complete Hallel and incomplete: there are those who explain that the complete is in the secret of Binah, and the incomplete in the secret of Malchus.

But the correct [view] is: complete Hallel is the moon in its fullness, and incomplete Hallel is in the secret of the breach of the moon." End of quote. And according to what is written in the name of the Mikdash Melech, the two explanations go together: complete Hallel is when Malchus receives a great radiance, until it is at the rung of Binah, as in "He did not cease cherishing her until He called her 'My mother,'" etc.)

(And see what is written on this in the discourse beginning "Song of Songs," on the matter of the two meanings in the level of kallah (bride): the sense of "my flesh is consumed (kalah)" and the sense of "my soul longs (kalsah)," etc. And see what is written at the end of the discourse beginning "May He reveal to us its reasons," on the matter of "On that day it will be," etc.)

LIKKUTEI TORAH • PARSHAS TZAV • MAAMAR 8

ששת ימים תאכל מצות וביום השביעי עצרת לה׳...

"Six Days You Shall Eat Matzos"

"Six days you shall eat matzos, and on the seventh day, an atzeres (assembly) to G-d your G-d; you shall do no work." We need to understand: of Shemini Atzeres it is written, "There shall be an atzeres for you," whereas here it is written, "an atzeres to G-d your G-d." 1

Also, what is the meaning of "you shall do no work"? It should have said "work of labor" (meleches avodah), since work for preparing food (meleches ochel nefesh) is permitted on Yom Tov.

The explanation is this: in the Gemara, chapter 6 of Pesachim, there is a dispute of Tannaim on the matter of Yom Tov. Rabbi Eliezer holds: either all of it for G-d, or all of it for you. 2

And Rabbi Yehoshua holds: half of it for G-d and half of it for you. And both of them expounded the same Scripture: one verse says, "an atzeres to G-d your G-d," and another verse says, "there shall be an atzeres for you." Rabbi Eliezer reasons: either all of it, etc.;

and Rabbi Yehoshua reasons: divide it, half, etc. At any rate, since regarding the seventh day of Pesach it is written "to G-d your G-d," it follows that it has a greater connection to being entirely for G-d than Shemini Atzeres, of which "for you" is written.

With this we will also understand what is written of it, "you shall do no work." For since, if one wishes, one makes it entirely for G-d, then one is forbidden to do 3

work for preparing food, as the Magen Avraham ruled: one who fasts a dream-fast (taanis chalom) on Yom Tov is forbidden to do work, even work for preparing food. And the same applies if one makes it entirely for G-d: one is forbidden to do work altogether.

Now, the essence of joy is to rejoice in Him, blessed be He, as it is said, "And Israel shall rejoice in You." Now, although this joy must be present all year, nevertheless Yom Tov is called "festivals for joy," for then the joy of a mitzvah is with surpassing loftiness and surpassing strength. 4

The reason is that through the mitzvos there is a drawing-down of an addition of new light in the World of Atzilus (Emanation), and also in the vessels. Now, the G-dly soul is drawn from the inner dimension (pnimiyus) of the vessels. 5

Nevertheless, the light drawn down through the mitzvos is not revealed in it in the manner of revelation, to be enclothed within it as an inner light;

and even though the root of the G-dly soul is from the inner dimension of the vessels of Beriah, Yetzirah and Asiyah, in which the revelation is drawn truly inwardly, nevertheless in the G-dly soul it does not shine at all in an inward manner, only as an encompassing [light] (makif).

This is because the animal soul covers, conceals, encircles and surrounds the G-dly soul, giving no room for the light to enter into it, into the G-dly soul, in an inward manner. 6

And this is [the meaning of] "Behold, he stands behind our wall," etc. But on Yom Tov there is an added revelation of light, and through this it polishes the vessels of the animal soul as well.

And this is "gazing through the windows," etc. Therefore they are then "festivals for joy," for joy has the quality of revelation, etc. 7

Therefore they offered the peace-offerings of joy (shalmei simchah), for this is an action upon the animal soul as well, which hides and conceals the G-dly spark in a person's soul and holds back joy in G-d. And through the offering of the sacrificial portions (eimurim) and the blood upon the altar, the soul of the animal is included and rises to the fire above,

that is, to the quarry from which they were hewn, from the level of the face of the ox in the supernal Chariot. Therefore, through eating the meat of the peace-offerings, they were able to rejoice in G-d, for the meat became an intermediary, etc.,

as is known concerning the life-force and strength that man, the speaking [being], receives from the inanimate, the vegetative and the animal. This is because their source is very much higher than the level of man, in the mystery of "Behind and before You formed me."

That is, their source is from the World of Tohu, only that, through the shattering of the vessels (sheviras hakeilim), they fell and descended lower and lower, to become inanimate, vegetative and animal. And through the offering of the sacrificial portions and the blood, which were included and rose to their source, the meat became an intermediary, so that they could rejoice in Him, blessed be He.

(Therefore shelamim is an expression of peace (shalom), as is written in the Midrash Rabbah, Parshas Tzav, at the end of section 9, and in Parshas Naso, section 13, folio 254, column b, on "and for the sacrifice of the peace-offerings" of Nesanel's offering.

And also an expression of wholeness (sheleimus), as is written there, folio 253, column d, on "and for the sacrifice of the peace-offerings" of Nachshon's offering. And what is said there, "two [kinds of] peace," is as written in the Zohar, Part III, Parshas Vayikra, [folio] 12b: "whole above and whole below." And the meaning of "below" may be explained as written elsewhere, in the discourse beginning "In the third month," on the meaning of "peace in the household below,"

namely, the shining of the powers of the G-dly soul in the animal soul, so that there be no hindrance or obstruction on the part of the body and one's animal soul, etc. And so too here: [the point] is that the joy in G-d be revealed in the animal soul as well.

And this is like what is said elsewhere on the meaning of shor habar (the wild ox), that it is from the expression "and pure (bar) of heart." So too, the peace-offerings of joy are meat that has already been refined; therefore it gives strength and might to the animal soul. And see what is further written at the end of the discourse beginning "And I shall return in peace to my father's house.")

(And see the Pardes, in the Erchei HaKinuyim, under the entry shelamim, and Me'orei Or, the letter shin, section 45, and the letter zayin, section 6.) And the Shelah, in his Tractate Pesachim, folio 156, end of side a, explains shelamim along the lines that there be

the Name whole and the Throne whole; and see what is written on this in the discourse beginning "Remember what Amalek did to you." And this is shelamim: the matter of wholeness. Thus the matter of offering the peace-offerings of joy on every Yom Tov has been explained.

2. Now, our Sages, of blessed memory, said: "In the World to Come there is no eating," etc. 8
According to the view of the Rambam, of blessed memory, this refers to the World of Souls. And the Ramban, of blessed memory, objected to him: if it is as he says, then what novelty did the Gemara teach us? Does eating, etc., have any relevance to a soul without a body?

Rather, he concludes that it refers to the time of the Resurrection of the Dead, when man will be in a body, and nevertheless there will be no eating in it, etc.

The reason is that the aspect of eating is as it is written: "Eat, friends; drink and be intoxicated, 9
beloved ones." "Eat, friends" is above: these are the level of Chochmah (wisdom) and Binah (understanding).

"Drink and be intoxicated, beloved ones" is below: these are the level of Z'eir Anpin and Nukva, which are the level of the emotive attributes (middos), Chesed (kindness), Gevurah (restraint) and Rachamim (compassion). That is, in order for there to be the level of "friends," which are the level of Chochmah and Binah, there must be the aspect of eating.

And for there to be the level of the emotive attributes (middos), there must be the aspect of 10
drinking. For in Him, blessed be He, to Whom nothing compares, blessed be He, there does not apply

in Him the level of Chesed (kindness), nor even the level of Chochmah (wisdom). And it is written, "All of them You made with wisdom": for the level of Chochmah is called, relative to Him, blessed be He, the level of asiyah (making), and is called "the Adam of Asiyah," etc., as it is said, "You are wise," etc.

"And He is not of any of these attributes at all." For the attributes are a matter of limit and measure, in order to give good reward to the righteous, so that they can receive reward, that is, to delight in the radiance of the Shechinah (Divine Presence), etc.,

and to punish the wicked, etc. For were there simple compassion, without limit and measure, He would have compassion on the wicked too, etc.

Now, with Him, blessed be He, Who is the Infinite One (Ein Sof) and to Whom nothing compares, etc., in order for there to be the level of Chochmah (wisdom) and Binah (understanding) and the emotive attributes, there must be the aspect of eating, 11

that is, an influx from above, as is explained in the Zohar and Etz Chaim: Abba draws nourishment from the eighth mazal, which is the aspect of eating and nursing through the mazalos, etc.

And this is "Eat, friends" above. And in order for there to be the level of "beloved ones," which are the emotive attributes (middos), there must be the aspect of drinking, which is the descent of the influx lower and lower until there is the level of emotive attributes; as, by way of analogy, drink carries the food downward, for water goes down, etc. 12

And this is "Drink," etc. And "be intoxicated" is the aspect of revelation: "Wine enters," etc. Thus has been explained what the matter of eating is. 13

And now we need to understand the matter of the seventh day of Pesach. For our Sages, of blessed memory, said concerning the splitting of the Sea of Reeds: "A maidservant saw at the Sea," etc.

And we need to understand where it is alluded to in the Torah that there was so great a revelation of G-dliness. For at the time of the Giving of the Torah it is written, "Face to face He spoke," etc., 14

but here, from where did they learn this? The explanation, however, is this: it is written, "Why do you cry out to Me?" etc., and it is also written, "G-d will fight for you, and you shall be silent."

For it is known that speech comes through the level of Chochmah (wisdom), as it is written, "With wisdom He founded the earth": "Abba founded the Daughter"; as is known from the analogy of the infant who cannot speak, etc.

Now our Sages, of blessed memory, said: "A wise man does not speak in the presence of one who is greater than he," as in the analogy of one who comes before a great king, etc.

This is because "while it is occupied with swallowing, it does not expel," etc. And at the splitting of the Sea of Reeds, when there was revealed to them a revelation of His G-dliness, blessed be He, that is above the level of Chochmah (wisdom), 15

therefore it is written, "and you shall be silent": the aspect of silence. And therefore in the prayer of Shemoneh Esreh too, which is akin to that revelation, the aspect of self-nullification (bittul), etc., one does not make one's voice heard, etc.

And this is [the meaning of] "He turned the sea into dry land," etc., "there we will rejoice in Him." It should have said, "He split the sea," etc. But [the explanation is] that the sea is the aspect of a giver (mashpia) and dry land is the aspect of a receiver (mekabel), for the sea imparts moisture to the land, and makes it bring forth and sprout, etc. 16

For "all the rivers go to the sea, yet the sea is not full; to the place where the rivers go, there they return to go" — back to the rivers, for otherwise the rivers would be parched and dry. And also the cloud receives from the waters of the ocean, and "waters the earth and makes it bring forth," etc.

And when a great revelation was openly revealed, as mentioned above, the sea was turned into dry land, and [the waters] stood up like a heap, to be a wall for them, etc.: the level of stone, the inanimate; "while it is occupied," etc., as mentioned above. 17

And "the waters congealed": what Yechezkel did not see, so great a revelation. For Yechezkel saw only the face of a lion, etc.,

the aspect of division (and as is written in the discourse beginning "As an eagle stirs up"), whereas at the time of the splitting of the Sea of Reeds there was a revelation of His G-dliness, blessed be He, that is above the level of division, but rather in the aspect of ice (kerach): "the waters congealed" and stood

like a heap, as mentioned above; and as it is written, "And the likeness over the heads of the chayah: a firmament, like the appearance of the ice," etc. Kerach (ice) is the aspect of chirik.

And this is [the meaning of] "And there was the cloud and the darkness, and it illuminated," etc. Vaya'er ("and it illuminated") is in the masculine form; it refers to the darkness: the darkness illuminated for them. 18

For in the account of Creation it is written, "And G-d separated between the light," etc.: the aspect of a dividing partition (parsa), so that there be the chain of descending worlds (hishtalshelus) and division, etc.

Only, on the first day of the six days of Creation, light and darkness served intermingled, and in order that there be hishtalshelus, etc., He separated, etc. And at the time of the splitting of the Sea of Reeds there shone the aspect of the darkness mentioned above, which is the aspect of "He made darkness His hiding place," which is above the level of hishtalshelus

(for, from below to above, it is called darkness, because "no thought can grasp Him at all"; and as is written about this at length in the discourse beginning "I am black but comely": black fire upon white fire, etc.; see there).

Therefore they did not offer the peace-offerings of joy on the seventh day of Pesach (this needs examination); for the level of the joy of the seventh day of Pesach

is so great that it cannot come into revelation in an inward manner, which is the aspect of eating, but only as an encompassing [light] (makif) over them from above. Therefore it is written, "There we will rejoice": "there," specifically.

And this is what our Sages, of blessed memory, said: "In the World to Come there is no eating," etc. For in the World to Come, too, there will be revealed a revelation of His G-dliness from the level that is above hishtalshelus;

therefore it will not be revealed in the manner of inward eating, but only as an encompassing [light], as mentioned above. (And see Me'orei Or, the letter alef, section 178, which writes: eating and drinking all come from the union of Z'eir Anpin and Nukva, etc.)

And this is [the meaning of] "And the children of Israel walked on dry land in the midst of the sea." For in the Gemara there is a dispute: one says the heavens came first, etc.,

and both these and those are the words of the living G-d: for in deed the heavens came first, while in the primordial thought the earth came first. And at the time of the splitting of the Sea of Reeds, when the level of the supernal thought, where the earth comes first, was revealed, therefore it is written, "they walked on dry land in the midst of the sea," that is, in the aspect of dry land that preceded the heavens, as mentioned above.

LIKKUTEI TORAH • PARSHAS TZAV • MAAMAR 9

ששת ימים תאכל מצות וביום השביעי עצרת להוי׳...

"Six Days You Shall Eat Matzos"

"Six days you shall eat matzos, and on the seventh day [shall be] an Atzeres to Havayah your G-d; you shall not do work." Now, we find that three festivals are called Atzeres: the festival of Shavuos, the time of the Giving of the Torah; Shemini Atzeres, which is the time of Simchas Torah; and the seventh [day] of Pesach. 1

And what is said of the seventh [day] of Pesach is greater than what is said of all of them, for of it is said "to Havayah your G-d," and not "for you," as with the other festivals, in which [it is] "half for G-d and half for you"; rather, all of it is for G-d. And it is the day of the Splitting of the Sea of Reeds, and "great was the plunder at the sea," etc.,

which is the matter of the raising of the sparks, etc. (And see Midrash Rabbah on Shir HaShirim, on the verse "Circlets of gold"; and see what is written in the discourse beginning "Your cheeks are comely," on the matter of "circlets of gold.") And "a maidservant saw at the sea," etc.:

"taking them upon His arms," like the parable of an infant who cannot see into the distance, and his father raised him up to see. Now, it is written, "until [Your people] cross over," etc., "until [the people] cross over," etc.: twice.

For regarding the Time to Come it is written, "And He will wave His hand over the River with the might of His wind, and strike it into seven streams, and make [them] tread in sandals" (and see Midrash Rabbah at the beginning of Koheles, at the end of the section "Vanity of vanities");

and it is written right after it, "I will thank You, G-d, for You were angry with me; Your anger will turn away, and You will comfort me." And it is written, "As in the days of your going out of the land of Egypt, I will show him wonders." That is: just as the children of Israel, when they went up from Egypt, crossed the waters of the Sea of Reeds,

which is the level of "the end of all levels," so in the Time to Come they will cross the River, to be at the level of "beyond the River," as it is written, "Beyond the River your fathers dwelt of old"; and this is the river that goes out of Eden (and see what is written about this in the discourse beginning "If in My statutes [you walk]").

And it is known that Eden is the level of Chochmah (wisdom), and "Who is wise? One who sees what is born," at the level of sight; and the river that goes out of Eden is the level of Binah (understanding), which is the level of hearing and understanding, through contemplation of His greatness, may He be blessed.

Now, the Sea of Reeds was cut into twelve parts, according to the number of the tribes of the children of Israel, as it is written, "To Him who cut the Sea of Reeds into parts, for His kindness is forever," so that each and every tribe would be set on its own path, "each one according to his own measure"

(and see what is written in the discourse beginning "A psalm, a song for the dedication of the House"). And regarding the Time to Come it is written, "and strike it into seven streams," corresponding to the level of the seven shepherds: the three Patriarchs and the four Matriarchs.

(See what is written about the seven shepherds in the discourse beginning "I saw, and behold, a menorah all of gold," etc., "and its seven lamps upon it." And see what is written in the discourse beginning "And the light of the moon shall be," on the matter of "sevenfold, as the light of the seven days.")

Now, at this time, in the present, the level of "beyond the River" mentioned above is not revealed; but regarding the Time to Come it is written, "I will show him wonders": "I will show him," the level of sight, as mentioned above.

And this is [the meaning of] "I will thank You, G-d, for You were angry with me": that is, sufferings, the hardship of the subjugation, [and of] livelihood; and therefore "Your anger will turn away, and You will comfort me": for through having endured the poverty and the distress, we will merit the level of revelation of the level of "beyond the River," as mentioned above.

And this is [why it says] "Six days you shall eat matzos," and not seven days: for this verse is said about the future, when the seventh day will be "an Atzeres to Havayah your G-d," the level of "beyond the River" that goes out of Eden, in which there is no eating, etc.; 2

therefore there will be no eating of matzah, "the bread of poverty," on it. And therefore it is written, "you shall not do work," without qualification, and not "laborious work," as is written of the other festivals, on which [preparing] food for a person (ochel nefesh) was permitted.

But on the seventh day mentioned above, in the Time to Come, "you shall not do work" without qualification: even work for ochel nefesh is also implied, since on it there is no eating, etc., as mentioned above.

Now, although on the first nights of Pesach the level of the mature intellect (mochin degadlus) was revealed, as is known, this was only for the moment, in the manner of a leap (dilug), not in the way of nature; 3

and therefore there must be the Counting of the Omer after the level of revelation mentioned above, "Today is one day," etc.: that is, in order to draw [it] down in [the manner of] "Little by little I will drive them out"

(that is to say, that on each day the refinement (birur) of one of the emotive attributes (middos) in the animal soul is accomplished, through the drawing-down of "Today is [such-and-such a] day," etc.).

By way of analogy, it is like one who gave his friend a gift, a purse full of gold coins: at first he receives the gift at one time, in general, and after this he counts and tallies the gold coins little by little, in particular.

(And see what is written at the beginning of Parshas Shelach on the matter of igulim and yosher (circles and line), which is also like the matter of general and particular; and see what is written at the end of the discourse beginning "As an eagle stirs up [its nest].")

LIKKUTEI TORAH • PARSHAS TZAV • MAAMAR 10

להבין מפני מה יו"ט דפסח הוא ביום שנעשה...

To Understand Why the Yom Tov of Pesach Is on the Day of the Miracle

To understand why the Yom Tov of Pesach is on the day on which the miracle took place, whereas Chanukah and Purim are on the day of rest. 1

(And see what is written in Parshas Vayeshev, at the end of the discourse beginning "Thus says," etc., "and I will give you places to walk," etc.) This will be understood by first introducing the matter of the light that fills (memalei) and [the light that] encompasses (sovev).

Memalei means the light and life-force (chayus) that is drawn down from level to level: the world of the souls, and afterwards the angels, until it is drawn down into this physical world. For it is known that this world receives from the seventy princes, and the princes receive from the angels, "one higher than the high," [each from the one] above it.

But sovev is the level of the light and life-force that is not drawn down by gradation from one to the next, but to all of them as one. By way of analogy, in the soul, too, there are two kinds of flow of life-force: one, that which is drawn down from level to level, from intellect to the emotive attributes (middos), and from the emotive attributes to thought, and from thought to speech, etc.;

and the second, that which shines upon all of them as one, not by being drawn down by gradation from one to the next. This is what we see: when it arises in the will that is in his brain to do something with his foot,

the foot acts at once, truly in an instant, without any lapse of time until a radiance from the brain is drawn into it through a chain of descent (hishtalshelus) in the order of the levels. This is necessarily because the radiance of the brain also shines into it not by way of this gradation, etc.

So too above there are two kinds of flow. The light that fills all worlds (memalei kol almin) is the radiance that is in a state of revelation and is drawn down in the order of the levels; of this it is written, "The whole earth is full of His glory," and "His glory" is the radiance (ziv), etc. But the light that encompasses (sovev) is that which is not truly revealed, except in the manner of the outer dimension (chitzoniyus), 2

but not by gradation, and all are equal before Him: souls and angels, the spiritual and the physical, and even the kelipos (husks). As it is written, "I fill the heavens and the earth": "I," His being and essence, blessed be He, fills heaven and earth truly equally. (And see what is written about this in the discourse beginning "And Korach took.")

Now, of Pesach it is written, "And G-d will pass over the doorway." This means that the miracle came about through the revelation of a radiance in the manner of leaping over, not through a chain of descent (hishtalshelus) from level to level;

and this is the level of the light that encompasses all worlds (sovev kol almin), as it is said, "And I will pass through": I, and not an angel, etc. And the reason it had to be so, and not as with the camp of Sennacherib, of which it is said, "An angel of G-d went out and struck the camp of Assyria," and likewise with Sisera, etc.,

is that there it was only a mission, and nothing more, for a matter already prepared: "Go and strike them." This is not so in Egypt: the plague of the firstborn, "every firstborn,"

and discernment was needed to know who was the firstborn of the father, since they were steeped in lewdness; and even the firstborn of the mother was also hard to know,

for some of them were old. And it is not within the power of an angel to discern this. As for the reason given in the books, that an angel cannot descend so far into a place of impurity, it is forced, for the camp of Assyria proves [otherwise].

But whatever the reason may be, the intent is all one: that then there was a revelation from the level of the light that encompasses all worlds, and this is "I," His being and essence, blessed be He, and not from the level of the light that fills all worlds.

With all this, the question raised above will be understood. For Yom Tov is the matter of the resting of supernal holiness, and this revelation and this resting cannot take place until the outer forces (chitzonim) that obstruct [it] are first removed, as it is written, "And you shall eradicate the evil," etc. 3

Therefore, regarding Purim, first [came] "the slaying of their enemies, seventy-five thousand," who were Amalekites, which is a mighty kelipah (husk), as it is written, "Amalek was the first of the nations, and his end shall be everlasting destruction," and it is written, "You shall surely blot out," etc.; and the ten sons of Haman.

And afterwards they made [it] "a day of feasting and gladness, and sending portions," etc.: the revelation of holiness. By way of analogy, when a king wishes to have a dwelling in a new house, it must first be cleaned of all dirt and filth, etc. 4

Therefore this took place over two days: one day the removal, and afterwards, on the next day, the revelation. This is because the revelation was from the level of the light that fills all worlds (memalei kol almin), which is by gradation: first it removes, etc., and it is impossible for both to be at once.

But as for the miracle of Pesach, which came through the revelation of the level of the light that encompasses all worlds (sovev kol almin), which is not in a state of division and shines to all as one, therefore these two things could be in a single subject: the smiting of Egypt, the plague of the firstborn, and the revelation of holiness to Israel, until they said Hallel, etc.;

and as for what is written in the books, that this was before midnight and that after midnight, it is not so; rather, all of it was at one time.

(And see what is written along these lines on the matter of "'Remember' and 'Keep' were said in a single utterance," at the end of the discourse beginning "Remember the Shabbos day"; see there.) But

[we need] to understand: since sovev is "the One who is equal and makes equal," etc., as mentioned above, and before Him "darkness is as light," and "If you are righteous," etc., then how could the smiting of Egypt, etc., be drawn from there itself?

But the matter is [understood] according to what is written in Pri Etz Chaim, in the explanation of "We were slaves," etc., "and Havayah our G-d brought us out": Abba and Imma, who enclothed the arms of Arich Anpin.

The explanation is: Israel's root is from the level of the Face (panim), as it is written, "May G-d make His face shine upon you," whereas Egypt's root is from the level of the back (achorayim), the nape: Pharaoh (פרעה) has the letters of ha-oref (העֹרף), "the nape," etc.

And because they were in a state of the hiding of the Face, since it is said, "And Yosef died, and all his brothers," etc., and the flow was drawn down from the level of the back, "like one who throws [something] behind his shoulders," therefore "we were slaves to Pharaoh," who also receives from the level of the nape, etc.

But afterwards, "and Havayah our G-d brought us out": Abba and Imma, who enclothed, etc., so that the flow would be drawn down in the manner of "May G-d make His face shine," and through this it was drawn down "with us, selah."

Even though, regarding the level of the light that encompasses all worlds as it is in itself, it is said, "darkness is as light," as mentioned above, yet sovev in fact shines through the level of the light that fills all worlds;

for from the vacated space (chalal) the kav (line of light) is drawn, etc. And by virtue of this enclothement in the level of memalei, Abba and Imma who enclothed, etc., it came about that He brought us out of Egypt, from slavery to freedom.

(And see what is written in Parshas Vayishlach, in the discourse beginning "And a man wrestled with him," regarding "If you soar like the eagle, from there I will bring you down"; and in Parshas Miketz, in the discourse beginning "For with You is the source of life," on the explanation of "Look down from Your holy dwelling, from heaven, and bless Your people Israel."

And above, at the end of the discourse beginning "To understand what is said in the Haggadah, 'This matzah,'" regarding "I am He, and not another"; and in the discourse beginning "And you shall eat, eating," regarding "who has dealt wondrously with you"; and at the end of the discourse beginning "Set me as a seal." And see what is written on the matter of sovev shining through the level of memalei in the discourse beginning "Let them bring royal apparel," etc.

And see what is written elsewhere on the Zohar at the beginning of Parshas Vayikra, on the matter of "Ask for yourself a sign," etc., that miracles come on two levels. The first is in the manner of "ask it in the depth," and this is from the final letter hei, which is enclothed in the garments of nature; and the second is in the manner of "in the height above," like the miracles of the Exodus from Egypt and the Splitting of the Sea of Reeds, which depart entirely from the ways of nature.

This is because it is drawn from the revelation of the level of the light that encompasses all worlds, only that it shines through the level of memalei. And this is "in the height above": this is the letter yud of the Name Havayah; and this is the matter of Abba and Imma, who enclothed, etc., as mentioned above.)

LIKKUTEI TORAH • PARSHAS TZAV • MAAMAR 11

הים ראה וינוס כו'

"The Sea Saw and Fled"

◇

"The sea saw and fled," etc. "The mountains danced like rams," etc. Now, we need to understand why the mountains danced and the sea saw and fled. 1

The Shelah, in his tractate Pesachim, explains that the fleeing is service out of awe, and the dancing is service out of love. This is the level of a minister and the level of a servant.

Now, when the king is revealed, then for the level of a minister, whose service is with joy, his joy grows greater. This is "the mountains," which are the emotive attributes (middos) of Atzilus, from which stems the root of the souls that are called "brothers" to the Omnipresent, like a minister before the king; and therefore they danced.

And for the level of a servant, whose service is with awe, when the king is revealed the dread and the fear fall all the more. This is "the sea," from which stems the root of the level of "like a servant before the king": it "saw and fled," etc.

(And see what is written on the subject of a minister and a servant at the end of the discourse beginning "Sing and rejoice, O daughter"; see there, in the discourse beginning "Now, 'daughter,'" etc. And see [Midrash] Rabbah, Beshalach, section 21: "Why are you fleeing?" The sea said to him, "Before the G-d of Jacob, out of awe of the Holy One, blessed be He." And this is along the lines of "And there saw

the people, and they trembled and stood at a distance." And see further on the subject of "The sea saw and fled" in [Midrash] Rabbah, Bamidbar, section 1, folio 209, column 3; and in Parshas Eikev, regarding "You are crossing the Jordan today," folio 292, column 3. Mikeitz, end of section 87. Zohar, Part II, 49, end of side a; 230b.)

To understand this with further explanation, we must first preface the matter of the seventh day of Pesach, on which the sea was split; and it is explained in Pri Etz Chaim that it is also the matter of the birth of the souls.

This is [the meaning of] what is written, "And the children of Israel walked on dry land in the midst of the sea." The explanation is that the souls of Israel arose in [G-d's] thought, and then they are called "brothers and friends" to the Holy One, blessed be He.

The meaning of "brothers and friends" is this: since the Holy One, blessed be He, is the level of the Infinite Light (Or Ein Sof), blessed be He, as it is vested in the emotive attributes of Atzilus;

for the Infinite One (Ein Sof), blessed be He, in Himself "is not of any of these attributes at all," and no name at all can apply to the Essence, but only to the level of His revelation; and then He is called Havayah: yud, Chochmah (wisdom); hei, Binah (understanding), etc.

Now, the six hundred thousand souls of Israel, which are drawn from the six hundred thousand 2
letters of thought, are called "brothers" to the Holy One, blessed be He, that is, the emotive attributes; just as, by way of analogy, with the thought of an intellectual concept, where the letters are as one substance with the essence of the intellect within them,

and likewise the thought of the emotive attributes with the emotive attributes, etc. And then they are on the level of actual G-dliness, for in the World of Atzilus (Emanation) "He, His life-forces and His vessels are one," as is explained elsewhere

(and see what is written in Parshas Yisro, in the discourse beginning "Remember the Shabbos day"; and in the discourse beginning "I sleep," regarding "my beloved"; and in the discourse beginning "I am black," regarding "daughters of Jerusalem"; and on the verse "And I will make [your windows] of kadkod").

And in order for the soul to come into being as a something (yesh), to be on the level of a created being, which is something separate, from actual nothing (ayin) — for while it is in Atzilus it is actual G-dliness, since even what is called by the name "letters of thought" is all only to accommodate the ear.

But it is written, "For My thoughts are not your thoughts." [This] is through the attribute of His Malchus (sovereignty), may He be blessed (as is explained in Iggeres HaKodesh, in the letter beginning "He and His life-forces"),

which is what is called a "garment," to hide and to conceal, until there can be the level of a something (yesh); as it is written, "G-d reigns; He has garbed Himself in majesty." For the attribute of kingship is the garment that brings about the coming into being of the something (yesh),

for "there is no king without a people," that is, specifically separate beings, over whom kingship can apply, being in a state of exaltation over them, while they will be in dread, etc.; for over a hundred sons a father is not called a king.

Therefore Malchus is called "sea." (And see what is written in the discourse beginning "Who has counted the dust of Jacob," on the subject of "and the sea was upon them, above.") For

everything that is on dry land is in the sea, only they are not visible to the eye, because the waters of the sea cover them. So too above:

the letters of "Let there be light," "Let there be a firmament," which give life to all the worlds, are in Atzilus, and the sea, which is Malchus, covers them, so that they are not revealed

to the created beings that come into being from them. For were they revealed, the physical would be nullified in the spiritual, as in the analogy of the nullification of the sun's radiance within the luminary itself, where it is not seen as something (yesh) except in a place where the luminary is not seen, etc.

So too, the physical that comes into being would be nullified to its source, which is the spiritual that brings it into being; and there could not be the existence of a soul and an angel, which are separate beings, only that they are in love, etc., except when G-dliness is not revealed to actual sight.

This hiddenness and concealment is through Malchus; for this is a great principle: Malchus is what brings about the level of a something (yesh), as explained above. Because of this it is called "the lower mother" (Imma Tata'ah),

"the Matron" (Matronisa), "mother," "mother of the children," as is written in Sefer Shel Beinonim [the Tanya] in the name of the Zohar. (And see what is written in the explanation of the verse "My dove," on the subject of "my fair one"; and elsewhere, on the verse "So that you may fear," below in Parshas Vaeschanan.)

Therefore the soul is in a state of gestation within Malchus: for on Shemini Atzeres, when "He causes the rain to fall" is said, the souls are drawn into the womb of Nukva (the feminine), and they remain there seven months, until the seventh day of Pesach, the time of birth.

By way of analogy, in the physical: for the substance of a child to come into being from the drop, there must be a delay and a stay of seven months in the womb of the female, for during that time, through its eating and drinking from what its mother eats and drinks, life-force is drawn into it until it makes it into a something (yesh).

So too the soul of Atzilus, which is on the level of nothing (ayin): for it to come into being as the level of a something (yesh), this is through its tarrying in the womb of Nukva and remaining there seven months, and eating and drinking, etc., that is, supernal lights are drawn down there.

Now, on the seventh day of Pesach is the birth of the souls. The explanation is that for there to be birth and the opening of the womb, so that the soul emerges from concealment into revelation, there must be a drawing down and an illumination in the attribute of Malchus from above the chain of descending worlds (hishtalshelus)

(and as is explained elsewhere, on the passage of the Zohar in Parshas Pinchas, folio 249, regarding "As the deer longs." And see what is written elsewhere on "to the Hebrew midwives, of whom the name of the one (ha'achas) was Shifrah": the meaning is "hei achas," one hei, that is, the first hei of the Name Havayah, in which and through which the power of birth is drawn down;

and the explanation of this matter will be understood from what is written at the beginning of Parshas Lech Lecha, regarding the hei that was added to Avram so that he would be called Avraham, etc.; see there).

This is [the meaning of] what is written, "And G-d drove back the sea with a strong east wind." For according to the chain of descent, from intellect to the emotive attributes, and on down from thought to speech, there cannot be a drawing down from the level of nothing (ayin) into the level of something (yesh), except through the revelation of the radiance of the light that encompasses all worlds (sovev), which surrounds Atzilus, Beriah, Yetzirah and Asiyah, for they are all equal before Him.

And this is [the meaning of] what is written, "an east wind," etc., for through this came the splitting of the Sea of Reeds: for the sea that covers and conceals exists only on the level of the chain of descent,

but with the revelation of a radiance that is above the chain of descent, it turned from sea into dry land, etc. And this is what is written in the Zohar: "Why do you cry out to Me? The matter depends on the Ancient One (Atika)," for from there the power is drawn for birth to take place.

Now, with the revelation of this radiance, "the mountains danced," etc. "Mountains" are Chesed (kindness), Gevurah (restraint) and Tiferes (beauty); and "hills" are Chesed, Gevurah and Tiferes of Beriah, or Netzach (victory), Hod (splendor) and Yesod (foundation) of Atzilus. And since they are above the level of "sea," which is the tzimtzum (contraction), as explained above, 3

therefore they "danced like rams": with the revelation of the light that encompasses all worlds (sovev) they were included [in it], like the nullification (bittul) of a candle before a torch. That is, the lights of Tikkun, which are vested in vessels, withdrew from the vessels and were included in this encompassing light, as explained above.

And although every Shabbos, too, there are ascents of the worlds, it is all from level to level — Asiyah into Yetzirah, and Yetzirah into Beriah, etc. — and this is called walking.

But dancing is the great ascent that is not by stages at all, that is, in the encompassing light, as explained above. "Like rams," which have no Daas (knowledge); and the root of this level is above Daas. (See what is written in the discourse beginning "And Esther spoke again," on the subject of "What is the voice of the kid?" etc.; see there.)

But the sea, "the end of all levels," which conceals and hides — when it saw the revelation of the encompassing light, it could not be included in it, like a candle before a torch, as the mountains [were], for it is the very one that hides;

therefore "it fled": the removal and withdrawal of the concealment. This is, by way of analogy, as in a person, in whom the chain of descent goes from intellect, etc., down to speech; but when an abundance of light from above the intellect falls [upon him], speech is cut off, and he falls silent.

And this is [the meaning of] what is written of Moshe, "heavy of mouth"; and likewise "prayer in silence," etc. (And see what is written in the explanation of the verse "These are the journeys," etc., on the subject of the forty-two journeys and the forty-nine days of the Counting of the Omer.)

And all this was "before the Master — tremble, O earth": the revelation of the encompassing light, as explained above, "who turns the rock" and the flint, which bring forth fire, to become "a pool of water,"

that is, from Gevurah to Chesed, for they were nullified out of their existence, as is known regarding "He makes peace" between Michael, etc. And all this was on Pesach, when G-d "passed over": the level of leaping, without an arousal from below (isarusa dilesata) — "leaping over the mountains," etc.

But afterward, the mitzvah of the Counting of the Omer, forty-nine days "from the morrow of the Shabbos," is the level of an arousal from below; and through this there was afterward, on Shavuos, "face to face," the Giving of the Torah.

(And see further what is written on the subject of "The sea saw and fled" in the explanation of the verse "In the wilderness of Sinai, in the Tent of Meeting," according to the Midrash Rabbah, Bamidbar, section 1, on "The sea saw and fled"; see there.)

LIKKUTEI TORAH • PARSHAS TZAV • MAAMAR 12

והניף ידו על הנהר בעים רוחו והכהו לשבעה...

"And He Will Wave His Hand over the River"

"And He will wave His hand over the river with the might of His wind, and He will strike it into seven streams" (Isaiah, chapter 12). Now, the Sea of Reeds (Yam Suf) is the level of Malchus (sovereignty) of Atzilus, 1

which is the level of the supernal speech; for speech is "the end (sofa) of all levels," since "by the word of G-d the heavens were made." And all the Ten Utterances are drawings-down from the Ten Sefiros of Atzilus, and they are vested in the letters of speech: "Let there be light" is the drawing-down from the level of Chochmah (wisdom), etc.

And the speech hides and covers the light that is drawn down. As, by way of analogy, in a human being: the letters of speech are a vessel for the intellect and the emotive attributes (middos), which are drawn into it and vested in it.

Nevertheless, the letters hide the intellect that is within them and conceal it within them. For a small child, even though he understands all the letters and the words and says them well, nevertheless does not understand at all the concept that is within the letters; only one who is himself wise beforehand

then understands from within the letters, etc. But the essential nature of the letters themselves is the level of concealment relative to the essential nature of the intellect and the emotive attributes.

Therefore, above, since the coming into being of the Chochmah of Beriah, Yetzirah and Asiyah is only from the supernal speech, and [it is] not as in the analogy, where the learner is wise beforehand, 2

it follows, then, that the speech and the letters of Malchus of Atzilus hide and conceal the Chochmah, Binah and Daas and the emotive attributes of Atzilus that are vested in the speech, so that it is not revealed in Beriah at all,

except for some very slight radiance, like the level of the light that is drawn down through the hairs, etc. (and see what is written about this in the discourse beginning "Your teeth are like a flock of ewes"). And this is the meaning of "sea," which is called "the hidden world" (alma de'iskasya).

Alternatively, the reason speech is called concealment is that what is drawn from the intellect and vested in the speech is only the outer dimension (chitzoniyus) of the intellect,

but the inner dimension (pnimiyus) of the intellect cannot be revealed at all in letters and speech, etc. (as is explained elsewhere, in the explanation of the verse "For on this day He shall atone").

And the splitting of the Sea of Reeds means that the hidden (iskasya) becomes revealed (isgalya); that is, that the supernal speech should not hide the supernal lights that are vested in it,

which are, by way of analogy, the intellect and the emotive attributes, that is, the Ten Sefiros of Atzilus; but rather, that it should be truly revealed to the souls of Beriah too, just as the revelation is in Atzilus.

And since the splitting of the Sea of Reeds is the joining of Beriah with Atzilus itself, without the partition (parsa) and the dividing screen, etc., therefore the sea was split into twelve parts. For 3

indeed, the tribes are in Beriah, and there they are, in general, twelve levels. And likewise the angels of Beriah are the "twelve oxen," "and the sea was upon them, above."

Even though, in general, they are the four camps of the Shechinah, Michael, Gavriel, Refael and Uriel, as it is written, "And from there it divides and becomes four heads,"

nevertheless each one divides into three, like the twelve tribes, who were four banners, each banner having three tribes in it. And it is like the hand, which has three joints, and so too the leg (as is written in the Zohar, Parshas Vayechi, folio 241a).

Now, although the tribes themselves are in Beriah, nevertheless their root and source is the twelve diagonal boundaries (gevulei alachson) of Z'eir Anpin of Atzilus (as is explained elsewhere, at the end of the discourse beginning "And behold, we were binding sheaves," and in the explanation of the verse "Yehudah, you").

Therefore the splitting of the Sea of Reeds, which is the joining and ascent of Beriah into Atzilus, is the joining and ascent of the twelve tribes of Beriah into the twelve diagonal boundaries of Z'eir Anpin of Atzilus (and see what is written on the verse "And the border shall go down");

and therefore the sea was split into twelve sections, so that each and every tribe, on its own path, would direct [its intent], "each one according to his own measure" (as is explained in the discourse beginning "These are the accounts of the Mishkan," in the explanation of "For there the tribes went up, the tribes of G-d," etc.).

2. And all this is the matter of the splitting of the Sea of Reeds, which is in the level of the supernal speech; that is, that the speech and the letters should not hide, etc. 4

However, of the Time to Come it is written, "And He will wave His hand over the river." The explanation is that the splitting of the Sea of Reeds had to take place so that afterwards there could be the receiving of the Torah, as our Sages, of blessed memory, said in the last chapter of Pesachim, folio 118a, in explaining "The sea saw and fled," "The mountains danced."

"The mountains danced" refers to the Giving of the Torah, etc. For the essential point of fulfilling the mitzvos is that through this we draw down that there should be a revelation of the Infinite Light (Or Ein Sof) below, in Beriah, Yetzirah and Asiyah, just as it is revealed in the Ten Sefiros of Atzilus, where "He and His life-forces are one, He and His vessels are one."

This is not so in Beriah, Yetzirah and Asiyah, which are the separate worlds, on the level of a something (yesh) and a separate thing. And through the mitzvos, which are "the 248 limbs of the King," we draw down

the revelation of the supernal unity that is in Atzilus, so that it should be revealed in exactly this way in Beriah, Yetzirah and Asiyah as well (as is explained in Torah Ohr, Parshas Bereishis, in the explanation of the verse "For as the new heavens," and in the discourse beginning "Moshe would speak").

Therefore there first had to be the splitting of the Sea of Reeds, which is the breaching of the partition that divides between Atzilus and Beriah, so that the children of Israel walked on dry land in the midst of the sea; and through this there could afterwards be the receiving of the Torah, so that from Atzilus the revelation would be drawn into Beriah, Yetzirah and Asiyah.

Now, the Giving of the Torah is "today to do them," in the fulfillment of the mitzvos in actual deed, and "the study of Torah is equal to them all." And "tomorrow to receive their reward" refers to the Time to Come, and this is the revelation of the inner dimension (pnimiyus) of the Torah and of the reasons of the mitzvos, as Rashi explains on the verse "Let him kiss me with the kisses of his mouth." 5

And this is also the matter of Mashiach, of whom it is said, "Behold, My servant shall be wise; he shall be exalted and lifted up," etc., that is, more than Avraham and Yitzchak, etc.,

up to "and shall be very (me'od) high": me'od has the letters of Adam, [meaning] that he will be above the level of Adam, the first man, and above the level of Moshe our teacher, peace be upon him, as is written in Sefer HaGilgulim, chapter 19. And there it explains [this as] above Adam, the first man, after he sinned. And see below.

And see the Ramaz (Rabbi Moshe Zacuto), at the end of Parshas Bo and at the beginning of Parshas Va'eschanan, on folio 260b, regarding "Moshe was the beginning"; and in Parshas Ki Seitzei, folio 276, end of side b, in the passage beginning "As in the days of your going out." And he [Mashiach] will teach knowledge to all the people, in the comprehension of the inner dimension of the Torah. 6

For if [it were] according to its plain meaning, that he will teach the Torah of "the revealed things, [which are] for us and for our children," it is not understood how one person could bear myriads upon myriads of people;

and moreover, surely then, at the Resurrection of the Dead, Moshe our teacher, peace be upon him, will arise, and also all the great ones, who already know the whole Torah, etc.

Rather, the explanation is that then the study will be in the inner dimension of the Torah, which is "longer than the earth in measure," and in which there are many ascents, without end or limit.

But just as, for there to be the receiving of the Torah in [the sense of] "today to do them," there first had to be the splitting of the Sea of Reeds, so, for there to be the revelation of the inner dimension of the Torah in the Time to Come, there must be "And He will wave His hand over the river."

7 And this is the river Euphrates (Peras), of which it is written, "And the fourth river is the Euphrates"; and our Sages, of blessed memory, said in the last chapter of Bechoros, folio 55b, "It is the one from the beginning," that is, the level of "And a river goes out from Eden,"

and this is the level of Binah (understanding), which is the level of thought, which is above speech. Therefore it is called a "river," for thought does not rest and is not still, but flows continuously.

Therefore it is called nahar (river), because it flows continuously, from the expression "and all the nations shall flow (venaharu) to it." Whereas the sea is called "the gathering (mikveh) of the waters," for they gather and stand still, and this is the level of speech, etc. And this is "And a river goes out from Eden": it goes out and flows continuously from the level of Eden.

8 Now, thought, too, is the level of letters, and they too are only garments for the essence of Chochmah (wisdom), like speech; only it is a more inner garment.

But nevertheless it too is a garment and a concealment relative to the very essence of the higher Chochmah (Chochmah Ila'ah), in the manner explained above concerning the letters of speech; only the concealment is not as [great as] in the letters of speech.

9 And see what is written on this subject in the explanation of the verse "There are sixty queens," regarding inner and outer. And the meaning of "And He will wave His hand over the river," etc., is that there will be a revelation of the very essence of the supernal Eden; not

as it is drawn now into Gan Eden through the river, which is through the letters; and the letters clothe and hide, and this is not a grasp and comprehension of the very essence of the level of Eden.

Therefore our Sages, of blessed memory, said at the end of chapter 5 of Berachos that of Eden it is said, "No eye has seen"; and lest you say that the Garden is Eden, Scripture teaches: "And a river goes out from Eden to water the Garden." 10

This is because the drawing-down into Gan Eden is only by means of the letters of the level of the "river" mentioned above, and the letters hide, etc.,

and the revelation is only a mere radiance. But through "And He will wave His hand over the river," etc., they will come to the revelation of the level of Eden itself.

This is the meaning of "I will show him wonders": "I will show him" specifically, on the level of actual sight, which is above the level of hearing and understanding, which is through letters. Therefore hearing is not at all comparable to seeing.

This sight, on the level of Chochmah itself, will be understood along the lines of what is written in Pri Etz Chaim, the Gate of the Shema at Bedtime, chapter 1, 11

regarding the Arizal, of blessed memory: that while sleeping on the Shabbos day he heard, in the Heavenly Academy, on the portion of Balak and Bilam, wondrous things, which he could not explain in eighty consecutive years.

At first glance this is astonishing: how could he grasp in his thought, in one hour, what would need eighty years to say in speech? Even granting

that the letters of thought are called "large letters" (asvan ravrevan), because in thought one grasps in a short time what requires a long time in speech; and see the Zohar, Part II, Terumah, folio 132a

(that this is why on Shabbos we say the alef-beis of "Kel Adon," etc., in which each letter has four or five words, etc., because this alef-beis is from the level of "large letters," etc., that is, thought, etc.);

nevertheless, this means that in thought one grasps in a quarter of an hour what would need an hour or two to speak. But that one should grasp in thought in one hour what would need sixty or eighty years to say: that is impossible.

Rather, the explanation is that his comprehension was on the level of sight, that is, the seeing of the very essence of Chochmah, and not as it is vested in Binah and comprehension, in the form of letters. And this is far, far above the level of intellect

as it is vested in comprehension and letters, so much so that it is possible that what one grasps on the level of the seeing of Chochmah in an hour or two, when he wishes to vest it in letters, he will need sixty or eighty years for it. And it is like the descent of time from what is above time, [as in] "For a thousand years in Your eyes are like yesterday," etc.

In the same way Moshe asked, "Let me cross over, please, and see the land," for of Moshe it is written, "And he saw the first [portion] for himself"; and Moshe wanted to draw this level into the Community of Israel (Knesses Yisrael), which is called "a land of delight," but he did not succeed.

Therefore it is said, "And now, Israel, hear," etc.; but only in the Future will there be the revelation of this level in the Community of Israel, through Mashiach

(and see the Zohar, Part III, Va'eschanan, folio 260b, on the verse "You have begun," etc.; and see what is written about this also in the explanation of the verse "And the kohen shall wave them with the bread of the first fruits," at its end). And it is in the manner of this revelation that there will be the revelation of the reasons of the mitzvos in the Time to Come.

Therefore it is said of this, "No eye has seen," etc., "[what] He will do for one who waits for Him." And see the Zohar, Parshas Va'eschanan, folio 267b: "'He will do': who?" etc.

And this is what Mashiach will teach. And of this it is said, "Behold, My servant shall be wise," etc., for in this level, too, there are ascents without end, etc.

3. From this, too, will be understood what is said, "And He will strike it into seven streams," corresponding to the three Patriarchs and the four Matriarchs. For 12

indeed, the twelve tribes are in Beriah and are called "the lower chariot" (merkavta tata'ah). But "the Patriarchs are themselves the chariot," that is, the higher chariot (merkavta ila'ah) of Atzilus; that is, they are Chesed, Gevurah and Tiferes of Atzilus

(as is explained elsewhere, in the discourse beginning "The matter of 'The Patriarchs are themselves the chariot,'" etc.; see there. And likewise the Matriarchs are in Atzilus. And see what is written on the verse "And Lavan rose early," on the subject of the Patriarchs and the tribes; and in Parshas Bamidbar, at the end of the discourse beginning "And [G-d] spoke," etc., "Take," etc., "by their families, by their fathers' house"; see there).

Now, just as the tribes, although they themselves are in Beriah, nevertheless have a root and source in Atzilus, which is above Beriah; only, there it is only their root and source alone,

but they themselves are in Beriah, as in the saying, "The soul that You have placed in me is pure," and afterwards, "You created it," something from nothing (yesh me'ayin), and Beriah bears no comparison to Atzilus;

therefore, for them themselves to be joined with their very root, so that there will be the revelation of Atzilus itself in them, this is specifically through the splitting of the Sea of Reeds; and therefore it was split into twelve sections, as mentioned above.

So it is with the Patriarchs: they themselves are in the seven lower [Sefiros] of Atzilus, but of their root and source it is written, "Beyond the river your fathers dwelt," etc.; for Z'eir Anpin is bound to and hangs upon Atika (and see what is written in the explanation of the verse "If you walk in My statutes").

Only, this means that their root is from there, but nevertheless they themselves are in the seven lower [Sefiros] of Atzilus. And see what is written in the explanation of the verse "Set me as a seal," on the subject of the straps of the tefillin, which by a law given to Moshe at Sinai must be specifically black; see there.

However, in the Future, through "And He will wave His hand over the river," etc., the Patriarchs and the Matriarchs will be elevated, so that there will be in them the revelation that is above Atzilus, the level of "beyond the river," etc.; that is, the level of the seven lower [Sefiros] of Atik Yomin.

And therefore, "And He will strike it into seven streams": that all Israel, too, will receive this revelation through the Patriarchs and Matriarchs, etc. (and see what is written on this in the explanation of the verse "When you raise up the lamps," etc., "the seven lamps shall give light," and in the discourse beginning "I have seen, and behold, a menorah all of gold."

And see what is written in Parshas Vayishlach, on the verse "And he crossed the ford of the Yabbok," etc.; see there.) Now, through this there can afterwards be the revelation of the inner dimension of the Torah, the reasons of the Torah, which is the revelation of Mocha Stima'ah (the hidden brain).

Whereas the revealed Torah is from Chochmah, Binah and Daas of Z'eir Anpin. (And see what is written at the end of the discourse beginning "I am G-d your G-d," of the portion of tzitzis, on the subject of "his desire is in the Torah of G-d, and in his Torah," etc.; see there.)

Therefore, for this revelation to take place, it must be through their crossing the river mentioned above on dry land; and then what is above Atzilus, that is, Mocha Stima'ah, will be revealed in Beriah, Yetzirah and Asiyah themselves.

And see what is written on the subject of this revelation in the explanation of the verse "For as the new heavens," mentioned above, and in the explanation of the verse "For over all the glory there shall be a canopy."

One may also explain [this] according to what the Ramaz wrote in Parshas Bereishis, folio 4, end of side b; these are his words: "It is known that PaRDeS rectifies Atzilus, Beriah, Yetzirah and Asiyah: sod (the secret) rectifies Atzilus; peshat, remez and derush (the plain sense, allusion and exposition) rectify Beriah, Yetzirah and Asiyah," etc., 13

"which are the world of division," etc.; end of quotation. And the meaning of "rectifies Beriah, Yetzirah and Asiyah" is that they should not be in a state of division, but that they too should be in a state of self-nullification (bittul), as in Atzilus.

And the revelation of this rectification will be in the Time to Come, through our deeds now; for then all of Beriah, Yetzirah and Asiyah will be included within Atzilus (as the Ramaz writes in Parshas Va'eschanan, there).

And this is the meaning of "And a river goes out from Eden to water the Garden (haGaN)": the fifty-three (GaN) portions (sedarim) of the Torah; "and from there it divides (yipared)." The meaning of "it divides" is that this is a rectification for the world of division.

That is, through PaRaD, peshat, remez and derush, which are the Beriah, Yetzirah and Asiyah within Atzilus, which are drawn from the level of the "river" mentioned above; and this is the Torah, of which it is said, "For My glory I created it, I formed it, I also made it," as is explained above in the explanation of the verse "And you shall not withhold the salt," etc.; see there.

But the rectification of the World of Atzilus, that is, that there should shine in it the revelation of the Infinite Light (Or Ein Sof), blessed be He, from the inner dimension of Atik: this is through the inner dimension of the Torah, which is called "the secret of G-d [is] for those who fear Him."

And of this rectification it is said, "And He will wave His hand over the river"; for of the level of "And a river goes out" it is said, "and from there it divides," which is the source of Beriah, Yetzirah and Asiyah and their rectification;

but the rectification of Atzilus is through a level that is above the river mentioned above. And this is "And He will strike it into seven streams," along the lines of "And from the stream of Your delights (adanecha) You give them drink," the revelation of the level of Eden itself, etc. That is, the river is thought,

and thought, speech and action are Beriah, Yetzirah and Asiyah, as is explained in the discourse beginning "Return, O Israel, unto"; and there are thought, speech and action in Atzilus, and they are the Beriah, Yetzirah and Asiyah within Atzilus.

And there is a further level: "Your thoughts are very deep," etc., that is, thought, speech and action that are above intellect. And in the same way will be understood the revelation of the level that is above the river, etc. 14

And the meaning of "with the might of His wind (rucho)" can be explained according to what our Sages, of blessed memory, said on the verse "And the spirit (ruach) of G-d hovered over the face of the waters": this is the spirit of the King Mashiach, as it is said, "And the spirit of G-d shall rest upon him" ([Midrash] Rabbah, Bereishis, section 2, and at the beginning of Tazria).

Now, of Moshe it is said, "For I drew him out of the water," and he is from the level of the upper waters, from which come the drawings-down of the Torah that is revealed to us, like water that descends from a high place to a low one.

But the inner dimension of the Torah is the level of "And the spirit of G-d hovered over the face of the waters," above the level of water, etc. And of this it is said, "And He will wave His hand over the river," which is the level of water, "with the might of His wind (rucho)," what is above the level of the water; and through this, "And He will strike it," etc.

And this is drawn down through teshuvah (return), which is also the level of "And the spirit shall return to G-d," as is written on the verse "Listen, O heavens," etc.; and "a spirit brings a spirit and draws down a spirit," to bring about "And He will wave," etc., "with the might of His wind," etc.

4. To explain further the connection of "And He will strike it into seven streams" specifically with the revelation of the inner dimension of the Torah that will take place in the Future: the explanation is according to what is written in the discourse beginning "And Lavan rose early," mentioned above, that the attribute of Yaakov our father, peace be upon him, is the level of the supernal compassion, Tiferes (beauty) of Atzilus; 15

that is, that even upon all the higher worlds compassion applies and is relevant, etc. And the rank of the tribes, "those who came out of Yaakov's loins," is a rank below his;

that is, to arouse great compassion upon the spark of G-dliness that dwells in one's soul, how it has descended so wondrously low, etc.; for compassion is according to the measure of knowledge (daas), etc. (And see what is written at the end of the discourse beginning "The one lamb you shall offer in the morning," etc.)

From this will be understood why the splitting of the Sea of Reeds was into twelve sections, for the twelve tribes: because now there applies the compassion of the tribes over the descent of the soul into the body, etc.,

for in the World of Asiyah (Action) the hiddenness and concealment is very great, which is not so in the higher worlds, as is known from the matter of "I also made it," etc. But in the Future, when the World of Asiyah will be refined, and "the glory of G-d will be revealed," so that the revelation in Asiyah will be

as [it is] above, then this compassion over the descent into Asiyah, more than into Beriah, will no longer apply; rather, [there will be] the compassion of the Patriarchs themselves, in that even upon the higher worlds compassion applies and is relevant, etc.

Now, just as through the arousal from below of the tribes' compassion one draws down an arousal from above of a compassion that is higher still, that is, the compassion of the Patriarchs themselves,

as, by way of analogy, with the branch (shevet) of a tree that one bends down, whereupon the whole tree itself is drawn along through this; and through this the revelation of G-dliness is drawn down by means of the Torah and mitzvos; and this is the drawing-down that comes through the Torah that is before us, the drawing-down of the higher Chochmah (Chochmah Ila'ah), etc.,

and as is explained elsewhere, at the end of the discourse beginning "Who has counted the dust of Yaakov," that the drawing-down of the Torah is through the level of the compassion of Yaakov, and as [will be explained] below; so in the Time to Come, through the revelation of the compassion of the Patriarchs themselves

in all the souls of Israel, they will draw down through this an arousal from above from the level of the great compassion of Arich Anpin, which is above even Chesed, Gevurah and Tiferes of Atzilus; as it is written, "And with great compassion I will gather you," and it is written, "But My kindness shall not depart from you," "My kindness" specifically, etc.

And through this the revelation of the inner dimension of the Torah will be drawn down, which is the level of Mocha Stima'ah, which is above the Chochmah of Atzilus, etc. And according to this one may explain what our Sages, of blessed memory, said: "The Tree of Knowledge was wheat."

But this is difficult, for elsewhere it is explained that "wheat" (chitah) is the twenty-two letters of the Torah; so how is it called the Tree of Knowledge? But the explanation is as explained elsewhere, in the discourse beginning "At the time that Israel put 'we will do' before 'we will hear,'" that the Written Torah is the Tree of Life, while the Oral Torah is called in the Zohar "the tree of good and evil." 16

Not that it is, G-d forbid, the Tree of Knowledge of good and evil, for the Oral Torah is Malchus of Atzilus, in which "He and His vessels are one."

Rather, it means that it vests itself in order to refine the Tree of Knowledge of good and evil, which is kelipas nogah (the glowing husk), as is explained at length in Iggeres HaKodesh, in the letter beginning "In the Raaya Mehemna, Parshas Naso: 'And the wise shall shine,'" etc.

Now, of the Written Torah, too, it is written, "When I break for you the staff of bread." "The staff of bread" is the Tree of Life, and with the breaking of the first Tablets it descended and became vested in physical matters, etc.

(as is explained elsewhere on this verse, in Parshas Bechukosai). That is, since the whole Oral Torah receives from the Written Torah, and it is the explanation and commentary of the Written Torah.

Therefore Adam, the first man, before the sin, was above this level of refining the Tree of Knowledge of good and evil, as is written in Sefer HaGilgulim, chapter 19, that Adam before the sin was this level of Mashiach, and above the rank of Moshe (and see what is written on the verse "Behold, the man has become like one of us," etc.).

Now, his abode was in Gan Eden, of which [it is written], "And a river goes out from Eden," etc.; that is, to draw down the level of Eden itself;

and this is the inner dimension of the Torah, which will be revealed in the Time to Come through Mashiach, and which is above the level of letters, as [explained] above regarding "And He will wave His hand over the river," etc. And from all this will also be understood the waving of the two loaves upon the two lambs on the festival of Shavuos.

For the two loaves are the Written Torah and the Oral Torah, and the lambs are the level of compassion, the attribute of Yaakov; for through drawing down this compassion one draws down the revelation of the Torah,

which is the level of bread; as it is written, "And I carried you on eagles' wings," which is the level of compassion, and through this, "And I brought you to Me" (and see what is written on the verse "When you raise up the lamps," in the explanation of the matter of "My tears have been my bread," etc.).

But the waving of the bread and the lambs is to elevate the Torah, which is the level of the bread of wheat, and to bind it and join it with the Infinite Light (Or Ein Sof), blessed be He, the level of the supernal Eden itself; and likewise to elevate the compassion of the Patriarchs to their source and root, the level of the great compassion, etc.

(And see what is written on the subject of this elevation in the discourse beginning "'Remember' and 'Keep' were said in one utterance," and there, in the discourse on the subject of "The Patriarchs are themselves the chariot.") And therefore there are thirteen rules (middos) by which the Torah is expounded, corresponding to the Thirteen Attributes (middos) of Compassion.

5. And this is [the meaning of] "And G-d will destroy the tongue of the Sea of Egypt" (Isaiah, chapter 11). The Radak explains that this is the river of Egypt, which is the Nile; and so it is written in the Metzudos. 17

And this is what is written, "And from there it divides and becomes four heads. The name of the one is Pishon," and Rashi explains, "It is the Nile, the river of Egypt," etc.

And so it is written in the Zohar, Part I, Lech Lecha, folio 81b: that this is why it is said, "Like the garden of G-d, like the land of Egypt," because one of the four rivers that go out from Gan Eden is drawn there, namely, "The name of the one is Pishon," etc.

And in Parshas Chayei Sarah, folio 125, end of side a, it writes: "What is 'The name of the one (ha-echad) is Pishon'? The special one (ha-meyuchad) among them all," etc., "and therefore the wisdom of Egypt was greater than [that of] all the world," etc.

For of the praise of Shlomo it is said, "And the wisdom of Shlomo surpassed," etc., "and all the wisdom of Egypt" (I Kings, chapter 5).

That is because the root of this river is drawn from the river that goes out from Eden, which is Chochmah and Binah, etc. And this is what they said, "There are waters that raise up wise men," etc. (and see [Midrash] Rabbah, end of Parshas Balak, "There are springs," etc.; and see the Ramaz, Parshas Chayei Sarah, there);

and see Me'orei Or, the letter dalet, section 25: "The four rivers are Abba and Imma, Z'eir Anpin and Nukva; Pishon is in Abba, from the expression pushu vesagu (they increased and multiplied), for the abundance of the flow descends from Chochmah: 'You made them all with wisdom,'" etc.

(And see on this the Tikkunei Zohar, tikkun 54, folio 91a.) But nevertheless, since it is said of them, "And from there it divides and becomes four heads,"

then they are the source of the separate worlds, as is written in the Zohar, Part I, Vayeitzei (folio 158a): "And from there it divides," etc., "mountains of separation," etc. And this is why it is called "the tongue of the Sea of Egypt (Mitzrayim)": the meaning of Mitzrayim is from the expression meitzarim (straits) and boundaries,

for they are the level of what has limits, like "from the earth to the firmament is a journey of five hundred years"; both in the physical and in the spiritual, it is the level of a strait and a boundary, etc. And therefore it is called "And from there it divides," to appear as a something (yesh) and a thing unto itself, etc.;

that is, they are the source of the flow for the coming into being of Beriah, Yetzirah and Asiyah, etc. For they receive from the level of speech, and speech in a human being goes outward, to be a thing separate from him.

And although above there can be nothing outside of Him, may He be blessed, that is [as things are] before Him, may He be blessed; but in relation to the created beings there are many contractions (tzimtzumim), until it is as if they are separate things, etc. 18

And see what is written in the discourse beginning "And you shall count for yourselves," on the meaning of "And their wings were separate (perudos)," etc., [said] of the chayos (living creatures) of the chariot, etc., because they are drawn from the four origins (motza'os) of speech, etc.

But in the Time to Come, as it is said, "And the glory of G-d will be revealed, and all flesh together will see that the mouth of G-d has spoken" (Isaiah, chapter 40)

(and see on this [Midrash] Rabbah, Parshas Vayikra, section 1; Zohar, Part II, end of Parshas Mishpatim, folio 126a; and Torah Ohr, Parshas Lech Lecha, in the discourse beginning "And your name shall no longer be called Avram"),

that is, that there will be a revelation of the level of the supernal speech as it is with Him, may He be blessed, where the speech that issues from Him is not something separate, like the speech of a human being,

but is united in absolute unity with His essence and being, may He be blessed, even after His speech, may He be blessed, has gone forth into actuality in the creation of the worlds, just as it was united with Him before the creation of the worlds, etc. (as is written in Sefer Shel Beinonim [the Tanya], chapter 21).

And this is the meaning of "And [all flesh] will see," etc., "that the mouth of G-d has spoken": that is, that there will be a revelation of the supernal speech as it is on the level of the very "mouth of Havayah," where the speech is united with His essence and being, may He be blessed; so will this revelation be below, and "all flesh together will see" this revelation.

And through this there will be a revelation of His unity, may He be blessed, which is in the World of Atzilus, below as well, in Asiyah; as it is written, "On that day G-d will be One and His Name One"

(and see what is written on this at the end of the discourse beginning "To the conductor, on the Sheminis"). Therefore at that time there will be no need for the level of the four rivers mentioned above, from which the flow comes in the manner of "And from there it divides";

rather, there will be a revelation and drawing-down of the river that goes out from Eden itself, which is above the level of "And from there it divides." And this is "And G-d will destroy the tongue of the Sea of Egypt," which Targum Yonasan [renders] "and He will dry up," etc.

And not only that, but "And He will wave His hand over the river," that is, the river that goes out 19
from Eden itself, before the level of "And from there it divides," etc., "and He will strike it into seven streams," as explained above.

But one may further say that the intent is that the seven streams are the seven lower [Sefiros], that is, the emotive attributes (middos) and the speech within them, through which the flow is drawn down; and the river is Binah (understanding), which is above the emotive attributes; and this is the Fiftieth Gate of Binah, which is not comprehended at all.

And the emotive attributes and the speech receive from there only a mere radiance, as is known 20
from the matter of "Who created these," etc.; and see what is written on this on the verse "These are the accounts of the Mishkan, the Mishkan of Testimony."

And of the Time to Come it is said, "And He will strike it into seven streams": that is, that the very light that shines in the level of the river itself will be drawn down and revealed in the level of the seven lower [Sefiros], which are the emotive attributes and the speech that shine and are revealed in Beriah, Yetzirah and Asiyah, etc.

(And see on this the Zohar, Part I, Bereishis, folio 52a.) And this is the meaning of "And the earth shall be full of the knowledge of G-d, as the waters cover the sea," etc.

(And see further on the subject of "And G-d will destroy the tongue of the Sea of Egypt" in [Midrash] Rabbah, at the beginning of Koheles, on the verse "Vanity of vanities, said Koheles.")

LIKKUTEI TORAH • PARSHAS SHEMINI • MAAMAR 1

לויתן זה יצרת לשחק בו

"This Leviathan You Formed to Play With"

◇

"This Leviathan You formed to play with." It is stated in Midrash Rabbah, Parshas Shemini, section 13: "Behemoth and the Leviathan are the hunting contest (kenigon) of the tzaddikim in the Time to Come," etc. 1

"Behemoth strikes the Leviathan with its horns and tears it apart, and the Leviathan strikes Behemoth with its fins and stabs it," etc. "But have we not learned: 'All may slaughter, with anything one may slaughter, and at any time one may slaughter, except with a harvesting sickle,'" etc.,

until: "An innovation in Torah will go forth from Me." [That is,] the Holy One, blessed be He, will then permit this slaughter, that the Leviathan should slaughter the beast with its fins.

And this Behemoth is the wild ox (shor habar). (As is written in Targum Yonasan on Psalms, chapter 50, on the verse "Behemoth on a thousand mountains": "and the wild ox (tor bar)," etc. And see Bava Basra, folio 74b [and] 75a.)

To understand this hunting contest of the Leviathan with the wild ox: the explanation is that there are two kinds of tzaddikim. The first are those who are hidden, whose service is in spirituality; that is, in the intention of the heart, to bring about supernal unions (yichudim), and on the level of ascents.

For example, Rabbi Shimon bar Yochai when he was in the cave for thirteen years, when he certainly could not fulfill a number of practical mitzvos in deed,

since they were nourished only by "a carob tree and a spring of water that were created for them." If so, he did not fulfill the eating of matzah on Pesach, Kiddush over wine, the esrog, the sukkah, etc.

Likewise the Arizal, of blessed memory, was also of this level as well. (That is to say, along the lines of what is written in the Zohar, Part III) (folio 187b), on the verse "And may they multiply like fish, abundantly, in the midst of the land"; whereas the other fish of the sea (nunei yama), which are not on land but only in the sea, refer to the angels, etc.

The second are those tzaddikim who are revealed, whose service is in physicality: in fulfilling the practical mitzvos and "You shall rejoice on your festival," which is also a drawing down of supernal lights, "the appointed times of Havayah"; and the joy is the revelation of the Infinite Light (Or Ein Sof), blessed be He, which is drawn down and revealed

(and as is written above in Parshas Tzav). And this drawing down is through the mitzvos in actual deed specifically, as our Sages, of blessed memory, said that in the time of the Temple "there is no joy except with meat";

that is, the mitzvah of the peace-offerings of rejoicing (shalmei simchah) that they would bring on every Yom Tov, etc.; "and now there is no joy except with wine," as [will be explained] below.

The main drawings-down are: on Pesach, through matzah; on Shavuos, through the Giving of the Torah; and on Sukkos, through the sukkah and the lulav and its species. Without this it is impossible to draw down at all

(but Rabbi Shimon bar Yochai, who was of the level of the Leviathan and of "the fish of the sea that go on dry land," as mentioned above, drew down these drawings-down when he was in the cave through unifications and ascents, etc., as mentioned above).

Now, in truth, it is impossible to reach (in Yiddish, an rirn ["to touch"]) His G-dliness, may He be blessed, through physical service, but only through the spiritual service

of the tzaddikim mentioned above. They are called "fish of the sea" (nunei yama): just as these fish are covered by the sea, so they are of the level of the hidden world (alma de'iskasya). They exist in every generation; they are the hidden tzaddikim, etc.

And they are the ones who connect the worlds to the Infinite One (Ein Sof), blessed be He (and along the lines of what they said: "David would connect the Torah above with the Holy One, blessed be He"). This is the meaning of "Leviathan," which is a term of connecting, as in "This time my husband will be joined to me," etc.

(Gloss:) (See the first chapter of Avodah Zarah, folio 3b: "In the fourth [three hours] He sits and plays with the Leviathan, as it is said, 'This Leviathan You formed,'" etc. And see Shemos Rabbah, section 15, folio 132b, on the subject of "this Leviathan," etc.;

and in the Zohar, Part I, Vayechi, folio 247a; Shemos, 11b; Beshalach, folio 50b; Acharei, folio 58a; Shelach, 174a. And see Emek HaMelech, Shaar 14, chapter 14, folio 84, column c.)

Now, the fourth [set of] three hours is called "close to Minchah," as is stated in the Gemara at the beginning of the chapter Arvei Pesachim; and "Yitzchak instituted the Minchah prayer." It is known that "Yitzchak" is a term of laughter and play (tzechok and sechok), as it is written, "G-d has made laughter for me"; and as is explained about this in the discourse beginning "And I will return in peace."

Therefore at that time He "sits and plays with the Leviathan," etc. And see what is written on the meaning of "Minchah" in the discourse beginning "And he took from what came to his hand a gift (minchah)," etc. Also, [it is] because Yitzchak dug wells, which is the matter of raising mayin nukvin (feminine waters); and see Parshas Toldos (folio 141, end of side a).

Now, the matter mentioned in the Gemara (at the beginning of chapter 6 of Berachos) is explained elsewhere: that the section "And it will be, if you will listen" is not yet called "doing the will of the Omnipresent" as is fitting (see there in Tosafos).

This is because "with all your might" is not said in it, as it is in the section of Shema. That is: for there to be the drawing down and the revelation of the light that encompasses all worlds (sovev kol almin) within the light that fills all worlds (memalei kol almin), which is what is called "doing the will of the Omnipresent,"

this comes specifically through "with all your might," without limit, etc. And this is the level mentioned here: that to reach and to draw down the level of "This time [my husband] will be joined," etc.,

is through the spiritual service of the tzaddikim who are called "fish of the sea"; which is not so without the level of "with all your might," even though it says, "And it will be, if you will diligently listen," etc., as mentioned above.

Along these lines our Sages, of blessed memory, said in the first chapter of Avodah Zarah (there): "Since the Holy Temple was destroyed there is no play," etc.; and as is written in Parshas Terumah (166b)

on the subject of "And the river will be parched and dry"; and in Bereishis (folio 6b); and what the Ramaz writes there (folio 6a) regarding "'To the far one': this is Yaakov."

One may further explain this according to what is written in the writings of the Arizal: that through Torah and mitzvos one draws down the union of Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus), but drawing down the union of Abba and Imma (Chochmah and Binah), which is the drawing down of a new light from the Infinite One, blessed be He, is specifically through self-sacrifice (mesirus nefesh).

This is the matter of the recital of the Shema: to give over one's soul at [the word] "One." And see what is written on this in the explanation on the verse "And I will be sanctified in the midst of the children of Israel," in Parshas Emor.

And this is the meaning of what is said here, that this drawing down is specifically through spiritual service, which is of the level of the Leviathan, namely, the joining of the yesh (something) to the ayin (nothing), etc.,

on the level of self-sacrifice at "One"; and through this they draw down [the state of] "my husband will be joined to me." (And see what is written at the end of the discourse beginning "And Lavan had two daughters," on the subject of "my husband will be joined," and in the discourse beginning "Take a census of the sons of Gershon.")

It can also be said that the meaning of the spiritual service of the souls that are of the level of the Leviathan is along the lines of what is written in the Shulchan Aruch, Orach Chaim (section 98, paragraph 1):

that the stripping away of physicality is close to the level of prophecy, etc.; and like the matter explained in Pri Etz Chaim, Shaar 16, chapter 1, about the Arizal: "If I were to expound for eighty years," etc.

Now, our Sages, of blessed memory, said: "Since the Holy Temple was destroyed there is no play," etc. "In the fourth [three hours], what does He do? He sits and teaches Torah to schoolchildren."

(And see what is written elsewhere on the verse "And all your children shall be taught of Havayah." And see the Pardes, in Erchei HaKinuyim, the entry "Keruvim"; and keruv means ke-ravya, "like a child." And see what is written in the discourse beginning "If only you were as a brother to me," and see what is written in Parshas Vayetzei, 156, and in the Mikdash Melech there.) End of the gloss.

However, since this world is physical, there is therefore a need for tzaddikim whose service is in physicality, to fulfill the practical mitzvos. This is what our Sages, of blessed memory, said: "One pillar, and Tzaddik is its name," upon which the world stands.

(And see what is written in the discourse beginning "I will sing to Havayah," and what is written in the explanation on the verse "And the Jews took upon themselves," and on the verse "The land is very, very good.") And "whatever there is on dry land there is in the sea"; for in truth there must be both this and that.

For the movement of the tzaddikim who are called "fish of the sea" is wondrous and very lofty. Just as, by way of analogy, fish swim in the sea, so they swim, and in a single flight reach higher and higher; and it is much greater than the service of the tzaddikim who are in physicality, "joy with meat," etc., which is all lower in rank.

Whereas their movement is like the analogy of a fish of the sea that swims from one end of the world to the other: so is their movement in spirituality, in a single flight (in Yiddish, mit ein shup ["with one push"]),

they rise and reach higher and higher. And this is not at all of the level of fervor and boiling of the blood, like the service of the tzaddikim mentioned above who are in physicality, joy with meat, joy with wine, the level of "flashes of fire" and flame, etc.;

but, on the contrary, with coolness of the blood and with calm. (And see what is written in Biurei HaZohar, Vayera) (112a), on the verse "And moreover, she is indeed my sister, the daughter of my father," etc.,

and what is written in the discourse beginning "When you kindle the lamps," on the subject of "By your life, yours is greater than theirs." And in a single flight they reach higher and higher, etc., as mentioned above.

It is impossible to explain this matter in speech: how and what it is. Therefore Rabbi Shimon bar Yochai, while he was in the cave, did not fulfill a number of practical mitzvos, as mentioned above;

rather, all was in spirituality, above the level of joy with meat, etc. And this is the meaning of the fins of the Leviathan (which are called flosh-federn), with which it swims from one end, etc.

Therefore the whole world stands upon the Leviathan, which encircles the whole world, as is known from the words of our Sages, of blessed memory. And in the Time to Come the Leviathan will wage war with the wild ox and will slaughter it with its fins.

For the service of the tzaddikim of the second level is called "the wild ox," "the face of an ox on the left," except that it is bar: pure and refined, etc.

For even their service in physical deed, such as the "You shall rejoice on your festival" of Yom Tov, and "there is no joy except with meat," etc.,

is not in its plain sense, that one should eat the meat of the ox to fill one's belly, G-d forbid, and delight in it; rather, it is the level of elevations, like the peace-offerings of rejoicing from physical meat,

which, in the time of the Holy Temple, were literally "a pleasing fragrance to G-d." In the same way is the joy with the meat of Yom Tov, as it is said, "And may they rejoice in You," etc., "in You" specifically; except that it is phrased as a request, because our Holy Temple was destroyed, etc.

This is called "the wild ox" (shor habar), from the expression "pure of heart" (bar levav), meaning refined and pure meat; that is, the joy unto G-d that is born of it, with flashes of fire and fervor, etc. 2

Yet even so, it is a small matter compared with the wondrous movement of the tzaddikim who are called Leviathan, because it comes from something physical and limited, etc.;

whereas their movement, in which they reach higher and higher in a single flight, with coolness and calm, is infinitely greater. Therefore the Leviathan will slaughter the wild ox.

That is, it will elevate it through its flight. This is [the meaning of] "with its fins," for in them and through them is its main ascent, etc.,

which is above the power of the tzaddikim who are called the wild ox on their own. (And see the Pardes, in Erchei HaKinuyim, the entry "Leviathan," on the subject of the fins.)

In truth, however, the wild ox will also elevate the Leviathan, for in one respect their service is more exalted, even though

it is on the level of physical service: after all, this is how it must be according to the Torah, "You shall rejoice on your festival," and "there is no joy except with meat and wine," etc. And from this aspect it will elevate [the Leviathan].

And this is what the Holy One, blessed be He, will show the tzaddikim in the Time to Come: their service in this world as a whole (klalus), that both of them alike are good; in this respect this one is superior, and in that respect that one is superior.

(Gloss: One may further say that it is called the wild ox (shor habar) in the manner of "And much produce comes by the strength of the ox," and "In all my days I did not call my ox 'my ox,' but my ox 'my field'"; and the Torah is called "the first of His produce"; and all this is drawn down through the strength of the ox. Therefore these tzaddikim are called by the name shor habar.

One may further say: it was explained above that the level of these tzaddikim is the matter of "one pillar, and Tzaddik is its name," etc.; and this is the level of Yosef the Tzaddik, and he is called an ox, as it is written, "His firstborn ox, majesty is his.") (And as is written in the Zohar, Parshas Shemini, folio 38b, and in the Mikdash Melech there.) End of the gloss.

Now, the Leviathan will slaughter the wild ox with its fins, even though nowadays such a slaughter is completely flawed because of the interruption, etc.; but in the Time to Come it must be so specifically.

For the matter of this slaughter is the level of the ascents of the wild ox higher and higher through the Leviathan, which elevates it with its fins. Therefore there must be an interruption in between, since it is impossible for the entire ascent to take place all at once,

as is known that there are a number of chambers (heichalos), the Chamber of Merit, the Chamber of Will, etc., and it is impossible for all the ascents to be at one time; rather, [there is] an interruption between one chamber and the next.

Therefore the Holy One, blessed be He, will permit this flaw. (And see what is written elsewhere on the ascent of prayer by way of the supernal chambers, etc., in the explanation of the matter of "the mezuzah on the right"; and from what is written there it will be understood here as well.) And the wild ox will elevate the Leviathan by piercing it with its horns.

LIKKUTEI TORAH • PARSHAS SHEMINI • MAAMAR 2

ביאור על לויתן זה כוי הנ"ל

An Explanation of "This Leviathan"

◇

An explanation of "This Leviathan," etc., mentioned above. 1

Now, that the souls from the level of the fish of the sea (nunei yama) have an advantage over the souls from the level of the wild ox (shor habar) is simple, since they are from the union of Abba and Imma (Chochmah and Binah), and they are the ones called "brothers and friends." 2

But to understand the advantage that the souls from the level of the wild ox also have over the level of the fish of the sea, we must first preface what is written elsewhere on the verse "And your carcass shall be food for all the birds of the heavens and for the beasts of the earth," etc.

The explanation is that all the curses are against the evil of nogah. "Your carcass" (nivlascha) is a term from novlos [fallen-off fruit]: that is, what fell in the manner of novlos and the shattering of the vessels, and is mixed within the evil of nogah, none of it will remain in it in the Future;

rather, the birds of the heavens and the beasts of the earth will gather it up. "The birds of the heavens" are as our Sages, of blessed memory, said on the verse "And let birds fly": "And 'bird' is Michael," etc.

(And see the Zohar, Part I, Parshas Bereishis, folio 11, end of side b, and folio 12, side a; and Etz Chaim, the Gate of Mayin Nukvin and Mayin Duchrin (feminine and masculine waters), Derush 4, on the subject of birds, etc. And see the Zohar, Part III, Parshas Tzav, folio 26, side b, and Parshas Shemini, folio 39, end of side b, and the Mikdash Melech and the Ramaz [there].)

And there are angels that are called "the beasts of the earth": this is the Chariot, "the face of a lion," "the face of an ox," etc. And in the souls of human beings, too, there are these two levels: there are souls that are called "birds," as is written in the Zohar, Part III, Parshas Pinchas (folio 217, side b):

"Where birds make their nests": in their shade the souls of the tzaddikim nest. And so it is in the Zohar, Part I, Parshas Vayeitzei (folio 162, end of side b).

And there are souls that are called "the beasts of the earth," as it is written, "Judah is a lion's whelp," "Issachar is a strong-boned donkey," etc., "His firstborn ox."

The explanation is that in one respect the bird has a superior quality over the beast: the bird flies with its wings very high up in the air, which is not so with the beast. And in one respect the beast has an advantage over the bird, for the bird's life-force is small.

This is why it is made fit [through slaughter] by [cutting] one siman, whereas the beast's life-force is great. In the same way it will be understood above: the level of the angels that are called "the birds of the heavens,"

and likewise the souls that are from this level, have the advantage that they can fly and rise ever higher, to the loftiest heights, through the wings, love and awe.

(And on the subject of flying, see the Ramaz on Parshas Shemini, folio 39, end of side b; and see what is written further on the subject of the level of the birds in Parshas Beha'aloscha, at the end of the discourse beginning "If all the fish of the sea," etc.)

And there is also a superior quality in the level of the angels and souls that are called "the beasts of the earth": their strength is abundant and great, as is said of the chayos of the Chariot, "And the chayos carry the Throne," etc. Thus their strength is immense, so that they carry the Throne, and "upon the Throne, like the appearance of a man," etc.

Now, from what has been said it emerges clearly that although the level of the bird has the advantage of the level of flying, of rising ever higher, etc., nevertheless the level of the beasts of the earth also has an immense advantage in the abundance of strength that is in them. 3

Elsewhere it was explained that this strength in the chayos of the Chariot, to carry the Throne, is because they are from what was refined out of the shattering of the vessels, which is from the World of Tohu, etc., where there was an abundance of light, etc.

According to this, it may be said that for this reason it is not so with the birds, because they were drawn from the union of kisses (zivug neshikin), and the union of kisses takes place even when there is no need to refine [anything] from the shattering of the vessels, as is written explicitly in Etz Chaim there. But this needs examination, for it seems that all the angels came forth from the union of kisses, as is written in Etz Chaim there.

Nevertheless, at any rate, the level of the beast has an advantage over the level of the bird in strength and might, etc., even though the bird has an advantage in flying, etc.

(It is possible to say that this is like the matter of the two Names, [the Name of] forty-two [letters] and [the Name] Av (72), that are in Shema and in Vehayah im shamoa: the Name of forty-two is the level of ascents, "and with two he would fly," etc., and it is the level of "and with all your might" in the section of Shema; and this level is loftier than the Name Av, as is written in Parshas Terumah, folio 132, side b.

But for G-dliness to be drawn down from above to below through Torah and practical mitzvos, this is the level of the Name Av: "And I will give grass (esev) in your field for your beasts" — Av [and] shin.) (As is written in the Tikkunei Zohar.)

If so, it may also be said in the same way regarding the souls called "the fish of the sea" and the souls called "the beasts of the earth": although the fish of the sea have the superior quality that they swim in ascents and in bringing about unions (yichudim), etc., this is like the level of the flying of the birds, etc.,

except that the fish of the sea are in the sea, the hidden world (alma de'iskasya). Nevertheless, there is also an advantage in the level of the souls called "the beasts of the earth," on account of [the verse] "And much produce comes by the strength of the ox."

Now, (in Psalms, chapter 50,) on the verse "The beasts (behemos) on a thousand mountains," Yonasan rendered: "and the wild ox that grazes every day on a thousand mountains."

(This matter is explained in the Zohar, Part III, Parshas Pinchas, folio 217, side a, and in Part I, Parshas Bereishis, [folio] 18, side b.) This is the level of Malchus (sovereignty), which is called "the great beast" (behemah rabbah), the Name Ban (52),

which refines the sparks that fell, in the shattering of the vessels, into Beriah, Yetzirah and Asiyah; and "a thousand mountains" are in the World of Beriah (Creation), etc. It may also be said that this is why it is called tor bar ["wild ox"].

For bar is the Aramaic translation of "outside": that is, Malchus is called the revealed world (alma de'isgalya), the level of speech, etc., whereas the level of the sea is the hidden world, thought, etc.

(And see what is written in the discourse beginning "If only you were as a brother to me," on the subject of "I would find you outside.") Now, it is written, "A righteous man knows the soul of his beast"; this is Yesod (foundation) of Z'eir Anpin, as is found in Parshas Pinchas there, in the Mikdash Melech.

This is the matter of "one pillar, and Tzaddik (Righteous One) is its name," on which the world stands. And this is what is written in the Zohar: "that man who rides and rules over this beast," etc.

And this is what Rabbi Akiva's wife said about Rabbi Akiva: "A righteous man knows the soul of his beast" (in Kesubos, folio 63). And the souls that are drawn from the union of Z'eir Anpin and Nukva are also called "the beasts of the earth," the wild ox. Principally, they are souls of Beriah, born and drawn from Malchus of Atzilus.

This is as is written in Iggeres HaKodesh, in the epistle beginning "He and His life-forces": "the creation of the souls is from her, to be a yesh (an entity) and a thing separate unto itself in the World of Beriah," etc.; "the birth, by the Nukva, of the souls and the angels into the World of Beriah," etc.

Whereas of the nefesh, ruach and neshamah of Atzilus proper he wrote just before this that perhaps their essence did not change so as to become a thing separate from G-dliness, etc.

This is like the fish of the sea, which are within the sea; the sea covers them, and it is impossible for them to be separate from the sea (as is written in Parshas Beshalach, in the discourse beginning "And Israel saw," and on the statement of the Zohar, Parshas Beshalach, folio 48, side b).

But the souls that were created from Malchus of Atzilus in Beriah, to be a yesh and a separate thing, are called "the beasts of the earth," like the creatures on dry land, "the living soul after its kind": although

they live from it and eat of what grows from the earth, they are nevertheless a yesh and a thing unto itself, and not like the fish of the sea, which the sea covers and which cannot separate from the sea, etc., as mentioned above.

And see Etz Chaim, the Gate of the Order of Atzilus, Beriah, Yetzirah and Asiyah, Gate 47, chapter 4: the union of Z'eir Anpin and Nukva of Beriah is to give birth to the angels of Yetzirah, their souls, etc., and not to the souls of the human beings of Beriah, etc. 4

If so, then likewise what is written there, that the union of Z'eir Anpin and Nukva of Atzilus gives birth to the souls of the tzaddikim — these too are souls of Beriah, etc.

See there, and in chapter 5. And so it is written in Mishnas Chassidim, Tractate Zivug Abba ve-Imma, chapter 3: "They give power to Z'eir Anpin and Nukva of Atzilus to unite and to give birth to the souls of the tzaddikim into the World of Beriah," etc.;

"to Z'eir Anpin and Nukva of Beriah, to unite and to give birth to the souls of the angels into the World of Yetzirah." And so it is explicitly indicated in the Zohar, Vayeitzei, folio 155, side a. And see Pardes, Gate 15, chapter 4.

However, in the Zohar, Vayikra, folio 24, end of side b, it is explicitly indicated that there are souls that were drawn from the union of Z'eir Anpin and Nukva of Atzilus, and that soul is called a nefesh of Atzilus proper

(and so it is further indicated in several places in the Zohar, in the explanation of "You are children of G-d your G-d." And see the Zohar, Yisro, folio 87, side b; Parshas Vayikra, folio 7, side b; and the beginning of Parshas Mishpatim, folio 94, side b, according to the interpretation of Etz Chaim,

Gate 38, Derush 4, and according to the plain sense of the Zohar's wording there; and Sefer HaGilgulim, chapter 1 and chapter 20. And see what is written in the explanation of "I am black, yet beautiful." And see the Zohar, Mishpatim, folio 96, side a. But this is not the place for it.)

But at any rate it is understood that ordinary souls that were drawn from the union of Z'eir Anpin and Nukva of Atzilus into the World of Beriah became the level of Beriah through their birth from the Nukva of Atzilus, etc.

This is why the twelve tribes in Beriah are called in the Zohar "twelve oxen," etc. Now, the meaning of "twelve oxen" is that their strength is great as a Chariot, to carry the Throne and the level of the Man of Atzilus that is upon the Throne;

and this is by the power of the refinements from the World of Tohu, etc., like what was explained above regarding "And the chayos carry," etc. Now, it is explained elsewhere on the verse "Sing and rejoice, O daughter" that the level of "daughter,"

which is the level of Malchus of Atzilus that descends into Beriah, will rise with surpassing eminence and become "a woman of valor, the crown of her husband," for great will be the power of what is refined, which is from the Name Sag (63), etc.

That is, she will rise even above the level of Imma, as is written elsewhere on the Zohar, Parshas Shelach, folio 171, on the verse "And it shall come to pass on that day that living waters shall go out from Jerusalem,"

which is the level of Malchus, "half of them toward the eastern sea," which is Binah, etc. The reason is the refinements of the sparks of Keser, Chochmah and Binah of Tohu, which Malchus refines in Beriah, Yetzirah and Asiyah, etc.

Furthermore, for "their end is wedged," etc., and "last in deed," etc. Therefore Malchus is the 5
level of Keser (the Crown), etc., in the Ten Sefiros of returning light (or chozer), as is explained elsewhere on the verse "Let me see your countenance," etc.

Therefore, for this reason, the souls born from Malchus of Atzilus, that is, from the union of Z'eir Anpin and Nukva, also have an advantage over the souls from the level of Imma, which are called "the fish of the sea," the souls that come forth from the union of Abba and Imma.

Moreover, [this is so] also on account of Z'eir Anpin of Atzilus (and even with souls of Atzilus proper, from the level of Z'eir Anpin and Nukva, this advantage applies, as is understood), according to what is written in the Idra Zuta, folio 292: "Abba and Imma come forth from this brain," etc.;

"Z'eir Anpin hangs on and is held fast in Atika Kadisha (the Holy Ancient One)." That is, Z'eir Anpin, which is the emotive attributes of Atzilus, is in its root higher than the root of Abba and Imma, except that it is drawn down below.

It is as, by way of analogy, with the emotive attributes (middos) in a person: although they were born and revealed from the intellect, etc., nevertheless the essence of the attributes, in their root, was taken from above the intellect.

Therefore there is a greater intensity in the emotive attributes than there was in the intellect 6
that gives birth to them. And as was explained in the explanation of "Set me as a seal," regarding the straps of the tefillin, etc.

And see what is written in the explanation of "These are the journeys," and on the Tosefta in the Zohar, Parshas Beshalach, folio 50, side a, regarding "three spirits that are included in three," etc.

This is why our Sages, of blessed memory, said, "The Patriarchs are themselves the Chariot." 7
The Patriarchs, who are Chesed, Gevurah and Tiferes of Atzilus, are the level of a Chariot to raise up "the Man," which is the level of Chochmah of Atzilus, in the way mentioned above regarding the Chariot of Beriah in relation to Atzilus, etc. This matter is explained at length in the discourse beginning

"To understand the explanation of 'The Patriarchs are themselves the Chariot,'" in Parshas Yisro. And see what is written elsewhere on the Zohar, Parshas Chayei Sarah, folio 123, side a, on the subject of "a hundred years," etc.: [it is] also the matter of the advantage that Z'eir Anpin has over Abba and Imma, etc. See there.

Therefore, for this reason too, the souls from the level of the wild ox raise up the Leviathan, the 8
souls of Abba and Imma, just as Chesed, Gevurah and Tiferes of Atzilus raise Chochmah into the Infinite Light (Or Ein Sof) that is above Chochmah, etc.

The emotive attributes of Atzilus in relation to Chochmah are compared, by way of analogy, to the beast, which has more might than man because in its root it was taken from a higher place, etc. For "beast" is the level of the emotive attributes, and "man" is the level of Chochmah, etc.

And see the Mikdash Melech, in its commentary on the Zohar, Parshas Shemini, folio 38, side b, 9
on "And an ox and a ram," etc., which explains "ox" as Yesod of Z'eir Anpin, as is written of Joseph, "His firstborn ox, majesty is his."

All the more so does all this apply on account of the root of the souls that are from the Nukva, Malchus, which refines from Beriah, Yetzirah and Asiyah [what is] from the World of Tohu, etc. And see what is written in the explanation of "I am black, yet beautiful,"

that this level of Malchus, which descends into Beriah, Yetzirah and Asiyah: precisely through this, an exceedingly lofty ascent comes about. And all this applies here to the level of the souls that are called "the wild ox," as is understood.

This is the meaning of what our Sages, of blessed memory, said: "Behemos gores the Leviathan 10
with its horns." For it is stated in the Gemara: "The feet of the chayos are equal to all of them," etc., up to the highest level, which is "the horns of the chayos are equal to all of them."

For the feet of the chayos are the level of Netzach, Hod and Yesod, and the horns of the chayos are at the level of Keser, for they grow out of the skull, etc.

This is the matter mentioned above: Malchus, which is called "the great beast," is the level of 11
Keser from below to above, and through this they will lift up the Leviathan, which is from the level of Chochmah and Binah, into the light of Keser, which is above Chochmah, etc.

This is like what is written elsewhere in the explanation of "My horn is exalted," etc., [and] David, who was anointed with a horn, etc., in the discourse beginning "Now, to understand the root of the matter of the Giving of the Torah," in Parshas Yisro. And see on this the Sifra DiTzniusa, end of chapter 5, in the Zohar, end of Parshas Terumah, folio 179, end of side a.

This is [the meaning of] "He has scattered, he has given to the needy," etc., "his horn shall be 12
exalted with honor": through the fulfillment of the practical mitzvos there will come about the level of "exalted"

"shall his horn be," as is written in the Zohar, Parshas Beha'aloscha, folio 153, end of side b, [and folio] 154, side a. And see the Zohar, Parshas Vayeira, folio 96, side a, and Parshas Tzav, [folio] 34, side a, on the subject of "on a horn, son of oil," etc.

This is [the meaning of] "His firstborn ox," etc., "and his horns are the horns of a re'em," as it is 13
written, "But You have exalted my horn like a re'em's; I am anointed with fresh oil." And see the Zohar, end of Parshas Bamidbar, folio 120, side a, on the subject of "and he comes to the horn," etc.

Furthermore, this ascent, in which the wild ox will also raise up the Leviathan, will be understood — even though, as a general rule, the fish of the sea are loftier souls than the level of the souls called, after the earth, "the beasts of the earth" — for the same is true of sea and dry land themselves.

The sea is the hidden world, which is above the level of dry land, the revealed world. But all this is from the standpoint of the order of the chain of descending worlds (hishtalshelus); through the revelation of a great and immense illumination from above the order of hishtalshelus, however, through this "He turned the sea into dry land,"

for there, sea and dry land are equal; on the contrary, there, in the primordial thought, "the earth came first," as was written above at the end of the discourse beginning "Six days you shall eat matzos," etc. And it is likewise with the souls that are drawn from the two levels of sea and dry land.

Therefore, from the standpoint of the order of hishtalshelus, which is from above to below, the Leviathan will raise up the wild ox; and from the standpoint of the level that is from below to above, in which, in [G-d's] thought, "the earth came first," etc.,

the wild ox will raise up the Leviathan, etc. See also what is written in the discourse beginning "And the number of the children of Israel shall be," that in the Future "earth" will be above the level of "water."

This is [the meaning of] "To Him who spread out the earth over the waters," etc. (And see what is written close to this in the discourse beginning "The voice of my beloved," on the subject of the Patriarchs and Matriarchs, who are called "mountains" and "hills," etc.)

One may further explain the matter of the Leviathan and the wild ox: for it is explained elsewhere on the verses "There are sixty queens," etc., "One is my dove," etc., 14

that from this it is implied that the souls are higher than the Torah. For on "sixty queens" our Sages, of blessed memory, said, "These are the sixty tractates," etc.; [and] "One is my dove": "This is the Congregation of Israel (Knesses Yisrael)."

Yet sometimes the opposite is implied: that the souls are bound to the Torah, and the Torah to the Holy One, blessed be He (and so it is implied in [Midrash] Rabbah, at the beginning of Parshas Vayakhel, on the verse "Who created these?" See there).

But the explanation is that this is what our Sages, of blessed memory, said: "He did not cease to cherish her until he called her 'my daughter,'" etc.; "he did not cease to cherish her until he called her 'my mother.'"

For "daughter" is the level of a recipient, meaning that they are at the level of recipients from the Torah. But when he called her "my mother," this means, on the contrary, that they are at the level of givers to the Torah, etc. (And see what is written on this in Torah Ohr, Parshas Mikeitz, in the discourse beginning "Sing and rejoice, O daughter.")

This is the matter of the two levels, the wild ox and the Leviathan. For the ox has great strength for the yoke, that is, the yoke of the mitzvos.

A yoke specifically, in the manner of a servant, as it is written, "and to serve Him," and as is written on this in the discourse beginning "And now, let the power of Ado-nai be great," on the meaning of "Master, our strength, rock of our stronghold," etc.: through this self-nullification (bittul) and yoke, an encompassing [light] and a garment are drawn down to the soul, to raise it on high and [enable it] to be at the level of "walkers."

And see [Midrash] Rabbah, Vaeira, section 8: "And what is the garment of the Holy One, blessed be He? Strength," etc.; "G-d will give strength to His people," etc. See there. From there is the root of the garments that are drawn through the mitzvos, so that there will be "and the glory of G-d will gather you in." 15

It follows that at this level he is a recipient from the mitzvos specifically, for precisely through this he will come to be at the level of "walkers among those who stand," etc.,

through the garments mentioned above. These garments are also what are called "boats and ships": in them and through them they will be enabled to travel in the sea, which is the hidden world (as was written above at the end of the discourse beginning "And you shall not omit the salt").

However, there are very lofty souls in whom there is the level of the desire of the heart (re'usa deliba), the level of "with all your might," without limit, in the manner of the early pious ones (mentioned at the beginning of chapter 5 of Berachos, folio 32, side b);

this level is above the Torah, as is hinted in the Gemara there. And of something like this they said, "There is one who acquires his world in a single hour," etc.

For this level of the desire of the heart is from the level of Keser (the Crown), which is will (ratzon) that is above intellect, etc., and it is the source of the Torah, for "from Chochmah it came forth," etc.

Of this they said, "He did not cease to cherish her until he called her 'my mother,'" etc. And this 16
is the matter of "One is my dove," etc., as is written on this verse.

This is the matter of the Leviathan, which swims in the sea and encircles it in a moment: that is, it is above the level of the boats and ships, which are the garments from the performance of the mitzvos, in which

and through which the souls will be elevated in the level of the light that encompasses all worlds (sovev kol almin), the sea of Chochmah. Rather, on the contrary, it encompasses the sea, and bestows and draws down into the sea of Chochmah from above Chochmah, etc.

For "Leviathan" is an expression of joining, in the manner of David, who would join the Torah above to the Holy One, blessed be He, as was written above. And although in truth this level of "he did not cease to cherish her until he called her 'my mother,'"

which is the level of the Leviathan, is higher than the level of the wild ox, which is the level of "he did not cease to cherish her until he called her 'my daughter,'"

nevertheless, of the Time to Come it is written, "Sing and rejoice, O daughter," etc., "and I will dwell in your midst," specifically. As is written elsewhere, this is along the lines of "Behold, My servant shall prosper; he shall be exalted and lifted up," etc.:

the level of a servant mentioned above, of "to serve Him," in the manner of "like an ox to the yoke," has in it a surpassing quality and level, etc.; and "their end is wedged in their beginning," etc.

LIKKUTEI TORAH • PARSHAS TAZRIA • MAAMAR 1

אשה כי תזריע וילדה זכר כו׳

“When a Woman Emits Seed and Gives Birth to a Male”

◇

“When a woman emits seed and gives birth to a male,” etc. And our Sages, of blessed memory, said (in Berakhot, folio 60a; Niddah, folio 31a): “If the woman emits seed first, she gives birth to a male,” etc. 1

This is a wonder, and the philosophers strained to resolve it: since the woman emits seed first, the drop of the male comes last, and “the upper one prevails”; whereas if the man emits seed first, etc.

But in truth this is a great strain in explaining the words “a woman emits seed first,” for they imply that the seeding of the male [child] comes specifically from her, and not through the male’s emitting seed last, etc.

Moreover, our Sages, of blessed memory, said at the end of chapter 3 of Niddah that regarding Dinah it is written “his daughter,” the daughter of Jacob, and regarding the tribes it is written “the sons of Leah,”

because the woman emits seed first, etc. If so, this implies that the male is born specifically from the woman’s seed; and this suffices for one who understands. (And so it is in the Midrash Rabbah on Tazria, at the end of section 14: “The male is from the woman,” etc.; see there.)

The explanation is that the male is the level of Chesed (kindness), as it is written, “He remembered His kindness” (zachar chasdo); and the female is the level of Gevurah (restraint): “the law of the kingdom is law” (dina demalchusa dina). And as our Sages, of blessed memory, said about Sarah our mother, that at the time the angels brought her the tidings that she was to bear a male son, she became a niddah: the level of Gevuros.

Our Sages, of blessed memory, also said that Abraham commanded that they be given fine flour, and she gave flour: “From here [we learn] that a woman is begrudging toward guests.” This is because she is from the level of Gevuros.

Now, in a child both of them emit seed, as our Sages, of blessed memory, said: the white is from the father, from which [come] the bones, the sinews and the brain, etc.; the red is from the mother, from which [come] the skin and the flesh, etc. 2

Seemingly, it is a wonder how these two influences unite, since Chesed and Gevurah are two opposites, and water extinguishes fire.

But the explanation is, as is known, that each one of the ten Sefiros is comprised of all of them: in Chesed there is Chesed within Chesed, Gevurah within Chesed and Tiferes (beauty) within Chesed, etc.;

and likewise in Gevurah there is Chesed within Gevurah, Gevurah within Gevurah, etc. As is explained on the subject of the counting of the Omer: they are seven emotive attributes (middos), and each one is comprised of seven.

By way of analogy: a father strikes his son and chastises him "with the rod of men." This is out of love, so that he will return to G-d and "meditate in His Torah"; nevertheless, the blows are real suffering. This is Gevurah within Chesed. And in the same vein it is said, "Whom G-d loves He rebukes." 3

Conversely, Chesed within Gevurah is the mother who bestows on her son every good thing and nurses him a great deal, etc., and this is not for his good at all.

Now, in union and coupling, the father bestows from the level of the Gevurah within him, and the mother, who is from Gevurah, bestows from the level of the Chesed within her; 4

and therefore they are able to join together. But if the father were to bestow from Chesed within Chesed, and the female from Gevurah within Gevurah, they truly would not join at all.

From this we will also understand the matter mentioned above, that "if the woman emits seed first, she gives birth to a male," etc.: since her bestowal is specifically from the level of Chesed, 5

therefore she gives birth to a male, which is from Chesed. Whereas [when] the man emits seed first, his bestowal is from the level of Gevurah; therefore she gives birth to a female.

If so, the wording of the verse will sit well according to its plain meaning: that "when a woman emits seed," she, through this itself, will give birth to a male; and not as the philosophers explained, because the male's seed comes last, etc., which is not implied by the wording of the verse at all.

According to Kabbalah, the male is drawn from the Name Mah (45), and the female from the Name Ban (52) (as is written above, at the end of the discourse beginning "The voice of my beloved," on the subject of the Patriarchs and the Matriarchs).

Now, Mah is also comprised of Ban, and the Name Ban is likewise comprised of Mah. The bestowal of the male is the level of Ban of Mah, and since this bestowal is the level of the Name Ban, therefore she gives birth to a female.

However, the woman, who is the Name Ban, emits seed and bestows the level of Mah that is comprised within Ban; and since it is the level of Mah,

therefore she gives birth to a male. (And see on the subject of "When a woman emits seed" in the Zohar, Part III, Parshas Tazria, 42b, 43b, 45b.)

LIKKUTEI TORAH • PARSHAS TAZRIA • MAAMAR 2

עולם לאכסדרה הוא דומה ורוח צפונית אינה מסובבת...

"The World Is Like an Exedra"

"The world is like an exedra, and the northern side is not enclosed by a partition" (Bava Basra, folio 25, end of side a). Now, in the south there is the intensity of the heat, 1

and therefore the Cushites are black, and [the south] is also not settled. But in the north the people are white, and in it is the main settlement of the seventy nations.

Now, the south is Chesed (kindness) and the north Gevurah (restraint): "Out of the north shall break forth," etc. For the east is called the front (kedmah), the west the back, the south the right, and the north the left.

Now, it is known that Chesed (kindness) and Gevurah (restraint) are inter-included with one another, and there is Gevurah within Chesed and Chesed within Gevurah. Therefore the south, which is Chesed, has Gevurah in it, 2

namely, the intensity of the heat (which is hard on a person; see the Gemara, chapter 18 of Shabbos, folio 129a; and see Tosafos, chapter 3 of Kesubos, folio 30, the passage beginning "Everything," in the name of the Midrash Rabbah, regarding "May you be saved from the heat").

And it comes about through the tzimtzum (contraction) of the firmament that surrounds the world, which holds back and prevents the light of the sun from spreading through the whole world, so that instead it shines with intensity on the place where it shines; and every tzimtzum is due to the gevuros, which set limits.

The vessels, too, are of the level of gevuros. And this is in the south specifically: since in itself it is Chesed, therefore the contracting Gevurah is included in it, etc.

But in the north, which in itself is Gevurah, Chesed is therefore included in it, and that is why it is cold, for coldness is Chesed. Yet even so, in itself it is Gevurah, namely the intensity of the cold, which freezes and congeals.

Therefore there is water in the north, for water is drawn from Chochmah (wisdom), the source of the chasadim, which is called "the sea of Chochmah." The power and source of moisture is in the brain, and the source of warmth is in the heart: "flashes of fire"; "I am Binah, Gevurah is mine," etc., 3

whereas in the south there is dryness. Nevertheless there are rivers in it, and Gan Eden is on the equator, because in itself [the south] is chasadim, etc. And this itself, too, that coldness is in Chesed (kindness) and warmth in Gevurah, is through an exchange.

The rule of the matter is that this is the chief rectification that the Emanator, blessed be He, instituted in His world: that there be a mixing of Chesed in Gevurah and Gevurah in Chesed,

so that the world may endure. Without this the world would have no endurance at all; for if the north, which is Gevurah in essence, had no Chesed at all in it, it would not endure.

Therefore Chesed was implanted in it; and it is like "a woman who emits seed first bears a male, and a man who emits seed first," etc., as is explained elsewhere.

And therefore, too, the northern side is not enclosed by a partition: for the partition of the contracting firmament is specifically from gevuros, and in the north, since the chasadim of Chochmah (wisdom) spread forth in it, it is therefore open. This suffices for one who understands. 4

And therefore it is cold, since the sun spreads out this way and that, and not as in the south. (And see the Zohar, Parshas Va'eira, folio 24a, and the Zohar HaRakia, the Eshel Avraham and the Mikdash Melech there; and see Iggeres HaKodesh, in the discourse beginning "How great is Your goodness that You have hidden away," etc.

And see further the Zohar, Parshas Bamidbar, folio 118b and folio 120a. And in Parshas Vayeshev, folio 186b, on the verse "I have roused from the north," etc.; and in Parshas Terumah, folio 154b, on the subject of the table in the north, and folio 135a, as it says, "From the north [comes] gold," etc.; see there.

And see what is written elsewhere on the subject of the Name of forty-two and [the Name of] seventy-two in the passages of Shema and Vehayah im shamoa, which also belongs to the subject of what is said in the Zohar, that "they exchanged their places," etc. And see further on the subject of "the northern side is not enclosed" in the Zohar, Parshas Korach, folio 178b; and it is a different matter from what is written [here].

And see the Likkutei Torah of the Arizal on Ezekiel, the passage beginning "The matter of Ezekiel"; and see what is written in Parshas Vayeshev, in the discourse beginning "On the twenty-fifth of Kislev," on the meaning of "northward, before G-d"; and see the commentary of the Ramaz on the Zohar, at the beginning of Parshas Tzav.)

LIKKUTEI TORAH • PARSHAS TAZRIA • MAAMAR 3

שוש תשיש ותגל העקרה בקבוץ בניה לתוכה בשמחה

"May the Barren One Greatly Rejoice"

"May the barren one greatly rejoice (sos tasis) and exult in the gathering of her children into her midst in joy." Now, the word tasis has two interpretations. The first: it is an intransitive verb and refers to the barren one, tasis being in the feminine: the barren one will herself rejoice, and will exult in the gathering of her children. 1

The second: it is a transitive verb and refers to the Holy One, blessed be He: one says to the Holy One, blessed be He, in the second person, "You shall make the barren one rejoice," and as a matter of course she will exult. (For the second person masculine is the same as the third person feminine, as is known.)

To understand this, we must first preface an explanation of the matter of "and the barren one shall exult in the gathering of her children": if she is barren and has not given birth, where does she have children from, to be gathered into her midst?

The explanation is this: our Sages, of blessed memory, said on the verse "When a woman emits seed and gives birth to a male": "If the woman emits seed first, she gives birth to a male; if the man emits seed first, she gives birth to a female."

To understand this in the service of G-d: it is known that the Community of Israel (Knesses Yisrael) is called by the name "woman," and the Holy One, blessed be He, is called by the name "man" (ish), as it is written, "On that day you shall call [Me] Ishi (my Man)," etc. 2

Now, just as with a man and a woman, by way of analogy, when the woman emits seed first she gives birth to a male, so too with the Community of Israel and the Holy One, blessed be He: when the woman, who is the Community of Israel, emits seed first,

that is, the level of the arousal from below (isarusa dilesata), from below upward, the level of "and your desire shall be toward your husband," which is what is called in the language of the Kabbalah "the raising of mayin nukvin (feminine waters)," and afterwards there is drawn down an arousal from above (isarusa dile'eila) and the drawing down of mayin duchrin (masculine waters), then she gives birth to a male;

that is, she gives birth, in the souls of Israel, to a love that is of the level of the male (dechar), namely, the level of great love (ahavah rabbah), which is the level of "Whom have I in heaven? And with You I desire nothing," meaning: even what is with You, in closeness to You.

This is what is written, "For with You is the source of life": this is the life of the World to Come, and the G-dly delight that is drawn down to the souls in Gan Eden, to delight in G-d because of their apprehension and comprehension, with a most wondrous apprehension and comprehension. Even so, this apprehension does not reach

beyond the level of "with You," which is something secondary and nullified beside You, and not You Yourself; for "no thought can grasp Him" at all.

Rather, their apprehension is of the level of the radiance of the Shechinah (Divine Presence), merely a radiance and glow. Therefore, "with You I desire nothing"; rather, the great love is to be nullified and included in the Infinite Light (Or Ein Sof), blessed be He, itself, and to be absorbed

into the body of the King, which is far above the level of radiance and glow. And although at this level it is impossible to be in the manner of "sitting and enjoying the radiance," but on the contrary, it is a nullification of existence, like the nullification and inclusion of a candle in a torch (as is written in Sefer Shel Beinonim [Tanya], chapter 19),

even though [the soul] will be nothing and naught, and will be utterly nullified there in its existence, etc.; whereas at the level of "sitting and enjoying," its essence and being [remain]

as they are, etc.; nevertheless, this is its will and desire: to be nullified in His essence and being, rather than to be enjoying only the radiance, etc.

(See what is written in the discourse beginning "This matzah," on the subject of the intellect (mochin) of Abba and the intellect of Imma; and see what is written in Parshas Behar, in the discourse beginning "When you come into the land," on the subject of "When a soul brings [an offering]."")

This love is called the level of the male (dechar), like the superiority of the male over the female; for "women's minds are light," whereas the male is one who possesses knowledge (bar daas).

This is why the level of great love mentioned above is called the male (dechar): it is a strong knowledge (daas) that chooses the essential and not the secondary, even though he will not be at the level of a yesh, an existent being, etc.,

and he does not desire the secondary, even though [with it] he would remain in his own essence, enjoying the radiance, etc. And although this level, too, is called "the source of life," and "all the sufferings of Gehinnom are worthwhile in order to come to Gan Eden," nevertheless it is

only the level of "with You," as mentioned above, and it bears no comparison at all to the Infinite Light, blessed be He; for "the World to Come was created with the yud," since the whole level of the World to Come is no more than the level of a point.

Therefore he will not wish to make the secondary into the essential for the sake of his own self- 3
interest (legarmeih). This is what is called in the Mishnah "not for the sake of receiving a reward (peras)": the level of "enjoying the radiance" is called peras, for it is no more than a piece (prusah), from the expression "Is it not to break (paros) your bread for the hungry?"

Therefore he does not desire this piece and this radiance, but only to be absorbed into the body of the King, in a state of self-nullification (bittul) in the very essence of the Infinite Light (Or Ein Sof), blessed be He, etc., where the piece mentioned above is truly "considered as nothing," like a drop in the ocean.

Whereas the level of "she gives birth to a female" is the level of lesser love (ahavah zuta), a love that is for the sake of receiving a reward in Gan Eden;

that is, he desires closeness to G-d and to cleave to Him; that is, that the essence and being of the soul should remain as it is, cleaving to Him, may He be blessed, in Gan Eden.

This is the level of "My soul, I have yearned for You," like a person who yearns for the life of his 4
soul, etc. Therefore he prefers the level of the reward, which is only a radiance and glow, "created with the yud," etc.,

in order to remain in his own essence and being, that of the soul, and he does not desire to be absorbed and nullified, like the inclusion of a candle in a torch, in the very essence

of the Infinite Light (Or Ein Sof), blessed be He. This level of lesser love is called by the name "female," whose mind is light, for it makes the secondary into the essential, that is, [it is] for the sake of receiving a reward, for the sake of his own self-interest (legarmeih).

This is "My soul, I have yearned for You in the night": this level of love is still called "night"; it is 5
a love of darkness, etc.

This is the meaning of [the teaching] that when the woman emits seed first she gives birth to a male, whereas [when] the man emits seed first she gives birth to a female. For it is known that the love and awe that a person arouses in his soul are only an arousal from below (isarusa dilesata) for the love and awe that come from above, as an arousal from above (isarusa dile'eila)

(as is explained on the verse "I appeared to Abraham," and in the note on Tikkun Chatzos). Therefore, if the arousal from below comes first, when one exerts himself to give birth to love and awe from the spirit of his understanding, etc.,

then the arousal from above is drawn down from a high level and rank, from the inner dimension (pnimiyus) of the light and life-force with which the Infinite Light (Or Ein Sof), blessed be He, shines in the Community of Israel; and through this she gives birth to a male: "a spirit from on high is poured out upon him," so that the love is at the level of great love, beyond the grasp of his soul, so that he desires to be included and absorbed, etc.

But sometimes, even though there is no arousal from below, nevertheless an arousal from above is drawn down first, to awaken an arousal from below; and this is what is called "the man emits seed first."

Since this arousal from above (isarusa dile'eila) is drawn down without an arousal from below (isarusa dilesata), it is only from the level of the outer dimension (chitzoniyus) of the light and life-force with which the Infinite One (Ein Sof), blessed be He, shines. Therefore, even though it too awakens the coming into being of an arousal from below, and a birth takes place, since there is [both] an arousal from above and an arousal from below, 6

yet the birth is only of the level of a female, which is the lesser love (ahavah zuta) mentioned above: only to slake its thirst, and not for its soul to pour itself out in the nullification of comprehension, like a candle before a torch.

See the Zohar, Parshas Tazria, folio 45, at the end of side a; see what is written at the end of the discourse beginning "And the number [of the children of Israel] shall be," on the subject of "a heavenly voice (bas kol) proclaims"; and see what is written in the discourse beginning "It is a Shabbos of complete rest."

Now, when the Community of Israel is at this level of "the man emits seed first," she is called barren. And even though she gives birth to a female, which is the level of lesser love, she is called barren, as if she does not give birth at all, because this birth too was not drawn into her from her own side, through her own arousal from below (isarusa dilesata), 7

but was drawn down only through the precedence of the arousal from above (isarusa dile'eila), of "the man emits seed first." If so, the birth is not called by her name, and therefore she is called barren.

About this it says, "And the barren one shall exult in the gathering of her children." That is: even when she is at the level of a barren one, and it is only that the arousal from above (isarusa dile'eila) comes first to awaken the arousal from below (isarusa dilesata), nevertheless there will be the gathering of her children, 8

that is, she will give birth to a male. And how will this come about? For this it says, "in joy": through the joy of a mitzvah this level can come about, that even though the man emits seed first, nevertheless she will give birth to a male.

The explanation is this: it is written, "Because you did not serve Havayah your G-d with joy and 9
with gladness of heart, out of the abundance of everything, you shall serve your enemies," etc.

For on the face of it, this implies that even though one serves G-d, only the service is not with joy and gladness of heart, then the punishment "you shall serve your enemies" will be drawn down. And this is not understood: why should this bitter punishment come because of the lack of joy alone?

But the explanation is as it is written, "For there is no righteous man on earth who does good and does not sin," and because of this the punishment is drawn down. Nevertheless, had he served

G-d with the joy of a mitzvah, the power of this joy would have been great, for it arouses the joy above, as it were, and that nullifies the judgments, etc., for "in the light of the King's face is life," etc.

(See the Zohar, Parshas Tetzaveh, folio 184, side b.) Whereas "because you did not serve with joy," etc., the punishment is drawn down for the sins, [since] "there is no righteous man on earth," etc., as mentioned above.

In the same way it will be understood here too: all that was said above, that there is a difference between "when a woman emits seed," when she then gives birth to a male, and "the man emits seed first," when she does not give birth

to anything but a female — this is specifically when the Infinite Light (Or Ein Sof), blessed be He, is drawn down by the way and order of the gradation of the chain of descending worlds (hishtalshelus), which follows the dictum of the measuring line (kav hamiddah): for such is the measure, that if the woman emits seed first, and worthy

are the generations, so that there is an arousal from below (isarusa dilesata), an arousal from above (isarusa dile'eila) will be drawn down from a higher level, until she gives birth to a male, the level of great love; whereas when the generations are not worthy and there is no arousal from below, then the measure is that the arousal from above is drawn down only from the level of the outer dimension (chitzoniyus), so that she gives birth only to a female.

Whereas through the joy of a mitzvah, which arouses the level of the supernal joy — for joy brings about revelation, that is, the light comes and is drawn down

from the essence of the Emanator, with great increase and elevation, not by the way and order of gradation; in the manner of an illustration, the state of joy in a king of flesh and blood, who then goes beyond his bounds and the limitation of the measures,

and therefore he can reveal himself to the small as to the great, truly equally; so too, truly, above, in the state of the revelation of supernal joy:

then all the supernal lights join, mingle and are included together, until there is no difference at all between above and below, right and left, etc.

And then it comes about that even a barren one gathers her children: that is, even though she is 10
at the level of a barren one and the man emits seed first, nevertheless she will give birth to a male, etc. As is explained in the discourse beginning "Sing and rejoice, O daughter [of Zion]," etc., that this is the meaning of "Man and man was born in her," etc.; see there.

This is what we ask for: "May the barren one greatly rejoice (sos tasis) and exult," etc.: through the joy of a mitzvah below, when the barren one, who is the Community of Israel, herself rejoices and exults with the joy of a mitzvah, through this the revelation of supernal joy is aroused

(as is explained elsewhere on the verse "I will greatly rejoice in Havayah"; see there); and through this, "You shall make [her] rejoice, and the barren one shall exult." This is the meaning of "He gladdens Zion through her children," etc.

Therefore, through joy there will also not be the level of "you shall serve your enemies." For all the forms of change, and the fall from the service of G-d, from greatness (gadlus) to smallness (katnus), and also the fall into cravings, which is the meaning of "you shall serve your enemies" — all this is

only "because you did not serve with joy," but rather in the state of a yesh, someone who loves and comprehends, which is the level of self-interest (legarmeih); and from this the fall comes about, etc.

But through joy in G-d there will not be these changes, etc. (See [the Zohar] in Parshas Vayechi, folio 221, and in Parshas Emor, folio 107, on the subject of "a place that changes" (asar demishtanei); this is the level of the lesser love, which is from the level of "women's minds are light," in the state of self-interest (legarmeih);

therefore it has changes, as is explained on the verse "His eyes are red"; whereas the level of great love, which is from the level of the male (dechar), has no changes, and it is called the Tree of Life, as is explained in the discourse beginning "Gathering wood." And joy in G-d also distances [one] from the cravings, as is explained in the discourse beginning "Havayah is for me among my helpers."

And see what is written on this matter in the explanation on the verse "Go forth and see"; and see also what is written in Parshas Beshalach on the verse "And G-d did not lead them by way of the land of the Philistines," and on the verse "Binding to the vine," etc., that joy must be included in awe and self-nullification (bittul), etc.) (And see what is written further on this in Song of Songs (Shir HaShirim), in the explanation on the verse "Go forth and see.")

LIKKUTEI TORAH • PARSHAS TAZRIA • MAAMAR 4

וביום השמיני ימול וגו׳

“And on the Eighth Day He Shall Be Circumcised”

◇

“And on the eighth day he shall be circumcised,” etc. 1

“For the conductor, on the eighth”: on circumcision, which was given on the eighth [day]. For in the bathhouse [David] saw himself naked, etc.; once he remembered the circumcision, his mind was set at ease, etc., as is found in Menachos, folio 43b. And so it is also in the Jerusalem Talmud, at the end of Tractate Berachos. 2

Now we need to understand why the song was about its having been given on the eighth [day] specifically. However, it is written, “And on the eighth day he shall be circumcised,” etc., and even on Shabbos, for circumcision overrides Shabbos. 3

And to understand the advantage and superiority that circumcision, which is on the eighth day, possesses, [enabling it] to override the eminence and rank of the holiness of Shabbos, we must first explain the matter of Shabbos: “for on it He rested,” etc.

The root of the matter is this. All the labors of the weekdays, the thirty-nine labors, plowing and sowing, etc., have the quality of rectification and refinement (tikkun and birur): to raise up from the vegetative power that is in the earth, to make grow all the food that a person eats and lives by; 4

For he makes a blessing over the food at the beginning and at the end, and draws holiness into it; and also afterward, when he receives life-force (chayus) from this food, the life-force of the food is included in the life-force of the person, and his strength and his intellect are reinforced; and with the strength

and intellect [that come] from this, he prays, studies and fulfills mitzvos. Therefore the life-force of the food also rises with him and is included in “One” and “You shall love,” etc. And in the same way are all the labors, such as baking and cooking, which are the rectification of the food so that it be fit for a person to eat.

Likewise weaving two threads, etc., and the like, is a rectification, so that [the material] be fit for a person’s garments; and building and the like is a rectification, so that [the material] be fit for a house in which a person will live. 5

For, in general, all the labors without exception are in [the areas of] food, garments and houses; these are heichalos (chambers), etc., as is explained elsewhere. And all this refinement is of the 288 sparks that fell, in the shattering of the vessels, into Beriah, Yetzirah and Asiyah,

and they must be raised from Beriah, Yetzirah and Asiyah to Atzilus. For Atzilus is the World of Tikkun (rectification), which has already been rectified, not through man; but man's rectification is in Beriah, Yetzirah and Asiyah, which were given to man to rectify and refine, etc. (And see what is written in Parshas Bereishis, in the explanation on the verse "For as the new heavens.")

This is a person's service on the weekdays. But on Shabbos there is no refinement or rectification at all; rather, the eating is from above to below: "The righteous one eats to satisfy his soul," etc.

(as is explained in Torah Ohr, Parshas Chayei Sarah, in the discourse beginning "May He reveal to us the reasons," etc.). And these are the three meals of Shabbos, three times on the seventh day: three times the dew of Atika (the Ancient One) drips down, etc.,

which is from the level of the supernal delight. "And G-d completed (vaychal) on the seventh day": vaychal is an expression of kelos hanefesh, the soul's consuming yearning, out of delight; that is, He drew down the supernal delight.

And this is the mayin duchrin (masculine waters) that refine the mayin nukvin (feminine waters). For all the elevation of the weekdays is the level of mayin nukvin, and on Shabbos the mayin duchrin are drawn down into Atzilus, into the World of Tikkun, which is from the level of [the Name] Mah (45),

for the elevations of the mayin nukvin are from the level of [the Name] Ban (52), and the rectification is the mayin duchrin that are drawn from Mah, which refines the Ban. And this is the arousal from above that follows the arousal from below: "One who toiled on Erev Shabbos," etc. And see what is written about this on the verse "See

that G-d has given you the Shabbos." That is: in proportion to the elevation of the Ban that is refined, so is the drawing-down of the mayin duchrin that refine [it]. As it is written, "And G-d saw all that He had made,

and behold, it was very good": that it was very fitting in His eyes. Therefore "Vaychulu (they were completed)": that they were included in the supernal delight, and their soul was consumed with yearning, etc.; and from this was drawn [the state of] "And He completed (vaychal) on the seventh day." And this is the meaning of "for on it He rested": like a person who rests from his work, with which he had been occupied,

as when he occupies his mind with writing something, so that his intellect is then invested in the act of writing, and when he rests, the intellect returns to its source, etc. So, too, all the elevations were included in the World of Tikkun.

Therefore there is no labor on it, because the refinement through man's service, from below to above, has already been completed; rather, it is the drawing-down of the mayin duchrin into Atzilus, the World of Tikkun. And all this is the matter of Shabbos.

2. But circumcision is a level far, far loftier than the level of Atzilus, for it was given on the eighth. For of all the seven kings [it is said], "and he reigned … and he died," etc., 6

until the eighth king, who is Hadar, the root of tikkun, which is the Yesod of Adam Kadmon; from there comes the light of Mah, which is from the forehead (Metzach) of Adam Kadmon. (And the Yesod of Adam Kadmon is what bestows the inner level.)

This is higher than the level of Mah in Atzilus, which has already been drawn down and invested in the World of Tikkun; but the root of the Name Mah, above, in Adam Kadmon, is very high and exalted above the rank of the level of Atzilus.

(And this is [the meaning of] "Keser Elyon, etc.; within, it is the Name Mah, which is the path of Atzilus," etc.; and in the same way in Adam Kadmon, which is the Keser of the whole (klalus). And see the discourse beginning "The matter of 'the Patriarchs are the Chariot'"; from there it will be understood why Z'eir Anpin, too, is called the Name Mah. And see what is written in the explanation of "The mezuzah on the right," on the matter of avir (air), which is also in Keser and in Z'eir Anpin.)

And it is called "the Will of all wills" (raava dechol raavin), meaning the source of all wills, which precedes all that is primordial. For the creation of the worlds is because, when it arose in His will, etc.;

but that there be a will to will, in [the One] who "is not of any of the attributes," etc., is from the level of the Will of all wills. And it is called Adam Kadmon, primordial before all that is primordial,

for it is before Atzilus, to the point that even the level of Atzilus, which is the level of Chochmah, has no comparison to it. And it is written, "You have made them all with wisdom (chochmah)": Chochmah and Asiyah (making) are equal there.

(This is along the lines of what is explained in Parshas Vayeira, in the discourse beginning "You are One, but not in number," which refers to Keser Elyon, to which there is no comparison at all, for the coming-into-being of Chochmah from Keser is from absolute nothing, etc.; see there at length.

And it is explained in Etz Chaim, Sha'ar 41, chapter 4, and in Sha'arei Kedushah, Part III, Gate 1, that in general Atzilus is Chochmah and Adam Kadmon is Keser, etc.)

Therefore Shabbos applies in every place: because the level and rank of Atzilus can spread forth and invest itself even in a place where there is "this opposite that," since Atzilus is the World of Tikkun, which has already been rectified and invested. And through investment,

the Ten Sefiros of Atzilus are invested in Beriah, and Beriah in Yetzirah, and Yetzirah in Asiyah, so that it turns out that there is an investment of Atzilus in Asiyah as well (as is written in Sefer HaGilgulim, chapter 20, quoted in Sefer Shel Beinonim [Tanya]).

And in this investment it turns out that there is "this opposite that": even opposite the World of Atzilus there are kelipos, and there is an Arich of the kelipah of Atzilus, etc.; as our Sages, of blessed memory, said, "Avraham, from whom Yishmael came out, and Yitzchak, from whom Esav came out"; and "the head of Esav is in the bosom of Yitzchak,"

for Esav is the Z'eir Anpin of the kelipah of Atzilus, etc. Only, the station and position of the kelipos of Atzilus are in Beriah, and nevertheless they draw their life-force from Atzilus, etc.

Therefore, even in the place of the kelipos, the light of the holiness of Shabbos can spread forth for Israel, and the kelipos do not prevent or hold it back, etc., since it comes by way of investment, as mentioned above.

And this is specifically the matter of Shabbos: it is an arousal from above in proportion to the 7
arousal from below, and it is from the level of tikkun, the mayin duchrin of Mah, to refine the mayin nukvin of Ban.

But there is an arousal from above that is far, far loftier than [what corresponds to] the arousal from below, for the arousal from below does not reach there; and this is the level of Adam Kadmon,

which is before Atzilus and does not invest itself in the worlds at all. And there is the place of circumcision: for the foreskin covers over and conceals this revelation, since it cannot be revealed in a place where there is a foreskin and kelipah, G-d forbid.

And this is [the meaning of] "And you shall keep My covenant, you and your seed after you throughout their generations," etc., and "An uncircumcised male who will not be circumcised," etc.,

"that soul shall be cut off," etc. And it must be said that milah is a term of cutting, as in "I will cut them off (amilam)," etc., and from the expression moleilin meililos (rubbing ears of grain); and mal is also a term of revealing,

meaning that there be a revelation of the level of Adam Kadmon: although investment does not apply to it, nevertheless the light of this revelation must be in Israel specifically.

(And this is the meaning of what our Sages, of blessed memory, said concerning circumcision on the eighth [day]: "so that one Shabbos should pass over him." For after the revelation of Shabbos has been drawn down, which is the arousal from above that comes through the arousal from below,

then the arousal from above that is far, far loftier than the arousal from below can be drawn down and revealed in him, which is the matter of circumcision. And see what is written on the matter of "Open for Me," etc., "and I will open for you," etc., in the discourse beginning "I am asleep.")

At first they were commanded only about milah, to remove the coarse and hard foreskin; afterward, in the wilderness, they were commanded about periah as well, to remove the thin skin too, so that there be a greater revelation, etc.

This is not so with the revelation of the level of Atzilus, the Name Mah of the World of Tikkun: since it comes through investment, the kelipos do not prevent or hold it back.

Therefore Avraham was a prophet even before the circumcision, and the Holy One, blessed be He, spoke many prophecies with him before the circumcision: "And G-d said to Avram"; for he was a chariot (merkavah) for the level of Atzilus.

But in order that the revelation of the Yesod of Adam Kadmon shine upon him, he was commanded specifically about circumcision, to cut off the foreskin that covers over, etc.; for with this light

the foreskin conceals and hides, so that such a revelation, which is entirely without investment, cannot shine; for this light is not invested within the bounds of the worlds at all: [it is] the place of the eighth king, etc.

And this is what our Sages, of blessed memory, said in the Jerusalem Talmud, at the end of chapter 3 of Nedarim: "Rabbi Elazar son of Rabbi Avina said: 'Mitzvos' of Shabbos is written full" (with two vavs, as it is written, "And Your holy Shabbos You made known to them, and mitzvos and statutes"; and so it is in the Midrash Rabbah, Beshalach, end of section 25), "to teach you that it

is equal to all the mitzvos of the Torah" (and see what is written about this in the discourse beginning "See that G-d has given you the Shabbos");

"and circumcision overrides it. A parable: two matrons were walking side by side, and you do not know which is greater than the other; the one that steps aside before the other — you know that the other is greater than she," etc.

And see language similar to this in the Midrash Rabbah, end of Parshas Bo, section 19. That is, through circumcision [light] is drawn down and shines into the level of Malchus from a higher level (and see Zohar I, 89a and 98a).

And this is the saying of our Sages, of blessed memory, in the Mishnah, at the end of chapter 3 of Nedarim: "Great is circumcision, for thirteen covenants were made over it." And the Mikdash Melech on Parshas Pinchas, folio 233b, explains

that it is drawn from the Yesod of Arich Anpin, in which are the thirteen tikkunei dikna (adornments of the beard), which are the Thirteen Attributes of Mercy; and this is above the level of Shabbos,

which is from the level of Chochmah, the mochin of Abba; and see what is written in the discourse beginning "It is a Shabbos of rest for you." And this drawing-down is drawn into the level of Malchus; therefore through this she is called the greater matron.

3. And this is the meaning of what is written in the Tikkunei Zohar: "Where there is mal, there is 8
Netzach." For all the spreading forth of the supernal lights from the Head of all levels is only from the level of Netzach, Hod and Yesod of Adam Kadmon; above Netzach, Hod and Yesod, no thought can grasp it, and there is no revelation there at all. And it is not

like the other partzufim (configurations) of Atzilus, Atik, Arich Anpin, and Abba and Imma, etc., where the seven lower [Sefiros] of Atik are invested in Arich Anpin, and likewise the seven lower [Sefiros] of Arich Anpin are invested in Abba and Imma, etc.

And of this it says: "Abba is attached to and hangs upon Chesed," that is, the Chesed of Arich Anpin, "and Imma is attached to and hangs upon Gevurah," that is, the Gevurah of Arich Anpin; for Abba and Imma are what clothe the arms of Arich Anpin, etc. But in Adam Kadmon it is not so; [there is] only Netzach, Hod and Yesod alone, etc.

And this is [the meaning of] "there is Netzach": the Netzach of Adam Kadmon, meaning the rev- 9
elation of the flow of bestowal. For bestowal comes from the side of Chesed, and Netzach is a branch of Chesed;

only, Chesed is bestowal on account of the attribute itself, for such is its nature, to do good, whereas Netzach is bestowal on account of its having been so decided and agreed upon; and it is the matter of the giving of the bestowal alone.

For it is known that there are three joints (perakin) in bestowal: Chochmah, Chesed and Netzach. Chochmah within Chesed is when the love comes from Daas (knowledge); Chesed within Chesed is love that comes from nature;

but Netzach within Chesed is not from the attribute of love; it is rather like a way of stubbornness: he gives not in keeping with his attribute, but nevertheless it has so arisen and been settled with him to do kindness. And it is a revelation that comes into the level of action alone.

But in order that there be "there" a revelation of the Netzach of Adam Kadmon, there must first be "there is mal": that there be a revelation of the level of the Yesod of Adam Kadmon, the inner dimension of bestowal. For mal is a term of revealing, and a term of cutting and of rubbing, as mentioned above.

(And see what is written in Etz Chaim, Sha'ar HaOna'ah, chapter 3, that the chasadim of Netzach and Hod of Z'eir Anpin do not descend to their place, etc., as long as the foreskin has not been cut away, etc.; see there.)

Also, mal in gematria is seventy, so that there be a revelation of all the seven supernal [levels] through this circumcision. For in order that there be a revelation of Netzach, there must be a light that comes from very high above.

For although Netzach is a low level and rank, at the level of the end of action, nevertheless its root is from a higher level; as is known from what is written,

"For it is a stiff-necked people, and You shall pardon," etc.: the pardoning of sin depends on this, because Israel possess the trait of being stiff-necked.

For stubbornness comes from its having so arisen in one's will, which is not given over to grasping and understanding a comprehensible reason; and this is above Daas. Only, when it comes down below, it is invested in the level that is below Daas, etc.

Therefore we see in an infant that walking on his feet comes to him last, after the mochin of nursing (yenikah) have been fully completed, etc., even though he understands and knows beforehand, and also knows how to speak a little, etc.

(And see what is written in the explanation on the verse "These are the journeys," regarding the meaning of "the supreme G-d, who bestows good kindnesses." And elsewhere it is explained that Netzach is drawn from the level of greatness (gedulah): for whoever is broad of heart, with abundant greatness, in that measure does the trait of winning grow and spread in him, that the matter be specifically according to his will, that his own [side] should prevail.

This is not so with one who is small in his own eyes: he will not be so stirred to win, that the matter be specifically according to his will; rather, his heart immediately softens, etc.

In the same way it will also be understood in the service of G-d: the level of Netzach, to be stiff-necked against the evil inclination that wants to make him sin, is drawn specifically from the greatness and exaltedness of the soul, in the manner of "His heart was lifted up in the ways of G-d"; and as it is written,

"For which is a great nation," etc.; and of this it was said, "And I will make you a great nation," as is written in the Midrash Rabbah at the beginning of Lech Lecha. That is, the root of the souls is from the level of the light that encompasses all worlds (sovev kol almin), of which [it is said], "and His greatness is unsearchable"; and as it is written, "And You have brought us near, our King, to Your great Name"; and as it is written, "And what will You do for Your great Name?")

(in Joshua, chapter 7). And see what is written in the discourse beginning "I am Havayah your G-d," of the section of tzitzis, concerning "When Israel respond, 'Amen, may His great Name be blessed,'" etc.; see there.

And this is [the meaning of] "Yours, G-d, is the greatness," etc., "and the Netzach." And this is [the meaning of] "And also the Netzach (Eternal One) of Israel will not lie," etc., "for He is not a man": for the main strength of the level of Netzach is drawn from the level of

"for He is not a man," which is a level above the order of hishtalshelus, as is explained elsewhere. And see Zohar III, Naso, folio 136b,

and the Midrash Rabbah, Emor, section 30. And see what is explained elsewhere on the saying of our Sages, of blessed memory, "'And the Netzach': this is Jerusalem" (chapter 9 of Berachos, folio 58, end of side a). And Yerushalayim means yirah shalem (complete awe): "the fear of G-d is his treasure." It is drawn from the level of Netzach.

This is also [the meaning of] what is said in Shir HaShirim Rabbah, near its end, on the verse "If she is a wall": "If he stands his words firm like a wall," etc.; 10

that is, along the lines of the level of "And also the Netzach of Israel will not lie." "We will build upon her": this is the building of Yerushalayim, yirah shalem (complete awe).

And see what is written in the discourse beginning "And all your children," on the matter of "your builders." And the meaning of "And all your children shall be taught of G-d" is: through circumcision, as is written in Parshas Emor, folio 91b. And this is because "where there is mal, there is Netzach," as mentioned above, so that there be "I am a wall." 11

And through this there will be the level of "your builders," which is the matter of "We will build upon her." And see what is written in the discourse beginning "To My mare among the chariots," in Shir HaShirim, on the matter of "For I said: The world shall be built with kindness."

Through this will be understood what is found in the Midrash, Bereishis Rabbah, chapter 11: a heretic (min) asked Rabbi Akiva, "If it is as you say, that the Holy One, blessed be He, honors the Shabbos, let Him not cause to blow on it 12

the winds; let Him not bring down rain on it; let Him not make grass grow on it." And he answered him with a parable from eruv and carrying: in a single domain no eruv is needed for carrying; so, too, the whole world is His, etc.

(And see more about this in Shemos Rabbah, Parshas Mishpatim, chapter 30.) At first glance this is not understood, for all the other categories of labor do not depend on the distinction of domains at all, such as sowing, etc.

But according to the above it will be understood: the main purpose of the labors is the refinement of the 288 sparks that fell in the shattering of the vessels, and raising them from Beriah, Yetzirah and Asiyah to Atzilus, as mentioned above.

Now, all the ascents are in the inner dimension of the worlds, as is known regarding the ascent of Shabbos: for the physicality of the earth has not been refined. 13

There is ascent only for the spirituality and the life-force within the world, which is not so in the outer dimension, etc. But we must understand: since it is the inner life-force that ascends, from where does the outer dimension receive the light to exist at the level of the outer dimension?

The explanation is according to what is known: that all the partzufim and supernal lights end in Atzilus, at the parsa (partition) between Atzilus and Beriah, Yetzirah and Asiyah;

only, they are invested in Beriah, Yetzirah and Asiyah through their investment in Malchus, which breaks through the masach (screen), etc. But the feet of Adam Kadmon are in Asiyah itself: the bottom of its heel is the head of Asiyah, etc.

The explanation of this is that all the partzufim are by way of hishtalshelus (a chain of descent): Chochmah and Binah, and the emotive attributes, etc.; and there is a difference in the place where they dwell, as the dwelling of the intellect (mochin) is specifically in the head, etc. 14

But the level of Adam Kadmon, which is far above the level and bounds of hishtalshelus: before it everything is equal, "the darkness is as the light." And see what is written about this in the explanation on the verse "My dove, in the clefts," regarding the meaning of "For My thoughts are not your thoughts."

Now, from this is drawn the life-force for the outer dimension of all the worlds, all on one equal footing; like the skin that surrounds a person's flesh: there is no difference between the skin surrounding the head and the skin surrounding the foot, for it is all one skin, and there is no difference 15

except in the inner life-force: in the head it is the intellect (mochin), etc. Therefore the ascent is in the inner dimension (and see what is written at the end of the discourse beginning "And Moshe said: Eat it today"): the emotive attributes and speech are elevated to be at the level of Chochmah and Binah.

But in the outer dimension there is no ascent, because it receives from the level that is far above, which encompasses them all equally (along the lines of what is explained in the discourse beginning "Let them bring royal apparel," that the coming-into-being of the physical is from the light of the sovev kol almin, etc.; see there).

And this is why he answered with the parable of eruv and carrying, "because the whole world is His": meaning that ascent from level to level does not apply there, as it does in the inner dimension, where there are many levels, which are like the parable of the division of domains;

but at the level of Adam Kadmon, which encompasses them all equally, the whole world is His, and everything is in one equality before Him: "the darkness is as the light." (And see what is written along these lines at the end of the discourse beginning "Until he does not know the difference between," etc., on why doing labor is permitted on Purim.)

But this is in the outer dimension of Adam Kadmon, the bottom of whose heel is the head of Asiyah, as mentioned above. As for the revelation of its inner dimension, which is the level of the revelation of the Yesod of Adam Kadmon, on the contrary, the foreskin covers [it], etc., as mentioned above.

(Something close to this was explained on the matter of "We were slaves to Pharaoh," who grasps the nape (oref) of Arich Anpin, where "the darkness is as the light"; but with the revelation of the inner dimension, then "Havayah our G-d brought us out," etc.;

and as it is written, "May G-d make His face shine upon you." And see what is written at the end of the discourse beginning "Let them bring royal apparel," mentioned above, on the difference between the level of the royal garment and the level of the royal crown, which is the level of "with the crown with which his mother crowned him" specifically, etc.; and something like this will be understood here too.)

In light of all the above, the reason that circumcision overrides Shabbos will be understood: all the Shabbos labor [in it], making a wound, uncovering (periah) and suction (metzitzah), is not considered labor at all relative to the level of Adam Kadmon, which encompasses them all equally, and "the whole world is His," etc., as mentioned above. 16

And circumcision is for there to be a revelation of the Yesod of Adam Kadmon, Hadar, the eighth king: circumcision, which was given on the eighth [day]; and relative to this revelation all the labors are nullified. Consider this carefully.

Along the lines of the above we can also understand the saying of our Sages, of blessed memory, at the end of the second chapter of Arachin, folio 13b: "Rabbi Yehudah says: The harp (kinor) of the Sanctuary had seven strings, as it is said, 'Fullness (sova) of joys is in Your presence' (Psalms 16): do not read sova (fullness) but sheva (seven);

(and so it is in the Midrash Rabbah, Behaaloscha, chapter 15) and that of the days of Moshiach [has] eight, as it is said, 'For the conductor, on the eighth': on the eighth string."

The Maharsha explains there: seven strings, [for] all holy things go by seven, like Shabbos, which is the seventh, etc.; and to that of the days of Moshiach one level is added, from which freedom is drawn, etc. (And see on this also in Rabbeinu Bachya, at the beginning of Parshas Naso.)

But according to what was written above, it can be explained [thus]. The meaning of kinor is explained in the Tikkunei Zohar, at the end of Tikkun 20, in these words: "Kinor: kaf-vav (26), ner (lamp): the Holy One, blessed be He, who is Havayah, shines in the ner, which is His Shechinah," etc. And see the Pardes, the entry "kinor," and Me'orei Or, letter kaf, section 35.

Now, the explanation of the light of the Name Havayah [shining] in the level of a lamp (ner) will 17
be understood from what is written in Torah Ohr, Parshas Mikeitz, on the verse

"For You are my lamp, Havayah," etc.: that is, the level of the Name Havayah shining in "the lamp of Havayah, the soul of man."

And it is explained there, in the interpretation of the end of the verse, "and Havayah illuminates my darkness," that there are two Names Havayah, and a pause (pesik) separates them.

And this is the difference between the harp of seven strings, which is the drawing-down from 18
the first Name Havayah into the level of "lamp" and "soul of man," [and the harp of eight].

Therefore it is of seven strings: that is, it shines from the level of the seven attributes in the verse "Yours, Havayah, are the greatness and the might," etc.

And see Zohar I, end of Parshas Mikeitz, folio 204b. But in the days of Moshiach, as it is said, 19
"Behold, My servant shall prosper; he shall be exalted and lifted up," etc.,

[light] will shine and be revealed in the level of "lamp" and "soul of man" from the level of the Name Havayah that is above the order of hishtalshelus, from which is the root of the drawing-down of the Thirteen Attributes of Mercy, etc.; see there. And of this it is said, "And Havayah will circumcise your heart," etc., "and He will bring you," etc., "and He will do you good and multiply you more than your fathers," etc.

Therefore there will be a harp of eight strings: the revelation will be drawn from above the level 20
of the seven (zayin) attributes mentioned above, which are what is called "the days of the world (yemei olam)"; rather, a light will shine from the level of "the days of old (yemei kedem)," etc.

And see what is written in the discourse beginning "And you shall make a tzitz," regarding "kodesh lamed" below and Havayah above. The level of the Name Havayah above is what the arousal from below does not reach.

And this is as mentioned above regarding the revelation that comes through circumcision, etc., 21
and it was given specifically on the eighth [day]. And of this kind is the harp of eight strings, etc. And see further on the matter of "For the conductor, on the eighth" in Zohar III, Pinchas, folio 223b.

And its words can be explained together with what is written in the Tikkunei Zohar, Tikkun 20, folio 51, end of side a, which explains "on the eighth" as the joining of the four letters of Havayah with the four letters of Ado-nai,

for He is in Netzach and She is in Hod. And along these lines the Megaleh Amukos, Ofan 66, explains "For the conductor, on the eighth" as referring to the eight days of Chanukah.

But it is possible to say something further about this, along the lines of the saying of our Sages, of blessed memory, at the end of chapter 3 of Pesachim, on the verse "On that day Havayah will be One and His Name One": that it will be read as it is written, etc., which is not so now, etc.; see there.

Now, the written form (kesiv) is in the hidden world, and the read form (kri) is the revealed world (alma de'isgalya) (as is explained in the explanation on the verse "And the Jews accepted," at its end).

And in the Time to Come, when it will be read as it is written, the hidden will then be joined with the revealed. And this is "on the eighth": that the four letters of Havayah, which are at the level of the written and the hidden, will shine and be revealed in the four letters of the reading.

And of this it is said, "Your Teacher will no longer hide Himself," etc. And this is along the lines of what is written, "And He called: Havayah, Havayah": He calls and draws down from the higher Havayah, which is above the order of hishtalshelus, to the lower Havayah, which is within the order of hishtalshelus. For there had been a pause between them, etc., and now there comes to be a bond and joining of the two [Names] Havayah, as mentioned above.

Then it is "on the eighth," etc., a harp of eight strings, on account of the bond and joining of the two Names Havayah. From this it follows that it will be read as it is written; and this is "and His Name One." 22

And this is [the meaning of] what is written, "Who will go up for us to heaven?": its initial letters [spell] milah and its final letters Havayah. That is, through guarding the sign of the covenant one draws the level of Havayah down to the end of all levels,

which is what will be in the Time to Come, "[your Teacher] will no longer hide Himself," etc.: there will be a revelation of the Name Havayah below too, etc.

A summary of the matter. "For the conductor, on the eighth." Also, the harp of the days of Moshiach, of eight strings. We must first explain the matter of circumcision overriding Shabbos. 23

All the elevation of the weekdays is called the arousal from below and the raising of mayin nukvin from Beriah, Yetzirah and Asiyah; and the main revelation of the arousal from above, called mayin duchrin, from the level of Atzilus, is drawn down on Shabbos.

And this is the matter of the inner court "that faces east," etc., "and on the day of Shabbos it shall be opened." And see what is written about this revelation on Shabbos in the discourse beginning "And it shall be, from one New Moon to the next."

But circumcision is a drawing-down from above Atzilus. That is why thirteen covenants were made over it, which are the Thirteen Attributes of Mercy, which are above Chochmah,

which is Atzilus. And it is from the level of the Will of all wills, called Adam Kadmon, which is above Chochmah, called "the beginning" (reishis); whereas the inner court is only "that which faces east (kadim)."

And see what is written in the discourse beginning "When Israel put 'we will do' first," and in the discourse beginning "Six days you shall eat matzos," regarding "with a strong east (kadim) wind." 24

And in every soul there must be a revelation from this level. And see what is written in the discourse beginning "But Havayah your G-d would not listen to Bilam," on the matter of the Name Havayah that is in the soul and what the level of the tip (kotz) of the yud is; and what is written in the discourse beginning "The matter of the reading of the Shema," in Parshas Va'eschanan.

And this is the matter of the arousal from above that is above the arousal from below. And see what is written in the discourse beginning "Havayah is for me among my helpers," on the meaning of "every citizen (ezrach) in Israel." 25

And this is also the matter of the Mah that is given to him: the root of this drawing-down is from the Name Mah of Adam Kadmon; and in Me'orei Or, letter mem, section 111: "The lights of Mah came by way of a gift."

The meaning of "gift" is the arousal from above from a level that the arousal from below does not reach; therefore it comes only by way of a gift. And therefore it was given on the eighth. 26

For the shattering of the vessels was only in the seven attributes, and this is the arousal from below: to refine the seven evil attributes; and through this the arousal from above is drawn down on the seventh day, which is Shabbos. This is not so with the level of the eighth king, Hadar:

this is from a level that is above the arousal from below of the seven attributes. And see what is written on the meaning of "seven shepherds and eight princes of men," at the end of the discourse beginning "Our Rabbis taught: The Chanukah lamp."

And this is what they said in the Jerusalem Talmud: "mitzvos" of Shabbos is written full, with two vavs (in Nechemiah, chapter 9, [verse] 14), to teach you that it is equal to all the mitzvos of the Torah. And nevertheless circumcision is a higher level.

The matter of the two vavs you will find in Zohar II, Yisro, folio 68a, that they are the level of Moshe and Yosef; and see there in the Ramaz. Also in Parshas Terumah, [folio] 155, regarding the twelve loaves of the showbread,

which are two vavs, as the Mikdash Melech and the Ramaz write there. And see the Pardes, Sha'ar HaOsiyos, on the letter vav, and Me'orei Or, at the beginning of the letter vav.

It may be explained that the vav is a drawing-down, the level of "And a river goes out of Eden to water." And the level of one vav is when the source of the drawing-down flows from the level of Binah, from which is the root of the six attributes, as in "He established the heavens with understanding (tevunah)." 27

Therefore in every mitzvah there is vav-hei: a drawing-down, the level of "And a river goes out of Eden," 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.

But on Shabbos another vav is drawn down, and it is a drawing-down from the mochin of Abba, as is explained elsewhere on the passage of Zohar III, Emor,

folio 100b, on the matter of "at the time that she receives from the house of Abba," etc. One can also say that the root of the two vavs is that Abba and Imma draw from the two mazalos, "Notzer" and "Venakeh," etc.

Nevertheless circumcision overrides Shabbos, because it is a drawing-down from a level that is above even Chochmah, as mentioned above. 28

And the thirteen covenants made over it are the vav [spelled in full], vav-alef-vav: the alef that fills [the space] within the two vavs is the level of the Supernal Wonder (Pele Elyon), the level of Keser, which is above the two vavs themselves, as is written in Zohar III, Parshas Acharei, folio 66b.

3. And this is the meaning of "For the conductor (lamnatzei'ach), on the eighth": "where there is Netzach, there is mal." For there are three joints, Chochmah, Chesed and Netzach, and Netzach is the very last level. 29

And from the level of the Will of all wills the revelation can come only from the level of Netzach, as is written at the end of the discourse beginning "The voice of my beloved," on the matter of "leaping over the mountains."

And this is the meaning of "And His feet shall stand," specifically. And for there to be a revelation of Netzach there must first be mal; and this is lamnatzei'ach. It also hints that through this, too, the revelation of all the seven supernal [levels] that are above Netzach, Hod and Yesod is drawn down. 30

Netzach and metzach (the forehead) are all one. And the forehead is the gulgalta (skull) that covers the mocha stima'ah (hidden brain), the level of "Be silent; so it arose in thought,"

which is the primordial thought, the Will of all wills. And see what is written in the discourse beginning "And you shall make a tzitz." Also, Netzach is drawn from greatness (gedulah), the level of "and His greatness is unsearchable."

4. And this is what is said in the Midrash Rabbah, Bereishis, chapter 11, [and] Mishpatim, chapter 30: the parable from eruv and carrying, that in a single domain no eruv is needed for carrying; so too, "the whole world is His." The intent is that the flow comes from a level 31

that is above the division of domains in the order of hishtalshelus, which encompasses all the worlds equally; if so, this is higher than the ascents of the worlds on Shabbos. And as mentioned above, the level of Adam Kadmon, the Will of all wills, is higher than Shabbos, which is only "that which faces east (kadim)," as mentioned above.

Therefore circumcision, which is for there to be a revelation from this level, overrides Shabbos: for all the labors of Shabbos are not considered labor at all relative to the revelation of this level, which is above the division of domains, etc.

5. According to this, one can further explain "on the eighth": that they are the joining and union of the four letters of Havayah with the four letters of the Name Ado-nai, which are a sanctuary (heichal) for the Name Havayah. 32

And this is also the matter of the eight garments of the Kohen Gadol: the four white garments, which are mercy, drawn from the four letters of the Name Havayah, and the four golden garments, drawn from the four letters of the Name Ado-nai, etc.

For both levels are needed; see what is written in Torah Ohr, Parshas Lech Lecha, on the matter of "Shield of Avraham," and see what is written in the explanation on the verse "And all your children."

And in the Time to Come there will be a revelation of the actual Name Havayah, as it is written, "[your Teacher] will no longer hide Himself"; that is, through a revelation from the level that is above the order of hishtalshelus. That is: there are two Names Havayah, and a pause between them. 33

And in the Time to Come there will be a revelation of the Name Havayah that is above the order of hishtalshelus, and then "Havayah will be my G-d (Elokim)." And this is "For the conductor, on the eighth": the bond and joining of the two Names Havayah.

And this is the matter of the harp of eight strings. And all this is drawn down through circumcision, which is the removal of the dividing screen, etc. And see what is written in Parshas Lech Lecha, in the discourse beginning "And the curtain shall divide." 34

One may further note, regarding the two vavs mentioned above, which are Tiferes and Yesod, from what is written in the Raaya Mehemna at the beginning of Parshas Tisa, on the verse "The rich shall not give more": it is explained that Tiferes is called "rich" because it rises up to Keser. And this is [the meaning of] "none is rich except in knowledge (daas)," for Tiferes and Daas are all one.

"And the poor shall not give less": this is the Tzaddik, that is, Yesod, which is called "poor (dal)." And this is the matter of Yosef's being "an orphan of his mother," for Binah spreads forth only as far as Hod, etc. If so, from this is understood the superiority of the mitzvos of Shabbos, [spelled] with two vavs, etc.

LIKKUTEI TORAH • PARSHAS TAZRIA • MAAMAR 5

אדם כי יהיה בעור בשרו

"When a Man Shall Have in the Skin of His Flesh"

◇

"When a man (adam) shall have in the skin of his flesh." Adam is at a great level, for he is "the completeness of all" (shleimu dechola). That is, because he is comprised of all the aspects, Chesed (kindness), Gevurah (restraint) and compassion, and all the emotive attributes (middos) and modes of conduct that pertain to one 1

who is ruler and sovereign in the world; whereas one who cleaves to one aspect alone, or to two, is not called adam,

such as "Moshe the man (ish)," "the man (ish) of G-d." Although the level of Moshe is exceedingly high, nevertheless the level of adam is above him, as is written in the Zohar, Parshas Tazria, folio 48, side a. That is, because all things are within him, etc., and he can raise [things] up on high through his affairs and his deeds,

and bring down below, and the whole world depends on him. (And see [the Zohar,] the beginning of Parshas Mishpatim, folio 94, end of side b; and in the Midrash, Vayikra Rabbah, beginning of chapter 2; and in [the Midrash on] Koheles, on the verse "One man (adam) out of a thousand I have found": "Adam — this is Moshe, who came for a thousand generations," etc.)

Now, this adam, when his deeds are worthy and he has rectified all the matters and levels that are above, it can be that still, in "the skin of his flesh," the lowest level in him, the evil and the dross have not been sifted out of it, and signs arise physically in his flesh, not in the way of

nature; and these are the nega'im (afflictions), which are not from the common fluids, as the Rambam writes, that the mitzvah of nega'im does not apply in this time of ours, after the Destruction [of the Temple], because it is not found at all that there should be a change in the flesh itself without any fluid, for it is "like the appearance of the sun, deeper than the shade," etc.

Rather, they are miraculous occurrences, because spiritually, in the service of G-d, he has made rectification through his deeds and sifted the evil from the good in all matters; only the dross at the end of his garments has not yet been sifted.

Therefore they arose in his flesh. Moreover, nega'im are lofty things, for he is not called impure until the kohen calls him impure; and as long as [the kohen] has not yet called him by the name "impure," the nega'im are not within the category of impurity,

but on the contrary, they are supernal lights; only they are a harsh judgment (dina kashya) of holiness, as is found in Etz Chaim; see there. (And see the Ramaz [on the Zohar], at the end of Parshas Tazria, on what he writes: "And understand a great matter: that the impurities of tzaraas are not like all the other impurities," etc.; see there.)

"And he shall be brought to Aharon the kohen": for they are elevated through the kohen, who is the supernal Chesed, "the right arm," and he can sweeten the severities (dinim). When he says "pure," the nega'im become pure and are transformed into complete good. And there are nega'im that the kohen cannot elevate and sweeten.

Therefore nega'im do not apply in this time of ours, that is, they are not found among people, because they indicate that the evil has been sifted out of the inner dimension (pnimiyus) of body and soul, [so that it remains] only in the outer dimension (chitzoniyus).

And this is not to be found among us, for even [in] the tzaddik and the good person, the evil is still [present] slightly in the inner dimension. This suffices for one who understands. (And see what is written in Parshas Miketz, at the end of the discourse beginning "For You are my lamp"; and see Sefer Shel Beinonim [Tanya], Part I, chapter 10.)

LIKKUTEI TORAH • PARSHAS TAZRIA • MAAMAR 6

בגמרא דב"מ פרק הפועלים קא מפלגי במתיבתא דרקיע...

In the Gemara, Bava Metzia, chapter HaPoalim: "They were disputing in the Academy of the Firmament..."

In the Gemara, [tractate] Bava Metzia, chapter HaPoalim: "They were disputing in the Academy 1
of the Firmament (Mesivta deRakia): If the bright spot (baheres) preceded the white hair, [it is] impure; and if the white hair preceded the bright spot, pure. [In a case of] doubt, the Holy One, blessed be He, said, 'Pure,' and the whole Academy of the Firmament said, 'Impure.' And they said, 'Who will decide?'

'Rabbah bar Nachmani will decide,' for Rabbah bar Nachmani said, 'I am unique in [the laws of] leprous afflictions (nega'im); I am unique in [the laws of] tent-impurity (ohalos),'" etc.,

up to "he said, 'Pure, pure.'" And in the Gemara, in tractate Nazir (65b), the reason is explained: for the verse says, "to pronounce it pure or to pronounce it impure": since Scripture opened with purity first. (This is cited by Rabbeinu Shimshon at the end of chapter 4 of Negaim.)

Now, we need to understand the matter of the Tannaim and Amoraim: we see the tremendous wonders they were able to perform, as with Rabbi Pinchas ben Yair

in the first chapter of Chullin, who said, "Ginai, river, divide your waters for me," and at once it was fulfilled: something that, when Moshe our teacher and the six hundred thousand of Israel were gathered together, at the splitting of the Sea of Reeds, was a marvel.

Likewise they said, "The least among you revives the dead." And they merited all this through their occupation with their Torah. We must first explain the meaning of the name "the Holy One, blessed be He" (HaKadosh Baruch Hu), by which our Sages, of blessed memory, called the Creator, may He be blessed, and the meaning of "the Academy of the Firmament."

The explanation is this: "holy" (kadosh) is the level of Keser (the Crown) (as is known from the matter of "he shall be holy; he shall let the locks grow long," etc., which is said of the nazirite; and see there in the Likkutei Torah of the Arizal).

And although the level of Tiferes (beauty) of the World of Atzilus (Emanation) is sometimes called "holy," that is because the root of Tiferes is from the level of Keser

(for it is of the middle line; therefore the Tiferes of Imma becomes the Keser of Z'eir Anpin, and the Tiferes of Z'eir Anpin becomes the Keser of Nukva; thus Tiferes is connected with the level of Keser) (and see the Midrash Rabbah, Parshas Balak, on the verse "in whom I take glory," etc.: "a crown, and He placed it on his head," etc.; see there).

See what is written about this in the explanation of the verse "Let me see your countenance"; and also, as will be explained below, in Tiferes there is a great radiance from the Infinite One (Ein Sof), blessed be He, more than in the attributes of Chesed and Gevurah, and through this it is what brings about the inter-inclusion of the attributes of Chesed and Gevurah, etc.

And this radiance is from the level of Keser. (As is written in the Zohar at the end of Parshas Terumah, 175b, on the verse "and the middle bar," etc.)

Keser is called "holy," meaning that it is the level of what is holy and set apart, above the bounds of the chain of descending worlds (hishtalshelus). And "blessed" (baruch) is the level of Chochmah (wisdom), which is the beginning of the hishtalshelus and the beginning of revelation.

It follows that "holy" is the level of the light that encompasses all worlds (sovev kol almin), and "blessed" is the level of the light that fills all worlds (memalei kol almin). This is why our Sages, of blessed memory, called [Him] by this name, the Holy One, blessed be He: for He, may He be blessed, is sovev kol almin and memalei kol almin.

Now, the word baruch ("blessed") also has two meanings. The first is in the sense of "and King Shlomo shall be blessed," the meaning being that he has been blessed: that is, he receives the blessing until he becomes blessed. 2

The second meaning is that He is baruch in the sense of the source of blessings, who blesses everything; as is explained about this on the verse "You have captured my heart, my sister, [my] bride."

Both meanings are true. For although it was explained that Chochmah (wisdom) is called baruch, as is written in Pri Etz Chaim that Yesod of Abba is called baruch, nevertheless Malchus (sovereignty) is sometimes called baruch,

and this is the meaning of "and King Shlomo shall be blessed." (See the Zohar at the beginning of Parshas Bereishis, end of 3a, on the letter beis, that it is a sign of blessing; and Zohar HaRakia there, that it is the level of Malchus, etc. So it is also implied in the Zohar at the beginning of Parshas Vayigash, 205b, on the verse "For You are our Father.")

(See Me'orei Or, the letter beis, sections 39 and 35; and see Parshas Pekudei, 261a, and the Mikdash Melech there, concerning baruch.)

This accords with the first meaning of baruch, namely that it is blessed and receives the blessing: so too, Malchus receives the blessing and the flow drawn down from above,

that is, from the level of Chochmah, which is called baruch in the second meaning, the source of blessing. And this is the acronym of baruch: rosh u'mekor kol berachah, "the head and source of every blessing," as is written in the Pardes, in the entry baruch.

It is like a pool (berechah), from which water is drawn for everyone; only, the pool is the flow that has already been drawn down from the level of Chochmah, which is called baruch, the source of the pool. This is [the meaning of] what is written in the Zohar: "He is baruch, and She is berachah." 3

That is: "She," Malchus, is called berachah ("blessing"), for she is the level of the light that fills all worlds (memalei kol almin): "Your kingship (malchus) is a kingship over all worlds." "He," that is, Yesod of Abba, is called baruch, for it is the source of what bestows at the level of memalei kol almin.

But what is above Chochmah cannot come at all at the level of memalei kol almin, only as the light that encompasses all worlds (sovev kol almin), for it cannot come into revelation at all so as to be at the level of "filling";

rather, it encompasses and surrounds, and its radiance shines in concealment; as is known, the inner light and the surrounding light are joined to each other.

Only, the surrounding light does not shine inside the vessel in an inward and revealed manner, for its light is great and the vessel does not bound its light at all;

yet even so, a radiance from the surrounding light shines inside the vessel in concealment, for the surrounding [light] burnishes half of the vessel from outside, as is explained elsewhere.

This is [the meaning of] what is written, "And Chochmah (wisdom) is found from ayin (nothing)": for Chochmah is the beginning of revelation, and therefore from Chochmah onward the aspect of the chain of descending worlds (hishtalshelus) applies. 4

For Binah (understanding) receives from Chochmah, and from Binah [the flow] is drawn into the emotive attributes (middos) by way of cause and effect; therefore Chochmah is called "blessed." But of Chochmah [as it comes] from Keser it is written, "it is found from ayin," not in the manner of hishtalshelus;

therefore it says "is found," etc. And Keser (the Crown), too, is drawn from the Malchus of the Infinite One (Ein Sof), which is only a level of light and radiance from the Emanator Himself, as in the analogy of radiance, which effects no change in the essence, etc.

(Therefore our Sages, of blessed memory, called Him the Holy One, blessed be He: He is the level of the light that encompasses all worlds (sovev kol almin), that which is above hishtalshelus, and therefore He is called "holy"; and concerning this the language of acknowledgment is used, "We acknowledge You" (modim anachnu lach), as is explained concerning blessing and acknowledgment in the explanation of the verse "You have set all the borders of the earth," and in the discourse beginning "Yehudah, you...." And the level of the light that fills all worlds (memalei kol almin) is what is drawn down in the manner of hishtalshelus, and it is called "blessed."

And because the encompassing [light] shines into the filling [light], only that its radiance shines in concealment, therefore the two levels, "holy" [and] "blessed," are all one name: that He, may He be blessed, is sovev kol almin and memalei kol almin. See what is written at the end of the discourse beginning "Keep My Shabbosos," on the meaning of "I am Havayah," that all is one; see there.

Seemingly, it could be said that this is the matter of the three levels in the Kedushah: "Holy," "Blessed," "He shall reign." "Holy" is the level of Keser; from it [the flow] is drawn into Chochmah, and this is "Blessed"; and afterwards it is drawn to the level of Malchus (sovereignty), as in "and King Shlomo shall be blessed," and this is "He shall reign."

However, Zohar HaRakia, in Parshas Bereishis there, explains "He shall reign" as a supernal drawing-down of its own, apart from the drawing-down of "Blessed," etc. And the two aspects of baruch mentioned above are also the matter of "opening with baruch and closing with baruch," which is explained elsewhere, in the discourse beginning "To understand the matter of the blessings.")

2. The meaning of "the Academy of the Firmament" is this: it is written, "And there was the likeness of a firmament over the heads of the living creature (chayah), like the color of the ice," etc. 5

There are lower chayos and upper chayos. The lower chayos are the chariot of [the worlds of] Beriah, Yetzirah and Asiyah, the camp of Michael [and] the camp of Gavriel, and the firmament above their heads is from the level of Malchus (sovereignty) of the World of Atzilus (Emanation). The upper chayos are the Patriarchs,

Avraham, Yitzchak and Yaakov, [who are] Chesed, Gevurah and Tiferes of Atzilus, and the firmament above their heads is the level of Binah (understanding). As is written in the Zohar, Parshas Vayakhel, at the end of 213a, on the verse "The heavens, the heavens": two levels of heavens, namely the upper heavens and the lower heavens, and these are the two levels of firmament mentioned above.

As is written in the Pardes, in the entry rakia ("firmament"); and see what is written on this subject on the verse "He gives snow like wool." The reason Binah (understanding) is called "firmament" is as explained elsewhere, on the verse "Praise Him in the firmament of His strength": the matter of the three levels, light, water [and] firmament, which are the three levels Keser, Chochmah and Binah. 6

For, by way of analogy, in a person the "light" is the level of the source of wisdom, and it is called maskil, which is the source of the intellect; what is afterwards drawn from it, the revelation of the intellect, is called "water"; and afterwards, when the intellect comes to actual comprehension, it is called "firmament."

For "firmament" is as it is written, "a firmament like the color of the ice": ice is water that has congealed. For water moves, whereas ice cannot be changed or diverted.

So too, when the intellect has already been drawn into the level of comprehension, it is called "ice," etc. See what is written in the discourse beginning "On the eighth day he sent," on "He casts forth His ice like crumbs." 7

Therefore "Binah (understanding) nests in the Throne," which is what shines in the Higher Gan Eden. Of this it is said, "And a river goes out from Eden to water the garden": for only after [the light] has been drawn into the level of Binah and comprehension can it shine for the souls in Gan Eden.

Whereas the level of Chochmah (wisdom) is still above comprehension (see on this in the explanation of the verse "And [G-d] spoke..., 'I am...,'" and in the discourse beginning "See, I give").

Therefore the Higher Gan Eden is called "the Academy of the Firmament": for the level of Binah is called "firmament," being the firmament upon the upper chayos, as mentioned above, and its spreading forth and being drawn down to shine in the Higher Gan Eden is called "the Academy of the Firmament." And specifically from the level of Binah, which is the level of "firmament,"

that is, when the light is drawn into the bounds of comprehension, from this Gan Eden can be drawn forth, so that [the souls] will delight in the radiance of the Shechinah (Divine Presence) in actual comprehension

(see what is written in the discourse beginning "Go forth" (Lech lecha); see Sefer Shel Beinonim (Tanya), Part II, end of chapter 5; and see Zohar HaRakia, Parshas Vayakhel, on folio 212a).

Now, those who merit this rank of the Academy of the Firmament, which is a very high level, whose root is the firmament upon the upper chayos, that is, Binah of Atzilus, which shines in the Higher Gan Eden, and [for whom] "the Holy One, blessed be He, comes to delight with them" in Gan Eden, which is the radiance of Keser and Chochmah of Atzilus:

all this is a very lofty level, and it is through occupation with Torah for its own sake, through which one draws down added light in Gan Eden; as it is written, "Its ways are ways of pleasantness," and as is explained in the discourse beginning "See...," etc.

This was the entire occupation of the Tannaim and the Amoraim; and Rav Yehudah would pray [only] once every thirty days. For the matter of Torah and prayer is that prayer is, 8

like, by way of analogy, a preface and preparation for occupation with Torah. For prayer is to contemplate the greatness of the Infinite One (Ein Sof), blessed be He: how "His greatness is unsearchable," and how the whole chain of descending worlds (hishtalshelus), from the head of all levels to the end of all levels, the source of their coming into being and of their life-force is

only from a single radiance alone, which is, by way of analogy, only like a drop compared with the sea, and more than this, [for] there is no comparison, etc.;

and therefore, whatever is closer before Him, may He be blessed, is more in a state of self-nullification (bittul), because it is specifically "before Him" that "all is considered as nothing," and "no thought can grasp Him at all."

From this contemplation there will follow worry and bitterness, along the lines of what our Sages, of blessed memory, said: "The secrets of the Torah are transmitted only to one whose heart worries within him." Certainly this does not mean sadness, G-d forbid, for the masters of the truth kept very far from sadness. 9

Rather, it means that his heart will worry and be embittered because it is impossible to grasp a revelation of the essence of His G-dliness, may He be blessed; for even the revelation in the higher worlds is only like a single drop, etc.,

as mentioned above; whereas the level of the Infinite One (Ein Sof), blessed be He, Himself: "no thought can grasp Him at all." All this is the matter of prayer.

As is explained on this in the discourse beginning "And it shall be, from one New Moon to the next," etc., in the explanation of the matter of "lovesick." Now, concerning occupation with Torah it is said, "The precepts of G-d are upright, gladdening the heart."

(See what is written in the discourse beginning "Command... My offering," in Parshas Pinchas.) And since it says "gladdening," it implies that at first it was not so, namely because his heart worries within him, in the manner mentioned above.

Nevertheless, through occupation with Torah his heart will rejoice. That is: although "His greatness is unsearchable" and "no thought can grasp Him at all,"

yet through occupation with Torah, which the soul does grasp, through this it grasps and is enclothed in the Holy One, blessed be He, Himself; for "the Torah and the Holy One, blessed be He, are all one," as is written in [Sefer Shel] Beinonim, Part I, chapters 4 [and] 5; see there.

See what is written on this in Parshas Acharei, on the verse "For on this day He shall atone," etc. 10
And this is the meaning of "Israel is bound to the Torah, and the Torah to the Holy One, blessed be He":

like a knot, which joins two separate things so that they are tied and united together in a firm and strong bond, as in "And the soul of Yehonasan was bound up with the soul of David."

Now, [the reason for] the mitzvah of reading words of Torah aloud, in speech, is this. It is explained in Sefer Yetzirah that "the ten Sefiros of nothingness (beli mah) are like a flame bound to a coal." By way of analogy, the flame, while it is within the coal, is in a state of concealment

(see what is written at the end of the discourse beginning "For on this day He shall atone," on the level of the Supernal Rock, "the Rock of our lives," which is the source of all that comes into being, etc.), and to draw the flame out of concealment into revelation is done by a wind (ruach) blowing with force.

So too, by way of analogy, through the breath of the mouth of one who speaks words of Torah, which is the level of "a speaking spirit" (ruach memalela), he thereby draws the light of the Torah from its source, out of concealment into revelation

(see Iggeres HaKodesh, at the end of the section beginning "And David made a name," on "and through the Torah the world is sustained," etc.: for through their speech they draw down, etc.).

This is why we bless [G-d as] "Who gives the Torah," in the present tense. For the root of ruach (breath) is very high, as it is written, "until a spirit (ruach) is poured upon us from on high"; and as is written in Sefer Yetzirah, "the ten Sefiros," etc.,

"like a flame bound to a coal," etc., "One: the spirit of the living G-d," etc.; for through the spirit the level of fire is afterwards drawn forth as well, which is the revelation of the flame, etc.; see there.

See what is written at the end of the discourse beginning "On the eighth day, Atzeres," on "And I 11
have put My words in your mouth," etc., [and] "what comes forth from the mouth of G-d," etc.; and see what is written at the end of the discourse beginning "The matter of the recital of the Shema," on the meaning of "one who reads in the Torah." But this breath (ruach) all depends on what the person is.

And the Tannaim and Amoraim, who were of the level of the mature intellect (mochin degadlus), had the power to draw down through their speech the revelation of the light of the Torah and the flame, etc., which is the level of the Name Havayah, as it is written, "For Havayah your G-d is a consuming fire."

Therefore they were able to perform great miracles and wonders. This is [the meaning of] what Rabbi Pinchas ben Yair said, "Ginai, divide your waters for me." That is: sea and dry land are the concealed world (alma de'iskasya) and the revealed world (alma de'isgalya), namely the concealment and the revelation within the order of the chain of descending worlds (hishtalshelus). 12

But the revelation of the Infinite Light (Or Ein Sof) that is drawn down through the Torah is from above the order of hishtalshelus, and before it the concealment and the revelation in the chain of the worlds are equal, etc.; and this is the level of "from one end of the heavens to the other end," etc.

As is written in the Zohar, Parshas Terumah, end of 137a: "The end of the heavens: this is the upper world," and it is the level of the concealed world, etc. 13

Whereas to the Infinite Light (Or Ein Sof), blessed be He, the notion of an "end" does not apply, G-d forbid, for it is not bounded, G-d forbid. Therefore, through the drawing down of the light that comes through the Torah, he caused the river to divide its waters for him, etc.,

as in "He turned the sea into dry land": for the concealed world and the revealed world are equal relative to this drawing-down, which is from above the order of the chain of descending worlds (hishtalshelus); as is explained elsewhere on the verse

"For your love is better than wine," etc. (See what is written at the end of the discourse beginning "And these are the names," and in the discourse beginning "I have come into My garden," on "Your thoughts are very deep," and in the discourse beginning "And I was with Him as a nursling (amon)," on "Your statutes have been songs to me," etc.)

Now, these souls are the ones who merit to learn in the Academy of the Firmament. For the Torah exists also in the World of Atzilus (Emanation) and in Beriah, Yetzirah and Asiyah,

as, for example, the mitzvah of tzitzis, which is of sheep's wool; and this matter in Atzilus is as it is written, "And Yaakov separated the lambs," and it is written, "and the hair of His head like clean wool," and as is explained elsewhere. Likewise, the four sections of the tefillin are, in Atzilus, the four mochin, etc.,

and the knot of the tefillin, which is [shaped as the letter] dalet, is, on high, the level of the outer dimension (chitzoniyus) of Malchus of Tevunah. This is like below: the straps are made from the outer skin, whereas the parchment on which the sections are written is made by scraping and preparing the hide, etc.

So too above, the knot is the level of the outer garment in Malchus (sovereignty) of Tevunah, which is the level of the garment of thought. There are several levels in the garments of thought. By way of analogy, in a person: when his thought is on a matter of wisdom, in G-dly wisdom, 14

which is the Torah, this is the level of an inner garment of thought, for his soul is enclothed in this thought, which is very lofty. At times he thinks about other branches of wisdom that are needed for the wisdom of the Torah,

such as astronomy or grammar and the like, and these are intermediate garments; and at times he thinks about physical matters, which are the coarse garments of thought, etc.

Likewise, in the same way it will be understood above: in Malchus (sovereignty) of Tevunah there are three skins, inner, intermediate and outer, that is, three levels of garments for the light of Binah (understanding), 15

just as in thought, too, there are the levels of thought, speech and action, as is explained elsewhere. And the level of the outer garment is what is called the knot of the dalet in the tefillin, which is, by way of analogy, the outer skin, etc.; and it is the level of the garment of the Chashmal, which is from the outer dimension (chitzoniyus) of Binah, etc.

Now, our Sages, of blessed memory, said, "Fortunate is he who comes here with his learning in his hand" (and see what is written in explanation of this on the verse "When you come into the land," in Parshas Behar): through this he merits to learn in Gan Eden as well what tzitzis and tefillin are in Atzilus, etc., and likewise all the mitzvos.

However, there are several places above where they learn, as is written in the Zohar; and see what is written in Parshas Mikeitz, in the discourse beginning "The mezuzah on the right and the Chanukah lamp on the left," on "And he spoke three thousand parables," etc. And the Academy of the Firmament is the souls in the Higher Gan Eden, where Chochmah, Binah and Daas of the World of Atzilus (Emanation) shine, as mentioned above.

3. Now let us return to our subject, to understand the matter of this study of the baheres: how does it apply above, in Gan Eden? But first we must understand what is stated in Etz Chaim, Shaar 48 and Shaar 49, chapter 3: that kelipas nogah (the glowing husk) of Atzilus is good and evil, half of it good, and the half facing outward evil. 16

For seemingly this is not understood at all: how can one speak at all of a kelipas nogah of the World of Atzilus (Emanation)? The meaning of Atzilus is known to be the level of G-dliness, as is explained elsewhere, that it is from the term "and He drew (vaya'etzel) from the spirit," said of Moshe.

If so, how can one speak of kelipos (husks) of Atzilus? And all the more so, that half of it is evil! We must also understand what is stated in the Zohar and in Etz Chaim, Shaar Leah and Rachel, chapter 7: that the cause of the afflictions (nega'im) is the withdrawal of the light of Abba. 17

This is why the Targum of tzara'as is segiruta ("closing"): when the light of Abba is hidden and closed off and does not shine in Z'eir Anpin (the emotive attributes), the affliction is drawn forth and comes.

Therefore it says, "and he shall be brought to the kohen," for the root of the kohen is in Chochmah (wisdom): the remedy of the affliction is by drawing down the light of Abba,

and this is through the kohen. (See the Zohar, Part I, Bereishis, 31a, on the verse "opposite the frame (misgeres)": "This is a closed place that is not open," that is, Supernal Chochmah, which is called Eden, [of which it is said,] "no eye has seen";

"except through one narrow path," which is explained in Sefer Hadras Melech, section 116, [as] Yesod of Abba, "which is known in concealment toward it," that is, it shines into Binah and into Z'eir Anpin and Nukva. And as is written in Etz Chaim, Shaar 47, chapter 3, on the meaning of "You have made them all with Chochmah":

that in Atzilus the Infinite Light (Or Ein Sof) is enclothed in Chochmah, and through it shines in all of Atzilus, etc. But the meaning of segiruta is that the light of Abba is closed off completely and does not shine even through the narrow path mentioned above.

This is along the lines of what is written there in Etz Chaim, that Beriah receives only from Binah, etc.; see there. And when the light of Abba is closed off in this way from the level of Z'eir Anpin of Atzilus, from this the affliction is drawn forth. And see Me'orei Or, the letter nun, section 7.

The remedy for this through the kohen can be explained along the lines of what is written in the Zohar, Part II, Yisro, 67b: that the kohen serves and draws down from the level of the Holy of Holies, which are the first three [Sefiros], Keser, Chochmah and Binah; and in Parshas Eikev, folio 271a, end, on "Blessed are You":

"You (Atah) are a kohen forever": the level of the kohen, which is called Atah ("You"), draws down from the level of Baruch ("Blessed"), Supernal Chochmah, etc. And see further in Parshas Balak, 193b.)

But when the light of Abba, which is the level of Supernal Chochmah, is closed off and hidden, then, even though the light of Binah shines in Z'eir Anpin, nevertheless afflictions can come into being

(for "from Binah judgments are aroused," since it is the source of yesh (existence), etc.). This too is seemingly puzzling: how can it be that although the light of Binah shines, the affliction can nevertheless occur?

Let us first preface what is written in Etz Chaim: that the Name Kel is in Chesed, the Name Elokim in Gevurah, and the Name Havayah in Tiferes. Now, the Name Havayah is the first and greatest of all the Names; why then is Tiferes,

which is third in the order of the drawing-down of the supernal attributes, whose order is Chesed, Gevurah, Tiferes, called by a name loftier and higher than the Sefirah of Chesed, which is first among the attributes?

The Maggid, may the memory of the righteous and holy be a blessing, answered this: as is known, the shattering of the vessels (sheviras hakeilim) that took place in the World of Tohu (Chaos) was because each attribute stood by itself, 18

and there was no inter-inclusion of the attributes with one another. And the matter of the World of Tikkun (Rectification) is that the inter-inclusion of the attributes came about, so that one needs the other: Chesed included with Gevurah, and Gevurah with Chesed. And through what does the inter-inclusion come about?

For this inter-inclusion is the joining of two opposites, Chesed (kindness) and Gevurah (restraint), fire and water. This comes about through the radiance of the Infinite Light (Or Ein Sof) that shines in them: through this they are in a state of self-nullification (bittul) to the Infinite Light, blessed be He, that shines in them, and thereby they can join together.

This is the meaning of "He makes peace in His heights": that no attribute should be so dominant that it cannot join with the attribute opposite it, as it was in the World of Tohu; but rather that it be included also with its opposite, because of the self-nullification, etc.

Now, although the Infinite Light (Or Ein Sof), blessed be He, shines in the attributes of Chesed and Gevurah of Atzilus, for "He and His vessels are one" (ihu vegarmohi chad), nevertheless each attribute is called by a name of its own: this one is the level of Chesed, 19

and therefore it is the Name Kel, as it is written, "The kindness of Kel is all day long"; and this one is the level of Gevurah and is called the Name Elokim. Thus they are, after all, two opposite levels.

That is because only when the Infinite Light, blessed be He, shines in the supernal attributes in great revelation does the inter-inclusion and unification of the attributes come about, so that they become truly one.

This is the meaning of "Havayah is One": that the attributes be truly united, so that they are not "separated branches"; and this comes about through the drawing down into them of the Infinite Light (Or Ein Sof), blessed be He, for "He is not any of these attributes at all." 20

For the ches [of echad] signifies the seven firmaments and the earth, which is the dimension of above and below, and the dalet is the four directions of the world, east, west, north and south;

that is, the six extremities, whose root is in the six supernal attributes. And through the revelation of the Infinite Light, blessed be He, in them, which is the matter of the alef, the Master (Aluf) of the world, they are united as truly one.

However, when the Infinite One, blessed be He, does not shine in them in great revelation, but only according to the level of light that belongs to that particular attribute, then the attributes are Chesed, a level by itself, and Gevurah, by itself.

Only when inter-inclusion is needed does the Infinite Light shine in them in great revelation, beyond their own measure, and through this the attribute is included in its opposite, so that they become truly one.

It follows that the Infinite Light, blessed be He, does not shine in them constantly (that is, in great revelation), but only at times, at a time of favor, when they need to be included in each other in complete unity.

Now, this unity and inter-inclusion between the attributes of Chesed (kindness) and Gevurah (restraint) is through Tiferes (beauty), whose attribute is that it mediates between Chesed and Gevurah,

and it is the level of inter-inclusion; and it is into it that the radiance from the Infinite One, blessed be He, is drawn and shines in great revelation. As was explained above, Tiferes is called "holy" because there is drawn into it from the level of Keser (the Crown), which is above the order of the chain of descending worlds (hishtalshelus)

(see Iggeres HaKodesh, in the section beginning "And the work of tzedakah shall be peace," and the Zohar, Part II, Terumah, 175b, on the verse "and the middle bar"). And through this revelation the inter-inclusion of the opposites comes about: that is, it is what joins Chesed and Gevurah and draws this revelation into them.

It follows, then, that since the entire nature and essence of the attribute of Tiferes is the inter-inclusion of the attributes in complete, true unity, there must necessarily be in it the radiance of the Infinite Light constantly, since this is the attribute of Tiferes,

namely, inter-inclusion (and see the Ramaz, Parshas Yisro, on folio 78: "Now, in every Tiferes Chesed and Gevurah are encompassed together as one," etc.).

And inter-inclusion cannot exist without the radiance of the Infinite Light. Therefore Tiferes is called by a Name loftier and higher than all the attributes, namely the Name Havayah, since there must necessarily be in it a revelation of the Infinite Light constantly (and see what is written in the discourse beginning "Arm yourselves").

Whereas in Chesed and Gevurah there is no radiance of the Infinite Light in the way there is in Tiferes, except at the time when the unity is drawn down, which is the matter of "You have made Him King above and below and to the four directions": for then the inter-inclusion of the attributes comes about, so that they are included in each other in complete unity; but not constantly, as mentioned above.

Now, according to this, the matter of kelipas nogah (the glowing husk) of the World of Atzilus 21
(Emanation) will be understood: it is called by the name kelipah although it is on the level of Atzilus; and since it is on the level of Atzilus, you are compelled to say that it receives a radiance of G-dliness, and nevertheless it is called kelipas nogah.

The explanation is this: the inter-inclusion that exists in the Ten Sefiros of Atzilus, in which the radiance of the Infinite Light (Or Ein Sof) shines so that they are included in one another, as mentioned above, is a level that is not present at all in the nogah of Atzilus.

Rather, the attributes in kelipas nogah of Atzilus are "separated branches": the Chesed is not included with the Gevurah, and they do not unite with each other at all.

As is known, the waste from the shattering of the vessels (sheviras hakeilim) of the World of Tohu fell into kelipas nogah, and the first of them is kelipas nogah of Atzilus; and in the World of Tohu there was no inter-inclusion, and all the more so after the shattering of the vessels, etc. 22

Therefore the Infinite Light (Or Ein Sof) is not drawn into them and enclothed in them at all in the way it is enclothed in the Atzilus of holiness, since they are not a vessel for the revelation of the Infinite Light, which rests only in a place of self-nullification (bittul) and a place of inter-inclusion, etc.;

it only shines upon them as an encompassing light (makif), as is explained elsewhere on the verse "See, the fragrance of my son," etc. Therefore they are called kelipos, for a kelipah (husk) is something that has no taste and no moisture, etc.,

as with the fruit. (It may be said that the Name Mah is called "the watering of the tree," the level of moisture and the drawing down of the Infinite Light, through which true inter-inclusion comes about, so that they become one; by way of analogy, it is the nature of water to bind, for the particles of flour become one mass through the water.

And this revelation comes about because they are first in a state of rectification (tikkun), in the manner of "soft as a reed," etc., so that afterwards "the Holy One, blessed be He, dwells in a complete place"; and this is the revelation of the Name Mah within, "which is the path of Atzilus and is the watering of the tree," etc.

Whereas kelipas nogah of Atzilus derives from the World of Tohu, from the shattering of the vessels, in which there is no inter-inclusion at all; and even its self-nullification is in the mode of yesh (self-existence), as is known from the matter of "See: mah ('what')!", which makes a yesh and a 'something' out of its own self-nullification, etc.

Therefore the level of the Name Mah within is not drawn into them at all, and so they are called kelipos, for they have no moisture from the level of "the watering of the tree," etc.)

From kelipas nogah of Atzilus there is afterwards drawn into Beriah, Yetzirah and Asiyah the level of actual yesh, and "the host of heaven," etc. With this, what is stated, that kelipas nogah is half good and half evil, will also be understood.

The explanation, as is known: evil came into being because of the shattering of the vessels in the World of Tohu, and the shattering came about because they were "separated branches"; and from this the level of evil afterwards came into being in the chain of descent (hishtalshelus).

Now, from the shattering of the vessels of the World of Tohu [fragments] fell into the nogah of Atzilus. Therefore, although it receives from Atzilus, and therefore its half that faces inward is good,

yet because even in this half there is no inter-inclusion at all, and consequently the revelation of the Infinite Light does not shine in it in an inward manner, as mentioned above,

therefore it can be that its outward-facing half is evil (just as the kelipos came into being from the World of Tohu, etc. With this will be understood the saying of our Sages, of blessed memory, in the Midrash Rabbah at the end of Parshas Naso, end of section 14, on the verse "And there has not arisen another prophet in Israel like Moshe":

"In Israel none arose, but among the nations of the world one did arise," etc., "this is Bilaam son of Beor," etc. Now, Moshe's prophecy was from Atzilus; if so, how did a prophet like Moshe arise among the nations of the world? Rather, the explanation is that Bilaam's prophecy was from kelipas nogah of Atzilus, etc.)

4. According to this, what was said above in the name of the Zohar and Etz Chaim will also be understood: that the withdrawal of the light of Abba from Z'eir Anpin (the emotive attributes) is the cause of the coming into being of the affliction. 23

The explanation is this: the Infinite Light (Or Ein Sof) is enclothed specifically in Chochmah (wisdom), as is written in Sefer Shel Beinonim (Tanya), chapter 35, in the gloss; therefore, for there to be complete inter-inclusion in Z'eir Anpin, this comes about through the revelation of the light of Abba.

(And although it comes about through Tiferes, this is as is written in Pri Etz Chaim concerning the kadosh of the Yotzer blessing: the meaning is that Tiferes, which is called vav, ascends and receives a radiance from Supernal Chochmah, which is called kodesh, and through this it is called kadosh. See what is written on this in the explanation of the verse "And I shall be sanctified among the children of Israel," in Parshas Emor.

And although we said above that Tiferes is called "holy" because it receives from the level of Keser, that is because the light of Keser shines in Atzilus through Supernal Chochmah, as is written in Etz Chaim that the Infinite Light is enclothed in Atzilus in Chochmah alone, etc.)

Therefore, when the light of Abba shines, in which the Infinite Light, blessed be He, is enclothed, and through this the inter-inclusion and unity of the Ten Sefiros of Atzilus come about, then kelipas nogah of Atzilus cannot draw nurture from the level of the skin of the Supernal Man,

that is, the level of Z'eir Anpin; since in it [nogah] no radiance of the Infinite Light shines so that [its attributes] would be included together, for the root of nogah is from the shattering of the vessels of the World of Tohu, in which there is no inter-inclusion.

However, when the light of Abba withdraws from Z'eir Anpin, then there is no inter-inclusion in the attributes of Atzilus, as mentioned above, for inter-inclusion comes chiefly through the radiance of the Infinite Light that shines through Chochmah.

And then, because this inter-inclusion is not there, kelipas nogah (the glowing husk) of Atzilus 24
can draw nurture from the skin of Malchus or of Z'eir Anpin. This is the matter of the affliction: that kelipas nogah of Atzilus draws nurture from the skin of Z'eir Anpin and Nukva of Atzilus.

Therefore the remedy for this is "and he shall be brought to the kohen," which is the drawing down of the light of Abba, which repels the external forces, so that the kelipos draw nurture only from the hairs of Nukva and not from the skin itself.

Now, the affliction is a white baheres. By way of analogy, below, in a person, it is the withdrawal 25
of the blood from that place, for "the blood is the soul."

See what is written in the explanation of "When they put 'we will do' first," and in the discourse beginning "To My mare." So too above: the level of Chochmah is "and Chochmah gives life," and this is the level of Adam, alef [and] dam ("blood"); and the withdrawal of the light of Abba is the withdrawal of the level of "and Chochmah gives life" from that level of skin.

And this is the matter of the baheres. See what is written on this also at the end of the discourse beginning "On the eighth day, Atzeres": that the baheres is what holds back the flow of influence and the drawing down of life-force. And see Me'orei Or, the letter beis, section 8.

Afterwards, when there is white hair, kelipas nogah draws nurture from the skin through the white hair, etc., and therefore quarantine is needed. (The meaning and matter of "skin" will be understood in the way explained above on the meaning of the knot of the tefillin above, which is from the level of skin, etc.

In the same way, here too will be understood the meaning and matter of kelipas nogah of Atzilus drawing nurture from the skin of Z'eir Anpin. And see Etz Chaim, in the discourse on the afflictions, there: "And therefore, in place of three lights that go out and rectify Leah and Rachel," etc.,

"and do not wonder at this, for the affliction is not impurity in itself, but only a level of harsh judgment," etc.; see there. That is: from the affliction nurture is afterwards drawn for kelipas nogah of Atzilus, etc., and this is the impurity when the affliction is pronounced impure. And see the Ramaz at the end of Parshas Tazria.)

With this, the matter of "if the white hair preceded the baheres, it is pure" will be understood. For this is how things are: kelipas nogah of Atzilus does draw nurture from the hairs of Nukva,

for since the Holy One, blessed be He, created them, they must necessarily have nurture, namely from the last flow of influence of Atzilus,

that is, the level of hairs, which grow from the skin. The hairs are the very last level, lower even than the skin; for from the skin blood comes out through a puncture

(and if so, the very essence of the light and life-force from the level of Supernal Chochmah, which is enclothed in the blood, is enclothed in it; and see the Likkutei Torah of the Arizal, Parshas Vayera, on the matter of the pulse, etc.), which is not so with the hairs.

Therefore they are given nurture from the hairs; and since the white hair came before the baheres, they have no nurture in the skin, only from the hairs, and therefore it is pure.

But if the baheres came before the white hair, this means that nogah of Atzilus has nurture from the skin of Nukva; for the Targum of tzara'as is segiru: "the closing of the light," which is the mochin of Abba that have not been revealed in Z'eir Anpin and Nukva.

This is the matter of the baheres: it holds back the circulation, flow and spreading of the soul and the life-force in that place. And spiritually, above, this is the holding back and prevention of the revelation of the intellect (mochin) of Abba, etc.; and so with all four appearances of afflictions. 26

Therefore, when the baheres preceded the white hair, kelipas nogah (the glowing husk) of Atzilus draws nurture from the very essence of the skin of Nukva through the white hair, etc., the nurture being named after the white hair

(for "He made one opposite the other," as is known from the matter of Lavan and Yaakov: there is the supernal whiteness in holiness, the white garments and "the hair of His head like clean wool," and opposite it there is also the "white" (lavan) of kelipah, etc.; as is written in the Pardes, Shaar 3, chapter 7, and as is also explained elsewhere on the verse "The mound is witness," etc.).

Now, from kelipas nogah of Atzilus [nurture] is afterwards drawn also into Asiyah, where the depths of the kelipos are. Therefore, if the baheres preceded the white hair, it is impure and requires rectification through quarantine, etc.

[In a case of] doubt, "the Holy One, blessed be He, said, 'Pure,' and the whole Academy of the Firmament said, 'Impure.'" For according to the comprehension of the Academy, this is the law of the Torah: every doubt in a Torah law is [resolved] stringently.

But the Holy One, blessed be He, said, "Pure": that is, here it does not make impure unless the baheres certainly came first; but if it is a doubt, and it is not known to us whether the baheres came first, it is pure.

Even though it may be that the baheres came first, nevertheless here it is a decree of Scripture that whatever is a doubt to us, where it is not known to us that the baheres came first, is not impure.

This is either because, as long as it is not known that the baheres came first, no more nurture than is proper is drawn to them, or because no arousal of judgments will come from this nurture.

(Some reason can be found for this, that in this doubt concerning the impurity of tzara'as the matter depends on knowledge, based on what the Ramaz writes at the end of Parshas Tazria. These are his words: "Understand a great matter: the impurity of tzara'as is not like all other impurities, for its impurity is not known, and it does not make impure, until the kohen comes, as is known," etc. End of quotation.

See there the reason, according to Etz Chaim. If so, even with tzara'as that is fit to be certainly impure, it is nevertheless a decree of Scripture that it does not make impure until the kohen comes and its impurity becomes known from the kohen, etc.;

therefore it may well be said that the reason this doubt is pure is that whatever is a doubt, where it is not known that the baheres came first, is pure.) And similar to this is the matter of a doubtful mamzer, as our Sages, of blessed memory, said: a certain mamzer may not enter [the congregation], but a doubtful mamzer is fit by Torah law to enter the congregation.

5. But we must understand: although the Academy of the Firmament merited this revelation, 27
that the Holy One, blessed be He, said "Pure," they nevertheless did not know the reason, so that they said, "Who will decide?" etc.

The explanation is this. It was explained above that for the Tannaim and Amoraim, whose Torah was their occupation, it was all to draw down from the Supernal Keser (Crown), from above to below, from the level of the light that encompasses all worlds (sovev kol almin) to the level of Malchus (sovereignty), which is the level of the light that fills all worlds (memalei kol almin).

Now, the level of sovev kol almin cannot shine in the vessel in actual revelation, in comprehension, even in Gan Eden, until 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); only its radiance shines in concealment,

for since the inner light and the encompassing light are joined together with each other, a radiance from the encompassing [light] shines into the inner [light] in concealment, as was written above

(see what is written in the explanation of the verse "Let them bring a royal garment," on how the encompassing [light] burnishes half of the vessel, etc. And see Pri Etz Chaim, Shaar HaShabbos, chapter 12, on the covering (sechach) of the sukkah, which ideally should be such that stars are visible through it: these are sparks of the chasadim (kindnesses) that shine from their place through the openings, etc.;

and the sechach is the level of the encompassing lights, as is known, but the radiance of the encompassing [light] nevertheless shines into the inner light, and this is the matter of the openings, etc. And see what is written in Iggeres HaKodesh on the verse "And He donned tzedakah like armor.") Now, it is known that "today [is] to do them, and tomorrow to receive their reward."

Therefore in Gan Eden, when they learned the Torah there by way of receiving reward, then, although the light revealed in Gan Eden is from the level of memalei kol almin,

nevertheless, because the encompassing light, which is sovev kol almin, shines into the inner light, they saw the light shining from sovev kol almin; and this is "the Holy One, blessed be He, says, 'Pure.'"

As mentioned above, "holy" is the level of Keser (the Crown), sovev kol almin; and according to 28
the radiance of Keser and Chochmah that shines in Gan Eden, the law is that this doubt is pure. However, they comprehended

only the revelation of the will, that it is pure; but the light, the inner dimension and the reason of the will, why this doubt is pure, they did not comprehend.

That is because this revelation is from the level of the encompassing [light] and sovev kol almin, which shines into the inner light only in concealment, and not in actual revelation

(and therefore they comprehended the ruling that this doubt is pure, but the reason, which is the inner dimension, they did not comprehend; as in the manner of "the skull (Gulgalta) that covers the brain."

For the hidden brain (Mocha Stima'ah), which is the inner dimension of Keser, cannot come into revelation at all until the Time to Come, when the reasons of the Torah will be revealed; and the revelation in the Torah as we have it is from the level of the Gulgalta, which is the will, the level of the outer dimension (chitzoniyus), etc. But this is in "today, to do them."

So too in Gan Eden: although it is the level of "to receive their reward," since the revelation there is from the level of memalei kol almin, and from the level of sovev kol almin there shines only, in concealment, the radiance that the encompassing [light] shines into the inner light,

therefore this revelation, which is not a complete revelation, is like the revelation from the level of the Gulgalta that covers the Mocha Stima'ah: they knew the ruling that it is pure, but the reason, which is from the level of the Mocha Stima'ah, they did not comprehend at all.)

On the contrary: according to the comprehension in the Academy of the Firmament, which is from the level of memalei kol almin, as mentioned above, for the firmament is from the level of Binah (understanding), etc., according to this comprehension they all said "impure," in accordance with the law that a doubt in a Torah law is [resolved] stringently.

They said, "Who will decide? Rabbah bar Nachmani will decide," for Rabbah bar Nachmani said, "I am unique in [the laws of] leprous afflictions," etc.; and therefore he knew the law at its source.

And he found a verse and expounded it: that it is also written in the Torah that it is not impure 29
unless the baheres certainly came first, but its doubt is pure.

Whereas according to the comprehension of the Academy of the Firmament, they did not find this in the Torah, that its doubt should be pure; they only heard, by way of receiving reward in Gan Eden, that the Holy One, blessed be He, said, "Pure."

But according to their comprehension of the Torah, it seemed to them that it is impure; that is because their comprehension in Gan Eden is from the level of the light that fills all worlds (memalei kol almin), etc.

According to this, it seemed to them that this doubt must be impure, as mentioned above. And 30
what is above the level of comprehension is called Eden, of which our Sages, of blessed memory, said, "No eye has seen," etc., and it is the level of the encompassing [light]; but nevertheless, what the encompassing [light] shines inwardly, in concealment, this they saw in Gan Eden;

therefore they grasped that the Holy One, blessed be He, said "Pure," but they did not grasp the reason for it, for the encompassing [light] shines into the inner light and the vessel only in concealment.

But Rabbah bar Nachmani, who was "unique in nega'im": that is, his rank was from the level of this very radiance itself, what the encompassing [light] shines into the inner light; and therefore he is called "unique,"

for he is above the rank of all the other sages, who are from the level of the inner light, and for whom what the encompassing [light] shines into the inner light is hidden;

but Rabbah bar Nachmani is himself from the level of this radiance of the encompassing light, what shines into the inner light, etc. Therefore he found its actual reason: that according to the law written and stated explicitly in the Torah, this doubt must be pure, "since Scripture opened with purity first," etc.

(The matter of this level, that his soul is from the radiance of the encompassing [light], may be explained along the lines of what is written on the verse "Then Moshe sang," on "for I drew him out of the water," said of Moshe: that is, from the level of the concealed world, which is the level of the light that encompasses all worlds (sovev kol almin), from there the soul of Moshe was drawn;

and this is what the encompassing [light] shines into the inner, for "out of the water I drew him" onto dry land, etc. And see also what is written on the verse "And these are the ordinances," that Moshe's root is from the level of the circles and encompassing lights, sovev kol almin, etc.

And see what is written in Parshas Yisro, at the end of the discourse beginning "Their appearance and their deeds," on the meaning of "Moshe, you have spoken well"; and from there it will be understood that there can be a drawing of an actual spark of Moshe in Rabbah bar Nachmani, and this is why he too was "unique" in this level, namely that he was from the level of the radiance of the encompassing [light], etc.)

(And see what is written about Eden in the explanation of the splitting of the Sea of Reeds, on "and He shall wave His hand over the river.") Now, for further explanation of "the Holy One, blessed be He, says 'Pure,'" it may be said according to what is written in the Zohar, Parshas Bo, 36b: "When the Holy One, blessed be He, appears over the garden," etc., up to "and it does not separate from Eden."

It follows that this revelation is from the level of Eden, which is the level of Chochmah (wisdom) and Keser (the Crown); whereas the comprehension of the Academy of the Firmament itself in Gan Eden is drawn from the level of Binah of Atzilus, which is the level of the upper firmament, etc.

But the level of the revelation of "the Holy One, blessed be He, comes to delight with the righteous in Gan Eden" is a revelation from far above the level of Binah.

See what is written on the verse "I have come into My garden," etc., and on the Zohar in Parshas 31
Bereishis, 27b, [on] "I will make him a helper," concerning the superiority of this revelation, that "the Holy One, blessed be He, comes," etc.

And this is also like the matter explained elsewhere on the verse "And there was a voice from above the firmament": "voice" means a drawing-down and revelation from above the level of the firmament and the partition (parsa), and it is from the level of the light that encompasses all worlds (sovev kol almin).

So too, this revelation is from above the root of the comprehension of the Academy of the 32
Firmament, whose comprehension is rooted in the level of the upper firmament of Binah (understanding).

But this drawing-down from the level of Eden is "above the firmament," etc. And all this is drawn to them because, in their Torah study during "today, to do them," they also drew down from the level of the Supernal Keser (Crown), the level of the light that encompasses all worlds (sovev kol almin); and through this they merit in Gan Eden as well the revelation of this radiance, that "the Holy One, blessed be He, comes to delight," etc.

(See what is written in the discourse beginning "For as the new heavens," on "and He placed him in Gan Eden to work it," etc.) One may further explain according to what is written elsewhere, in the discourse beginning "Go out and see," on the meaning of "Lift up your hands [in] holiness and bless Havayah," etc.

And this is why He is called "the Holy One, blessed be He"; see there at length. And this blessing comes through occupation with Torah, as is written in the Zohar, Vayikra, 13a; and therefore "from their blessing they too will be blessed," which is why the Holy One, blessed be He, comes to delight with the righteous in Gan Eden, etc.

And see the Ramaz, Parshas Ki Seitzei, on folio 278a; he writes: the Academy of the Holy One, blessed be He, is in Beriah, where the Higher Gan Eden is, and the Academy of the Firmament is in Yetzirah. (And see the Zohar, Parshas Balak, 203b.)

Now, the Rambam, at the end of chapter 2 of the Laws of the Impurity of Tzara'as, ruled like the Academy, that its doubt is impure; and the Kesef Mishneh writes that this is because the Tanna Kamma and Rabbi Yehoshua disagree about this at the end of chapter 4 of Negaim, and the law follows the Tanna Kamma; and although the Holy One, blessed be He, said "Pure," "it is not in heaven," etc.

However, from Rabbeinu Shimshon, at the end of chapter 4 of Negaim, it is implied that the law follows Rabbi Yehoshua, because the Holy One, blessed be He, said "Pure," etc. The explanation may be given according to what is written elsewhere concerning what our Sages, of blessed memory, said about Rabbi Meir, that he would say of the impure, "pure," and show a face (panim) for it, etc.;

for wisdom is drawn from above through hairs, which are the thirteen tikkunim of the beard: zaken, "one who has acquired wisdom," the root of the thirteen principles by which the Torah is expounded; and the hairs are contractions (tzimtzumim).

But when wisdom is in Keser, there it is in great expansiveness, the level of the Infinite (Ein Sof); and this is the meaning of "and show a face for it": he would shine and draw down from the level of the Face (panim) of Arich Anpin, which is free of hairs and above the level of the contractions (and see what is written about this at length in the explanation of the verse "These are the journeys").

Therefore he was able to say even of the impure, "pure," etc., and this was the matter of Rabbi Meir. But most of the sages of his generation comprehended the Torah only

as it had already been drawn into Chochmah of Atzilus, which receives through the hairs of the thirteen tikkunim of the beard; and this is [the meaning of] "the unripe fruit of the supernal wisdom is Torah," etc., as is explained in the explanation of the verse "Moshe commanded us the Torah."

Therefore they did not fix the law in accordance with him, for "follow the majority to decide"; 33
and see the Midrash on Tehillim, on the verse "The words of G-d," etc.,

"refined sevenfold," etc. And this is the meaning of "it is not in heaven": for "heaven" is the encompassing levels of chayah and yechidah, and the Torah has already been drawn down from the encompassing levels into the inner light, in the attributes of the World of Atzilus (Emanation).

According to this, the view of the Rambam, who ruled like the Tanna Kamma, may be explained: Rabbah, who was "unique in nega'im and ohalos," was from the level of the encompassing [light] of chayah [and] yechidah;

and nevertheless, "follow the majority to decide." Yet in truth it can be said that here it is different: this is not comparable to "follow the majority to decide," which applies only to a dispute of the sages of the Mishnah with one another; but here it is different, for the Holy One, blessed be He, says "Pure," etc.

LIKKUTEI TORAH • PARSHAS METZORA • MAAMAR 1

זאת תהיה תורת המצורע ביום טהרתו וגו׳

"This shall be the law (torah) of the metzora on the day of his purification"

"This shall be the law (torah) of the metzora on the day of his purification," etc. Now, it is explained in Etz Chaim, Sha'ar 37, chapter 7, that the cause of the nega'im (afflictions) is the withdrawal of the light of Chochmah (wisdom); for a metzora is considered like one who is dead, and it is written, "They die, and not with wisdom," etc.; see there. 1

To understand this somewhat, we need [to explain] the matter of the intellect (mochin) of Imma and the intellect of Abba. For the intellect of Imma is as it is written, "The mother of the children is joyful": through contemplation are born the love and the joy and the flashes of fire, and this is the level of ratzo (running forth), to depart and be absorbed into His essence, may He be blessed. 2

But there is yet another level, which is above the love in flashes of fire, namely, the intellect of Abba: that the Infinite Light (Or Ein Sof), blessed be He, rests in the higher Chochmah (Chochmah Ila'ah), and through this self-nullification (bittul) is drawn down, to the point that one has no strength or ability to lift himself up in the mode of ratzo, which is the level of "there is someone who loves."

And this is the matter of the bowings in the Shemoneh Esreh, as is explained on this in many places. And see what is written on the verse "As the new heavens," and on the verse "And all the people saw the sounds," and on the verse "This is the statute of the Torah," and in the discourse beginning "And the Levite, he shall serve," and in the discourse beginning "This matzah," etc.,

and in the discourse beginning "Go forth and see," on the matter of "And wine gladdens," etc., "to make the face shine more than oil"; and on the verse "When you come into the land of your dwellings," etc., in the passage on the libations.

And this is [the meaning of] "If your heart runs, return to the One." For through the self-nullification (bittul) of the intellect (mochin) of Abba, the level of shov (returning) is drawn forth, and this is the drawing down of G-dliness below. And for this drawing down there must be an expansion of the vessels, and these are the letters of the Written Torah and the Oral Torah. 3

And this is what is written in Etz Chaim, Sha'ar Leah v'Rachel (the Gate of Leah and Rachel), chapter 7; these are its words: "And remember this rule: that these two partzufim (configurations), Leah and Rachel, are not formed here except after the revelation of the intellect of Abba in Z'eir Anpin (the emotive attributes)," end of quote.

For Leah is the letters of thought, and she is the level of the Written Torah; for the six hundred thousand letters of the Torah are the letters of thought, as is explained elsewhere on the verse "You shall keep My Shabbosos."

And Rachel is the letters of speech, the Oral Torah. Therefore the coming into being of these 4
two levels is drawn forth specifically through the revelation of the intellect (mochin) of Abba,

which is the self-nullification (bittul) from which the shov is drawn forth, and that is the drawing down in the level of vessels and letters, etc.; which is not so with the level of the intellect of Imma, from which the ratzo is drawn forth, and that is, on the contrary, the withdrawal from the vessels and the letters.

And see what is written in the discourse beginning "And He formed the man," in Parshas Bereishis, how the letters are drawn forth specifically from the higher Chochmah (Chochmah Ila'ah), which is above Binah (understanding); see there at length.

Therefore, because of the withdrawal of the intellect (mochin) of Abba, which is the matter of 5
tzaraas, which the Targum renders segiru ("closure"), from this it follows that the partzufim (configurations) of Leah and Rachel are not built, and in their stead come forth the nega'im: se'es corresponding to Leah, etc.;

that is, because the level of shov is not drawn down into the vessels and letters of holiness, then from the level of ratzo alone the nurture of the external forces can branch out,

just as after the fervor in prayer, if one does not occupy himself with Torah, there can come into being from the fervor the level of severities (dinim): irritability and anger; and from this there also branch out a sense of self (yesh) and haughtiness, etc., or evil desires.

(And this is what is written in Etz Chaim there: se'es corresponds to Leah, sapachas [and] baheres correspond to Rachel; for Leah has one light and Rachel two, and these are the three alefs, etc.

The explanation is that Leah is the level of thought, and Rachel is the level of speech and also the level of action; [for] the Asiyah (Action) that is in the World of Atzilus (Emanation) is Malchus (sovereignty). And see what is written in Parshas Shelach on the matter of the generation of the wilderness, etc.,

regarding Leah and Rachel. And these are the three garments, thought, speech and action, and they are drawn from the intellect of Abba; and this is the matter of the alefs, for the alef is a yud, a vav and a yud (as is explained in the discourse beginning "Their appearance and their workings," and in the discourse beginning "To understand the explanation of the matter of the Patriarchs," etc.; see there).

And when the light of Abba withdraws, there come forth in their stead the nega'im, letters from which nurture is drawn to the external forces.) And this is the matter of "metzora: one who brings out a bad name (motzi shem ra)"; and as is written in Etz Chaim, that Leah and Rachel are called shem ("name"),

that is, as our Sages, of blessed memory, said, "The whole Torah in its entirety is the names of the Holy One, blessed be He"; and they are the level of a good name. And one who speaks evil speech (lashon hara), which is the opposite of the good, in the letters and vessels of holiness,

brings it about that above, too, in place of the good name, which is the letters and vessels of holiness, there come forth in their stead letters that are called a bad name; that is, that this level of name, and these letters, are the source of the life-force (chayus) of the evil,

as is written in Etz Chaim, that from the nega'im the nurture of the kelipos (husks) is drawn (and see what is written in the discourse beginning "To My mare in the chariots," that Pharaoh first set out female horses, etc.; see there).

The explanation is along the lines of what is written of the generation of the Dispersion: "And let us make ourselves a name"; and in the same way it is said, "The Nefilim were on the earth," etc., "the men of the name." And so, too, of the company of Korach it is written, "men of name."

That is because Korach's dispute against Aharon was also that he did not want the Levites to be subordinate and submissive to the level of the drawing down of the intellect of Abba, which is the level of Aharon the kohen, but rather [wanted] the Levites to be a thing by themselves,

which is to be in the level of ratzo alone; as is written in the Zohar at the beginning of Parshas Korach: "The left is always included in the right; Korach sought to exchange," etc.;

and from this is drawn the nurture of the kelipos, which are called a bad name. And as is written in Midrash Rabbah on Parshas Bereishis, at the end of section 26: "It says here, 'the men of the name,' and it says there, 'those called to the assembly, men of name,'" etc.

And also from the sense of sham ("there"), as it is written, "They called there (sham): Pharaoh…," etc., and this is "and there (sham) they shall die." And a metzora is considered like one who is dead. And see what is written on the matter of shem in the discourse beginning "The statute of the Torah."

2. Now, the rectification of the nega'im and their healing is through "And he shall be brought to 6
the kohen." For the kohen is the one who draws down the light of Abba, as is explained on the verse "When you raise up the lamps"; and see there on the matter of "Yours is greater than theirs," etc.

And through the drawing down of the intellect (mochin) of Abba into Z'eir Anpin (the emotive attributes), the Yesod (foundation) of Abba breaks through the Yesod of Imma, and this is the drawing down of the level of shov.

And this is the matter of the union of Yaakov with Leah and Rachel: Yaakov is the letters of yivka ("will break through"), for the Yesod of Abba breaks through the Yesod of Imma, and from there the flow is drawn into the letters of thought and speech, Leah and Rachel, "skin for skin," etc., the level of garments, thought, speech and action; as it is written, "G-d reigns; He has clothed Himself in majesty," etc.

And this is the matter of "This shall be the law (torah) of the metzora," as is written in Etz Chaim 7
there; these are its words: "For this is the matter of its saying, 'This shall be the torah of the metzora':

for the whole matter of his being a metzora is on account of the withdrawal of the intellect (mochin) from the side of Abba, Chochmah (wisdom), which is called Torah; and if so, his rectification is not

except through occupying himself with the Torah, as our Sages, of blessed memory, said. Therefore it says 'the torah of the metzora,' and not 'the purification of the metzora' or the like," end of quote.

Along the same lines it is found in the Tanchuma and in the Yalkut: "The healing of the tongue 8
is a tree of life": that the Torah is a tree of life, and it is the healing of the metzora who brought out a bad name, etc.; see there.

That is because through the Torah one draws down the intellect (mochin) of Abba. And this is "A good name is from good oil": that through the Torah, which is the level of "the good oil," the higher Chochmah (Chochmah Ila'ah), from it is drawn a good name,

which is the making good of the name, like the making good of the lamps, as is explained elsewhere in the discourse beginning "And these are the names," on the matter of "to rectify the mystery of His Name," and in the discourse beginning "Moshe would speak," etc.

That is, through the Torah and mitzvos, which are the drawing down of "the good oil," "oil of holy anointing," the opposite of the level of a bad name mentioned above. And see [the Zohar] in Parshas Yisro, folio 87, end of side b, on the matter of "A good name is from good oil"; and as is explained elsewhere on the verse "Oil poured forth is your name," etc.

And this is also the matter of "on the day of his purification," as is written [in the Zohar] in Parshas Kedoshim, folio 80, side b: "Come and see: a person is never purified 9

except through words of Torah. Therefore words of Torah do not receive impurity, because it stands to purify those who are impure.

And healing is found in the Torah," etc. And see there in the commentary of the Ramaz (Rabbi Moshe Zacuto), that this is because the Torah's root is from Mocha Stima'ah (the hidden brain), in which the Gevurah (restraint) of Atik is clothed, and it is the source of the sweetening of the severities (dinim), from where "Kera Satan" ("tear apart the accuser") is drawn, etc.; see there. 10

And see what is written above in Parshas Tazria on the matter of the Tannaim and Amoraim, that through their occupation with the Torah they had the power to perform great miracles, etc. Nevertheless, "And he shall be brought to the kohen."

For the main thing in occupying oneself with the Torah must be in the level of self-nullification (bittul), as mentioned above regarding "return to the One"; whereas "one who says, 'He has nothing but Torah'" (Yevamos 109b), [having it] for himself, in the level of a sense of self (yesh), "does not have even Torah."

3. Now, to understand the meaning of its saying "And he shall be brought to the kohen," which implies that they bring the metzora to the place of the kohen: 11

but immediately after it, it says, "And the kohen shall go forth outside the camp," which implies the opposite, that the kohen goes out to him, outside. Also, [there is] the matter of "This shall be the law (torah) of the metzora," for the word "shall be" is seemingly superfluous, as the Alshich writes.

But the matter will be understood according to what is written in the Zohar, folio 49, side b, on the meaning of "And he shall be brought (vehuva) to the kohen": "It should have said 'and he shall be brought up (vehu'alah),'" etc.; and its words are explained in Etz Chaim, and the Ramaz cited them at the end of Parshas Tazria:

"For through his being shown to the lower kohen, he causes above that those lights from the side of Imma that are in Z'eir Anpin (the emotive attributes), which go out, and which then become there, outside, the level of nega'im (afflictions), through his being shown to the kohen he causes above that those lights return to their place, etc.,

in the mode of 'reaching and not reaching': going out, and returning and entering, and cleaving to its source; and through this the external forces will have no power to take hold of them," etc., end of quote.

The explanation of the matter in the service of G-d: Now, although the cause of the tzaraas and the nega'im is the withdrawal of the intellect (mochin) of Abba, which is the level of self-nullification (bittul) and shov, and because of this the nurture of the external forces is drawn from the level of the ratzo and the fervor of the intellect of Imma, 12

one might have thought that the rectification of what was made crooked would be accomplished sufficiently through the service of drawing down the intellect of Abba alone, that is, the level of shov, in occupying oneself with the Torah, which is the drawing down of the intellect of Abba into the letters and the vessels, as mentioned above;

for through restoring the intellect of Abba into Z'eir Anpin (the emotive attributes) as before, the matter would be rectified, since the light of Abba repels the nurture of the external forces, as mentioned above.

But in truth it is impossible to draw the intellect of Abba into Z'eir Anpin without first beginning to rectify what was made crooked, in the blemish that was in the intellect of Imma. For teshuvah (return) [must be] in the same place, and then afterwards he will draw down the intellect of Abba.

That is, one must arouse the level of the ratzo and the fervor that is drawn from the intellect (mochin) of Imma, and afterwards they will be joined to the level of the self-nullification (bittul) of the intellect of Abba: the level of "And if your heart runs, return to the One." 13

And this is the matter of teshuvah (return): tashuv hei, "the hei shall return," to the yud. For the upper hei is Binah (understanding), in which, through his sin, he made a blemish, so that it became separated from the yud, which is the self-nullification of the higher Chochmah (Chochmah Ila'ah); and through this the nurture of the external forces is drawn from the intellect of Imma, which is the matter of the nega'im, as mentioned above.

And through his being aroused in teshuvah (return) from the depth of the heart, "From the depths I have called You," the two depths of the Yesods (foundations) of Abba and Imma together, that is, in the mode of ratzo and shov, 14

which is the level of a great love and the self-nullification (bittul) that is above the love, through this there comes about tashuv hei, "the hei returns," to the yud. But before the arousal of the ratzo that is from the intellect (mochin) of Imma, it is impossible to draw down the intellect of Abba.

And see what is written in the discourse beginning "Go forth and see," on the matter of "And wine gladdens," etc., "to make the face shine more than oil." Along these lines it is said, "And the Levite, he shall serve": that the service of the Levites is to draw down the intellect (mochin) of Imma, 15

and this is the matter of the song; and through this, afterwards, the intellect of Abba will be drawn down, and this is the matter of the kohanim; whereas kohanim without Levites is impossible, etc.

And this is what is written in Etz Chaim, that those lights shall return to their place, etc., in the mode of "reaching and not reaching," etc., which is the level of ratzo and shov.

(And see what is written on the matter of ratzo and shov in the discourse beginning "And all the people saw the sounds," etc.) With this one can explain the meaning of "And he shall be brought to the kohen," and afterwards, "And the kohen shall go out." "And he shall be brought to the kohen":

this is the matter of the arousal of the ratzo that is drawn from the intellect of Imma, and that the ratzo should come and be absorbed into the level of the self-nullification (bittul) of the intellect of Abba, in the manner of tashuv hei, "the hei returns," to the yud.

And this is the matter of "Hear (Shema), O Israel": shem is the numerical value of [the Name] 16
Ban (52) and 288; it is returned and absorbed into its root, the large ayin, the seven lower [Sefiros] of Imma, and it is absorbed into Yisrael Saba, etc. And afterwards, "And the kohen shall go out":

this is the drawing down of the shov, to be clothed in vessels and letters; and this is the level of the Yesod (foundation) of Abba breaking through the Yesod of Imma and being drawn and spreading outward, as is known from the matter of "Yaakov had scarcely gone out," etc.

This matter will be further understood from what is written elsewhere, in the discourse begin- 17
ning "See, I [set before you]," on the matter of nachal eisan ("a strong stream"): that is, the union of the level of yud-hei, "the two companions."

And nachal eisan is the drawing down from the level of eisan ("strong"), which is drawn and spreads into vav-hei, which is the level of the emotive attributes (middos) and the garments, thought, speech and action, etc.

In the same way, the matter here of "And he shall be brought to the kohen" and afterwards "And the kohen shall go out," etc., will be understood; and through this, "and behold, it is healed," etc.

And in the same way the matter of "This shall be the law (torah) of the metzora" will also be understood: that is, when "he shall be brought to the kohen," etc., the level of

teshuvah (return), tashuv hei, "the hei returns," to the yud, then afterwards his Torah shall be complete, which is the drawing of the yud to the hei, and also into vav-hei, from above to below; which is not so before the teshuvah.

Now, therefore, the main service of a person is that after the ratzo there be the level of shov; for the ratzo is only a beginning, to arouse the soul, but the main thing is the drawing down into many vessels, of the letters of the Torah, and into the mitzvos. 18

And see what is written in the discourse beginning "For as the new heavens": that just as the earth is no more than a mustard seed relative to the heavens, so is the measure of the level of ratzo relative to the shov, etc.; see there.

And this is what our Sages, of blessed memory, said at the end of the first chapter of Avodah Zarah: "A person should always recite (ligros), even though he forgets, and even though he does not know what he is saying, as it is said, 'My soul is crushed (garsah) with longing.'" 19

That is because the main service is to make many vessels for the revelation and drawing down of the light, and these are the letters of the Torah, which he recites and studies, etc.; and then, of itself, the light will be drawn down and endure. And see what is written on this in the explanation of the verse "And the Jews accepted," etc.

Through all this will be understood what is written, "She does not fear the snow for her household, for all her household is clothed in scarlet." The explanation: for baheres is "bright as snow," 20

and this is the matter of the withdrawal and holding back of the spreading of the blood in that place of the baheres; for in the blood is clothed the life-force (chayus) of the soul, and when it withdraws, [the place] turns white as snow.

And this is the matter of the withdrawal of the intellect (mochin) of Abba, for "wisdom gives life," and in it the Infinite Light (Or Ein Sof) is clothed; and this is the matter of the pulse (dofek) (as is explained elsewhere on the verse "The voice of my beloved knocks (dofek)").

Now, the Oral Torah is called "the scarlet thread," as is explained at the end of the discourse beginning "Your cheeks are comely with rows." And see what is written on the matter of the scarlet wool (tola'as shani) on the verse "This is the statute of the Torah,"

and it is the drawing down of the light and the life-force of the higher Chochmah (Chochmah Ila'ah); and the scarlet thread is red, which is like the analogy of the spreading of the blood of the soul, the opposite of the baheres, which is the holding back of the circulation of the blood, etc.

And see what is written in the discourse beginning "When Israel put 'we will do' before 'we will hear,'" on the matter that the Torah is called adam: alef, dam ("blood"), which is what draws life-force to all the 248 limbs,

which are the mitzvos. Therefore it is said of the Congregation of Israel (Knesses Yisrael), which is the level of Rachel, opposite whom is the kelipah (husk) called "baheres bright as snow," as is written in Etz Chaim, that she does not fear the coming into being of this level, because

“all her household is clothed in scarlet”: the Oral Torah, which draws down the revelation of the higher Chochmah, “Abba founded the daughter”; and through this there is no room at all for the level of baheres mentioned above to come into being. (And see [the Zohar] in Parshas Vayechi, folio 238, side b, on the verse “She does not fear,” etc., and in Parshas Chukas, folio 184, side a.)

LIKKUTEI TORAH • PARSHAS ACHAREI • MAAMAR 1

כי ביום הזה יכפר עליכם לטהר אתכם מכל...

For on this day He shall make atonement for you

◇

"For on this day He shall make atonement for you, to purify you; from all your sins before G-d you shall be purified." ([Midrash] Rabbah: Toldos, section 65, concerning "two good kids of the goats"; Acharei, the end of section 20 and the end of section 21; Emor, the end of section 27; 1

Shelach Lecha, section 16, concerning "in the scales they go up"; Shir HaShirim Rabbah on the verse "like the tents of Kedar," and on the verse "to the garden of nuts," and on the verse "we have a little sister"; and in the Introduction (Pesichta) to Eichah [Rabbah], in the passage beginning "Rabbi Yitzchak opened: 'Because you did not serve.'")

Now, we need to understand what is written, "He shall make atonement," without specifying [who]; it should have said, "G-d shall make atonement," etc. But it is known that Yom HaKippurim is the day of teshuvah (return), and the meaning of teshuvah is to return one's G-dly soul to the source from which it was hewn,

as it was before the chaining-down (hishtalshelus) and the descent of the levels to this world, to be enclothed in the physical human body; for then it was included in the source and root of all worlds, the Infinite Light (Or Ein Sof), blessed be He.

As is written in the Zohar on the verse "And He blew into his nostrils a soul of life": "One who blows, blows from within himself." For at first the breath was included in its source and root, that is, in his very being and essence itself, 2

except that after its descent and the chaining-down of the levels, it changed from one essence to another and descended to be enclothed in the human body in this world. Therefore one must return it to its source, as it was, and raise one's soul up to G-d, to be cleaving to the living G-d, so that it be included in the Infinite Light (Or Ein Sof), blessed be He, as at the beginning.

Now, to understand the purpose of the soul's descent and chaining-down to such an extent, that it went down from a very high place to a very low place, 3

and many labors are needed to return it to how it was before, and would that the return prove to be a gain, for many roads are presumed to be dangerous, G-d forbid; so why did such a thing come about from before Him, may He be blessed?

(See what is written on this in the discourse beginning "When Israel put 'we will do' first.") We must understand what is written, "For G-d your G-d is a consuming fire."

The meaning, by way of analogy: just as fire gives no light, and is not grasped so as to be called by the name "light" and "fire" at all, until it takes hold of a wick or of wood, for the nature of fire is to withdraw upward to its root and its element,

so too the word of G-d, by which "the heavens were made, and by the breath of His mouth all their host," the Ten Utterances by which the world was created, "Let there be light," etc.,

"Let there be a firmament," etc.: "Is not My word thus, like fire?" By way of analogy, it has the nature and quality of withdrawing to the source and root of all. And "from my flesh I behold G-d":

just as, by way of analogy, in man, speech is from the element of fire, for it comes out from the breath of the heart by way of the windpipe, and the heart is the principal seat of the element of fire; and therefore their letter-combination is: hevel halev (the breath of the heart), lahav (flame).

The details of the thing compared, how it is above in the Infinite Light (Or Ein Sof), blessed be He, cannot be explained sufficiently here; it is explained elsewhere, and the discerning will understand. 4

It follows that it is impossible for it to be called by the name "the light of G-d," and it is not grasped as "light" and "radiance" at all, except through many drawings-down and the chaining-down of many levels, so that the light be grasped, as in physical action; as it is written, "You made them all with wisdom."

Now, it is known what is written on the verse "Forever, O G-d, Your word stands in the heavens": that the word of G-d by which the heavens were made stands there forever, 5

for it is forever bringing [them] into being from nothing to something. [And so it is in the Midrash on Psalms, on this verse; these are its words: "Which is the word that stands in the heavens?

Rather, the Holy One, blessed be He, said: 'On what do the heavens stand? On that word that I said, "Let there be a firmament in the midst of the waters,"' etc.;

and by that very word with which He created them, they stand forever. Therefore it is said, 'Forever, Your word stands in the heavens.'" End of the quotation from the Midrash Shocher Tov.]

(And see further on this verse in [Midrash] Rabbah: Vayeira, section 53, concerning "And G-d remembered Sarah"; Tetzaveh, the beginning of section 38, and within that section; Emor, the beginning of section 29; Bamidbar, section 2, concerning "And the number of the children of Israel shall be.")

Now, the beginning of the creation of the worlds was by His will, may He be blessed, of Himself and of His own accord, "for He desires kindness." But that they be alive and enduring forever, from nothing to something, is through the deeds of the lower beings specifically,

as 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"; and "glory" means nothing but Torah, which in general consists of the 248 positive commandments and the 365 prohibitions,

which are themselves the aspect of vessels for the resting of the light of G-d, and "a fixed place for His dwelling," that He have a dwelling place among the lower realms; and they are themselves like the wick and the wood, in which the light takes hold so that it not withdraw upward, G-d forbid.

(See Sefer Shel Beinonim [Tanya], chapter 52, "And what is the garment," etc.; see there.) For it is not the way of a king to speak of commoners' matters.

That is: trifling matters, which are beneath his station. Now, all the worlds, upper and lower, are all "commoners' matters" in relation to the Holy One, blessed be He, in His glory and His very Self, who is high and exalted above them by myriads of levels, without end or limit, and "all is truly considered as nothing before Him,"

just as, for example, a king of flesh and blood who has a thousand thousands and ten thousand myriads of gold and silver, and talks at length about dust and potsherds, "potsherds among the potsherds of the earth," which are certainly commoners' matters to him.

So too, and more than this without end or limit, is it considered, in relation to the Holy One, blessed be He, to speak the word of G-d in the Ten Utterances, "Let there be light," "Let there be a firmament," etc., 6

for they are commoners' matters, more so than dust and potsherds in relation to silver and gold; for these too are physical things, of the level of the inanimate, like the dust and the potsherds, and they are taken from the dust,

only through the refining of the silver and the testing of the gold they have become very precious and far removed from the dust, until the dust bears no comparison with them.

But the worlds, in relation to the Holy One, blessed be He, even the upper worlds and the higher Gan Eden, bear no comparison to Him at all; "no thought can grasp Him" at all, and "they are accounted by Him as nothing and void."

(And see on the subject of hedyot [commoner] in Me'orei Or, the letter hei, section 30, and in the Zohar, Part III, Teitzei, 276a.) Rather, all that the Holy One, blessed be He, created, He created only for His glory.

And therefore the angels say, "Holy," etc., "the whole earth is full of His glory": because to them He is truly holy and separate without end or limit, "high and exalted from the days of the world"; for "You are He before the world was created, and You are He," etc.

And it is written, "I, G-d, have not changed." Rather, "the whole earth," the lower one specifically, "is full of His glory": that is, His garment, for Rabbi Yochanan called his clothes "my honorers"; for there He is enclothed in the performance of the mitzvos and the fulfillment of the Torah. And the Torah too is His wisdom and His will, may He be blessed, which is His glory. 7

That is, "splendor, the mantle of His garment," fills the whole earth. And kavod (glory) has the numerical value of the thirty-two paths of wisdom, which are the courses and the chaining-down (hishtalshelus) of the supernal Chochmah (wisdom) in the chaining-down of the worlds, lower and lower, until

it was enclothed in the Oral Torah and in this world. There are many paths that are enclothed in the Order of Zeraim, and many in the Order of Moed, and so on. (And see what is written at the end of the discourse beginning "I will make your windows of kadkod," on "and all your borders.")

2. Now, the whole of the Torah and the mitzvos, taken as a whole, is three levels, which are Torah, prayer and charity; as we learned in the Mishnah: "On three things the world stands: on the Torah, 8

on the service, and on acts of kindness." For prayer is in place of the service of the sacrifices, and acts of kindness are charity.

And corresponding to these three things it is written, "I have created him, I have formed him, indeed I have made him," which are thought, speech and action. "I have created him" is the level of thought, which is the level of creation (beriah), something from nothing; and it corresponds to prayer, which is "the service of the heart": this is the intention in thought, with the desire of the heart. 9

As our Sages, of blessed memory, said, "Prayer without intention is like a body without a soul"; and the speech of prayer is only so that the voice should arouse the intention. Therefore it is in place of the sacrifices, and the service of the sacrifices depended on the Kohen, with the deed and with the desire of the heart, as is mentioned in the Zohar.

That is, that one's intention and thought cleave to G-d, to be a chariot for Him, may He be blessed, and to give over one's soul and will to G-d, may He be blessed, so as to have 10

only one will and one heart for one's Father in heaven, so as not to be separated from His unity and oneness, may He be blessed, through "turn away from evil and do good"; that is, when the sitra achra (the other side) is subdued, then the light of G-d will shine upon him, upon his soul.

Along these lines they instituted the morning blessings: "Blessed are You, G-d (Havayah), our G-d, King of the world." For we ask that the level of Havayah be drawn down to bring the worlds into being, that their life-force and existence not be cut off 11

and that it not withdraw upward, as is the nature of fire, G-d forbid; and that there be the level of "our G-d," that we be nullified to Him, the level of a chariot for Him, may He be blessed, until His Name is called upon us,

that He is "our G-d," as it says, "the G-d of Avraham," because he was the level of a chariot; and not to be an existent thing, separate by itself. Only "King of the world": that is, the fact

that He brings the worlds into being and gives them life as existent and separate by themselves is because He is King, "His Name is called King"; and there is no king without a people (am), from the term omemos, things that are foreign and separate. For if

a man has many sons, he is not called a king over them, as is explained elsewhere. Israel, however, are called children of the Omnipresent; "a son is the leg of his father," for the leg is nullified to the head, as is explained elsewhere.

Now, all the life-force and existence of the worlds, and their constant coming into being from nothing to something, depends on our drawing His G-dliness, may He be blessed, upon ourselves, to be nullified to Him; for the souls are the inner dimension (pnimiyus) of the worlds. 12

As our Sages, of blessed memory, said, "Just as the world cannot be without winds, so the world cannot be without Israel"; for Israel are the existence and the mainstay of all the worlds.

(See what is written on this in the discourse beginning "And Moshe said, 'Eat it today.'") It is like the life of the body, which depends on the inner dimension of the vital soul: if anything happens to one's vital soul, his whole body too becomes ill.

Therefore we say, "Blessed are You, G-d (Havayah), our G-d, King of the world": that is, that the Name Havayah be blessed and drawn down to bring all beings into existence, through His being for us in the level of "our G-d";

and then He will be "King of the world." And they instituted saying this every morning, because "in His goodness He renews each day, constantly, the work of creation," and brings them into being as something from absolute nothingness.

But there is no analogy like it, or example of it, below at all, to show it to the senses, except the barest edge of it: that every day it becomes light out of the darkness of the night, like the creation of the world, "first darkness and then light."

And this is like something from nothing. Therefore on Rosh Hashanah we say, "This day is the beginning of Your works, a remembrance of the first day." 13

For on Rosh Hashanah the world was created, and always, every year, the matter returns to its original state. "I have formed him" is the level of speech, which gives form to the letters of thought; and the letters of speech are not something from nothing, like the letters of thought,

for those same letters were already within the thought, and they are only the form and revelation of the letters of thought, which is a kind of matter for this form. And it corresponds to the Torah, whose mitzvah is chiefly in speech.

As it is written, "And you shall teach them diligently to your children, and you shall speak of them"; and it is written, "And you shall meditate on it day and night"; and we hold [as law] that thinking is not like speaking, and one does not fulfill one's obligation with thinking alone. 14

And although the virtue of the Torah rises far, far above the virtue of prayer, as our Sages, of blessed memory, said, "And the study of Torah is equal to them all,"

on the contrary: precisely because its virtue in its source is at the height of all levels, in the Supernal Will, blessed be He, which is called "the most hidden of all hidden things," it is impossible to receive its light in a revealed way until

it descends below and is enclothed in the physicality of this world, "the voice is the voice of Yaakov," in the breath of their mouths, in which the light of G-d hidden in His Torah is enclothed, and it shines in a revealed way to give life to all the worlds, upper and lower.

And as is known to those who know chen [the hidden wisdom], everything very high comes to the revelation of its light only below, at the end of action, as mentioned above. "Indeed I have made him" corresponds to the deed of charity.

Now, through these three things we draw the light of G-d upon ourselves, so that the light takes hold, as, by way of analogy, in a wick or in wood. 15

And as we see, the light that takes hold in wood becomes a very, very great light, but it is coarse and thick;

and that which takes hold in a wick is a small light, but it is fine. So too the taking hold of the light of G-d in thought is a small light, whose effect in giving life to the worlds is not as revealed 16

as the effect of action, and of speech in the study of Torah, for the moving of one's lips counts as an action; and as Scripture says, "Today, to do them," is what is written.

"For this is the whole of man," and the purpose of his soul's descent to this world: to draw down the light of G-d in a revealed way from the height of the levels to the end of action.

But the resting of the light of G-d in thought is a spirituality finer than the spirituality that is drawn down and spreads out below, in the realm of action. [Along these lines, one searches for the chametz, the sense of self and the coarseness, by the light of a candle specifically, for the refinement is in thought; and see what is written on the verse "And when she came," etc.,

"he said with the letter," etc.] Only, in the realm of action and speech, the spreading of the light is great and its effects are noticeable; as we see in the spiritual side of a person, in the vital soul: the activity of thought, which is in the head, is not as much

as the activity of the legs, which move the whole body and carry it from place to place; nevertheless, the head is the main seat of its life-force, on which all the life-force of a person's soul depends; only, the two need each other. So it is with Torah, prayer and charity: they all need each other.

3. Now, to explain further the verse "For G-d your G-d is a consuming fire," we must mention 17
that just as fire does not catch and take hold well in a wick or in wood, to give light upon the earth, except when it is a consuming fire,

that is, when it consumes what is made to hold it, so that the wick or the wood are yielding and fit to be consumed and spent in it, so too the light of G-d does not take hold well and rest in the soul

of a person through any one of these three things, except with the self-nullification (bittul) of the will and the soul's expiring [in longing] for Him, may He be blessed; for "spirit brings spirit and draws down spirit."

Therefore the drawing down of the light of G-d through the Torah and the mitzvos depends on 18
Israel, as it is written, "He established a testimony in Yaakov and placed a Torah in Israel";

for Yaakov and Yisrael are the levels of iskafya (subduing) and is'hapcha (transforming), on which the drawing down of the light of G-d through the Torah and the mitzvos depends; whereas without self-nullification of the will there is no ability to draw it down. And see what is written on the verse "In days to come, Yaakov shall take root."

Now, through these three things, by which we draw down the light of G-d although it is en- 19
clothed in physical things, [in] human intellect: of this it is said, "I am like a fresh cypress (berosh)." That is, a berosh is a slender cedar whose top can be bent down to its base, and afterwards, when it returns to its former state,

it raises the thing that was placed on it while it was bent, up to its height, very high [as in the account found in the books, of the episode of Yoav at Rabbas Bnei Ammon]. So the Holy One, blessed be He, said: I am the one

who is enclothed in the deeds of the lower beings, "like a fresh cypress," through the bending of His stature, as it were [and see what is written above, at the end of the discourse beginning "The voice of my Beloved," on the subject of "My Beloved is like a gazelle," and in the discourse beginning "Israel is holy," on the explanation of "And I taught Ephraim to walk"],

so that through this a person's soul is raised, ascent after ascent, to be illumined with the Infinite Light (Or Ein Sof), blessed be He, "and his soul shall be bound up in the bond of life with G-d" itself. And see what is written on this regarding "a Sabbath of complete rest."

Now, "G-d made the one opposite the other": a strange fire opposite the consuming fire; and it 20
too is enclothed in thought, speech and action "that are not G-d's," the level of disgrace (kalon) opposite glory (kavod),

as it is written, "The wise shall inherit glory, but fools carry off disgrace." And just as for the good one's soul is raised very high, "with greater exaltation" than the soul is able to bear according to its comprehension, to be "bound up in the bond of life with G-d" itself,

so, opposite this, of the evil it is said, "And the soul of your enemies He shall sling out, as from the hollow of a sling"; that is, being slung to a place very, very far from the light of G-d's countenance, as it is written, "And I will surely hide My face on that day, for all the evil," etc.

And see what is written on the subject of "the hollow of the sling" in the discourse beginning 21
"Command the children of Israel... My offering, My bread." And the counsel given for this is to do teshuvah (return), and especially in the Ten Days of Teshuvah, for then is the season, "and a time for every desire," to settle them back in their source;

and then his soul will pour itself out in bitterness over its distance from the light of G-d's countenance, "and he will return to G-d, and He will have mercy on him," as it is written, "And they cried out to G-d in their distress." And the essence of teshuvah is as it is written, "To You, G-d, I lift up my soul": to nullify one's will to Him, may He be blessed, so as to have one will for one's Father

in heaven, with longing and the very expiring of the soul, and to ask of Him, may He be blessed, that the light of G-d and His will rest upon him, so that he have the self-nullification of the will. Along these lines they instituted the request "Forgive us, pardon us," which is not meant literally, for "if you have sinned, what do you do to Him?" and what would pardon mean?

Rather, the point is to ask for pardon and the revelation of the will: that His will return to rest upon us, so that we do His will, may He be blessed, with a whole heart and a willing soul. And we say, "Who is like You, merciful Father, who remembers...," etc.

That is: the entire coming into being of the upper and lower worlds, from beginning to end, is before Him, may He be blessed, a single remembrance; as is written in the Zohar, that with a single thought He created the worlds, because

He, may He be blessed, looks and sees to the end of all the generations, and "calls the generations from the beginning." If so, as soon as all the worlds arose in thought to be created, their creation was already finished and complete before Him, may He be blessed. [And see what is written on this in the discourse beginning "Blow the shofar on the new moon."]

Now, one sees plainly the greatness of the tzimtzum (contraction) by which the Infinite Light (Or Ein Sof), blessed be He, was contracted into a single thought, which is not in keeping with His worth and essence at all; and all this is because He is the merciful Father. 22

That is, He brings into being and draws down the attribute of compassion, to have compassion on the worlds, to bring them into being and to sustain them constantly, through the contraction of a single thought. And from this

a person should reflect, so as to arouse great compassion on his soul, how it has fallen very, very low, when he looks at its root: "Know from where (me'ayin) you came," that is, from the level of Ayin (nothingness), which is the level of the merciful Father.

If so, the descent by which he has come down from the light of His countenance, may He be blessed, is very great, "from a high roof," etc. And through this his soul will be very bitter, and it will touch the very point of the heart, so that his soul and heart will expire, and he will return to G-d. 23

And through teshuvah out of such great love, the willful sins become like merits. That is, just as through merits his soul is raised in the light of G-d, so his soul is raised through this great bitterness on account of the willful sins; and "in the place where baalei teshuvah [stand]," etc.

4. For of Moshe our teacher it is written, "And I will place you in the cleft of the rock," when he wished to bring down the Thirteen Attributes of Mercy. That is, from the level of the Supernal Rock, the source and root of all the roots of coming-into-being, as it is written, "Look to the rock from which you were hewn." And it is called "rock" 24

as, for example, the flint rock, which one strikes to bring out fire, for the element of fire in it is potential and hidden, and not actual.

So, as it were, He is called "Rock," "the Rock of our life," for He is the root and source of all the roots of havayah (coming into being), and the root of coming-into-being is in Him hidden, in potential and not in actuality; [the coming-into-being] that is from the level of the Name Havayah, to bring all beings into existence from nothing to something,

which is the level of the "consuming fire" mentioned above. But the level of the Rock is that from which the level of the "consuming fire" mentioned above is drawn forth and comes into being. [See Pardes, Sha'ar 11, chapter 3; and see what is written at the end of the discourse beginning "And the number of the children of Israel shall be."]

Now, great is the power of baalei teshuvah, for they reach as high as the level of the Rock mentioned above; as, for example, if the light of the fire has gone out, one brings fire out of the flint rock. 25

So it is with a baal teshuvah, in whom the light of the consuming fire has gone out, because they lack the wick and the wood for the light to take hold of, which are Torah and good deeds:

through the great bitterness in the point of the heart, which is above time, so that he has no desire for time and space at all, for he despises the life of his soul, as in the case of Rabbi Eliezer

ben Durdaya, who wept until his soul departed, because of this he reaches the level of the Rock, far, far above the level of the coming into being of existences and the drawing forth of time and space [as it is written there, "Behold, there is a place with Me"].

Therefore a heavenly voice went forth [saying] that he is destined for the life of the World to Come, like the deeds of the righteous, who enjoy the radiance of their Torah and their service, even though he had no Torah and mitzvos, because he was cleaving to the source and root of all. But not every person merits this. 26

Therefore we pray, "Bring us back to You, G-d, and we shall return": that there first be an arousal from above, so that afterwards there can be an arousal from below, "and we shall return" afterwards. And even 27

though the arousal from above always depends on the arousal from below, nevertheless, "renew our days as of old": that is, as it was at the beginning of the creation of the worlds, from His good will, "for He desires kindness."

And the meaning of "renew our days": the days are called the drawing down of the light of G-d, as it is written, "The sun shall no longer be your light by day," etc., 28

"and G-d shall be for you an everlasting light." And for this we ask: that a new light shine upon us from the level of the Rock mentioned above, even though the first light, from the level of "He is a consuming fire," has been cut off from us, and we are as in darkness. And this is [the meaning of]

"For on this day," which is Yom Kippur, the day of teshuvah, when the level of "He desires kindness" is aroused and revealed below through the five prayers: therefore [it says] "He shall make atonement for you" unspecified, [meaning] the One who has no known name, who is not grasped by any name and is not alluded to by any letter, or the tip of a letter, at all;

for the Names of havayah (coming into being) indicate the drawing forth from nothing to something, from concealment to revelation, to be the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin).

But of the Holy One, blessed be He, in His glory and His very Self, it does not apply to say either the level of "filling all worlds" or the level of "encompassing all worlds,"

for He is not within the bounds of worlds at all. And there is the source of forgiveness and atonement, "who bears iniquity and passes over transgression"; for before Him,

may He be blessed, in relation to His very essence, as it were, no blemish, iniquity or transgression applies at all, but only in the drawings-down that descend from the light of His countenance, may He be blessed, through many contractions (tzimtzumim) and screens and many garments.

And this is [the meaning of] "from all your sins, before G-d (Havayah), you shall be purified": 29
before Havayah specifically, that is, before the level of the drawing forth of the existences, to bring all beings into being, was emanated;

and then "you shall be purified," when you rise and reach that level, that is, the level of the Rock mentioned above. [And see the Ramaz, at the end of Parshas Acharei: tit'haru ("you shall be purified") has the numerical value of keser (crown), for

the 613 mitzvos, together with the 7 of the Sages, draw down 620 pillars of light; but if one has sinned against the soul, and has left lacking and blemished these drawings-down,

the repair for this is through teshuvah, whose power is great to fill all the blemishes and deficiencies; and this is the meaning of tit'haru having the numerical value 620, etc. And see what is written in the discourse beginning "For this commandment which I command you," etc.]

LIKKUTEI TORAH • PARSHAS ACHAREI • MAAMAR 2

כי ביום הזה יכפר עליכם לטהר אתכם מכל...

For on This Day He Shall Atone for You

◇

"For on this day He shall atone for you, to purify you; from all your sins, before G-d, you shall be purified." [We need] to understand the double expression, "to purify" and "you shall be purified." 1

We need to explain the matter of the Ten Days of Teshuvah: why exactly ten days were fixed, and [why] "this day," which is the tenth day, "He shall atone for you." Surely, whenever people do teshuvah, they ought to be forgiven at once.

But the point is that teshuvah is to turn the face back, face to face, toward Him, may He be blessed. For surely teshuvah is to return and draw close

to Him, may He be blessed. Yet seemingly this expression does not apply with regard to the Holy One, blessed be He, of whom it is written, "I fill the heavens and the earth." So why must one return and draw close to Him, may He be blessed, and in what way did one become distant?

Rather, the point is like the analogy of two people who stand next to each other, except that they have turned the backs of their necks to each other: there is no distance greater than this, and there is no closeness except by turning back face to face.

So too, it is written, "You shall see My back, but My face shall not be seen": there is a level of face and [a level of] back Above. 2

And it is written, "May G-d make His face shine upon you"; the meaning is that the flow [of blessing] should be on the level of the shining of the face, from the inner dimension of His will, as it is written, "And I loved Jacob," and it is written, "For I will utterly blot out," etc.

Therefore the flow that He grants him to give him life comes from the level of the back, that is, like one who throws [something] behind his shoulders, who gives to his enemy: he does not give it with full will, but only as one who is compelled to give, and this flow is not from the inner dimension and the essence of His will.

But to the tzaddik the flow comes from the inner dimension of His will: He gives with full will and with a shining face, in joy and with gladness of heart, with abundant strength and delight.

In the same way the matter of teshuvah will also be understood. For it is written, "For they have turned to Me the back of the neck." The meaning of "for they have turned to Me" is that they do turn to Him, may He be blessed, by keeping His Torah and His mitzvos. 3

Nevertheless, this is only on the level of the back of the neck, for it is not from the inner dimension of the will, out of love and longing, but [as] "a commandment of men learned by rote," and he goes about it coldly.

And teshuvah is turning back face to face, so that his innermost will and desire be in the Torah of G-d and His mitzvos, in joy and with gladness of heart, more than [from] an abundance of all things.

(And see what is written on this on the verse "Return, O Israel." Now through teshuvah, which is turning back face to face as mentioned above, through this there is also drawn down from Above the matter of "The upright shall behold His face," which is explained elsewhere, at the end of the discourse beginning "When you heed the voice," on [the words] "to do what is right.")

But how can this level become fixed in a person's soul? We must first preface the saying of our Sages, of blessed memory, "Great is study,

for it leads to action." By implication, action is the main thing, and study is great only in that it leads to action. And our Sages, of blessed memory, said: "One who learns not in order to do, it would have been better for him had his afterbirth been turned over," etc.

And in the Jerusalem Talmud they said on the verse "And all things desired cannot compare to her": even things desired by Heaven; that is, all the mitzvos are not worth even a single word of the words of Torah, for the virtue of occupying oneself with Torah exceeds the virtue of keeping the mitzvos.

And in our Gemara too (in Moed Katan, folio 9, side b), it sets the verses against each other: it is written, "And all the things you desire cannot compare to her": the things you desire, but not things desired by Heaven.

And it is written, "And all things desired cannot compare to her": even things desired by Heaven. And it answers: here [it speaks] of a mitzvah that cannot be done by others, and there of a mitzvah that can be fulfilled by others; for a mitzvah that can be fulfilled by others, one should leave it and occupy himself with Torah.

Now seemingly this is not understood, for the whole Torah is nothing but the interpretation and explanation of how the mitzvah is to be done. So how should he study what is 4

the interpretation and explanation of the mitzvah, while the mitzvah itself is done by others? And see what is written on this in the discourse beginning "And G-d spoke, etc., saying: I am, etc."

[We] also [need] to understand the saying of our Sages, of blessed memory: "Whoever occupies himself with the law of the burnt-offering, it is as if he had offered a burnt-offering; and whoever occupies himself with the law of the meal-offering, it is as if he had offered a meal-offering."

But surely the offerings depend on the Holy Temple and on the altar, and the offering up depends specifically on the kohanim. So how does Scripture account it to him as if he had offered [it], when he is a non-kohen, who is not of the sons of the kohanim,

and also there is neither Holy Temple nor altar here? (And see what is written on this also elsewhere, in the discourse beginning "When Israel put 'we will do' before 'we will hear.'")

All this will be understood by explaining the virtue of the Torah as a whole: it is a mitzvah for each and every one to learn all the laws of the Torah, even laws that are not needed by every person, such as the laws of ruling on what is forbidden and what is permitted, which are entrusted

only to those who issue rulings, and such as the civil laws between a man and his fellow, which are entrusted only to judges. Even so, the mitzvah is on every person, even one who does not wish to be a judge or one who issues rulings in Israel.

2. The point is this. It is written, "And these words ... shall be, etc.," "And you shall speak of them when you sit in your house, etc." 5

For seemingly the meaning of "these words" is those said in the Shema, to which it refers; yet in truth the mitzvah of reciting the Shema is only in the morning and the evening, and not all day. So how is it said, "And you shall speak of them when you sit in your house and when you walk, etc."?

For this implies all day and all night, constantly, never to be silent, whether when you sit in your house or when you walk on the way, etc.

Rather, "And you shall speak of them" is written of words of Torah. If so, we need to understand what "these words" are, since it implies that it refers to the words said above, "One" and "You shall love," etc.

(And see on the matter of "upon your heart" in the Midrash Rabbah on Koheles, on the verse "All the rivers flow into the sea," and on the verse "I spoke with my heart.")

But the meaning of the word "One" is known: that He alone is in the heavens and the earth and the four directions of the world, just as He was alone before the creation of the world.

As it is written, "I, G-d, have not changed," because everything before Him is considered as truly nothing, and the worlds take up no room at all, except in [the level of] "Blessed be the Name of the glory of His kingdom forever and ever." "Your kingship is a kingship over all worlds": from the level of His Malchus came the creation of the worlds, from nothing to something,

as in the saying, "Unique One, Life of the worlds, King." For [the statement] that everything before Him is considered as nothing means before Him specifically; whereas on the level of His Malchus, this is the Shechinah (Divine Presence) of His strength, which dwells in the lower realms,

and this is through myriads upon myriads of contractions, so that the glory of His kingship, may He be blessed, be revealed. (And see what is written on this on [the verse] "The Song of Songs," and on "Go forth and see": "He did not cease to cherish her," etc.) Therefore, "You shall love Havayah your G-d," truly,

that is, that there be love and the yearning of the heart to be nullified to Him, may He be blessed, truly, so that his soul be included and nullified in its very existence in the Infinite Light (Or Ein Sof), blessed be He, itself, for everything before Him is considered as truly nothing.

And this is "One" [followed by] "You shall love": from the level of "One" there is drawn [the power] for love and the yearning of the heart to be in a person's soul, so that Havayah truly be "your G-d."

And this is through occupying oneself with Torah, as it is written, "He wraps Himself in light as in a garment": the light of the Torah wraps the Holy One, blessed be He, like a garment, for the Infinite Light, blessed be He, itself is clothed in the Torah.

(And see what is written on this in the discourse beginning "They shall make for themselves tzitzis." And see further on this in Parshas Toldos, 142b; Terumah, 164; in Parshas Pinchas, 245b.)

And of this it is said, "His garment is white as snow." For snow first comes into being from water that has congealed and become snow, and afterward, when it thaws and melts, it returns to water. So too, the garment of the Torah comes into being from the level of water, which is the level of Supreme Chochmah: "He is wise, but not with a knowable wisdom."

And from this there is also drawn, into the Torah in the physical [form] that is before us, a revelation of the level of His wisdom and will, may He be blessed. And this is "wisdom at the beginning and wisdom at the end."

Now it is written, "The hair of His head is like clean wool": these are the drawings-down of all the particular laws in the Torah, as it is written, "His locks are curled," etc.: 6

mounds upon mounds of laws, which are drawings-down from the level of hairs alone, which are the level of a radiance that is contracted and diminished, a tiny trickle, through many and various contractions. As it is written, "Your wonders and Your thoughts toward us: there is no

comparison to You; should I tell and speak of them, they are too many to be counted." That is, for there to be a drawing-down of "Your wonders and Your thoughts toward us" in the study of the Torah that is before us, which is clothed in physicality, the contractions "are too many to be counted": myriads upon myriads of levels, beyond number.

(And see what is written on this on [the verse] "And it came to pass at the end.") For there is no comparison to Him, may He be blessed, at all; as the meaning of "comparison" in number is known: even one relative to thousands of thousands and myriads is called comparable,

since they are of one kind, for all falls under the category of number; whereas with regard to the Infinite Light (Or Ein Sof), blessed be He, which is as its name, having no end, etc., comparison does not apply at all.

Now it is written, "Salseleha, and she will exalt you." The meaning of salseleha is to curl and 7
separate the hairs, so that they are not mixed and tangled, as our Sages, of blessed memory, said: "The Rabbis did not know what salseleha means until they heard," etc., "one who was turning over his hair," etc.

For curling is done to hairs, to separate them so that one strand is not mixed with its fellow. So too one must separate all the laws in the Gemara, so that there is no mixing and confusion between one law and another.

As we find in several places in the Talmud, where they say, "And they raised a contradiction," etc., and it answers, "It is no difficulty: this is Rabbi Meir," etc.: they clarify and make clear each law by itself, so that another law does not contradict it and confuse it.

Now of this level of curling it is written, "and she will exalt you": through this a person's soul is 8
raised up to the level of "The hair of His head is like clean wool," and this is the source of the Torah. For the Torah is

only the level of a garment, "He wraps Himself in light as in a garment," whereas this exaltation is above the level of a garment, for it touches the very essence of the Infinite Light (Or Ein Sof), blessed be He, itself. (And see what is written elsewhere on [the verse] "He gives snow like wool," on the matter of "His garment is like snow" and "the hair of His head," etc.)

3. And when a person understands and contemplates in his soul how, through the curling of the 9
laws of the Torah, his soul will be exalted to rise to the Infinite Light (Or Ein Sof), blessed be He, itself, then of itself he will exult and rejoice in the joy of G-d, that is,

the Infinite Light, blessed be He, the Source of life, the Source of delights, more than an abundance of all things, even more than the life of the World to Come, the lower and the upper Gan Eden, for that is only a radiance, etc. And even concerning this radiance they said about Acher, "Better that he be judged," etc.

And all the more so, a fortiori, he will place his life in his hand, so that all his salvation and all his desire be in occupying himself with Torah, to delight in G-d Himself, who is the Source of life and the Source of delights. 10

And though this delight is not seen and revealed openly, that is because the power of that delight is so great that the worlds cannot bear it,

and therefore it does not come to be revealed in the comprehension of created beings. On the contrary, all the more so, a fortiori, the joy in G-d is greater in his soul's contemplation

that there surely rests upon him the revelation of the Supreme Delight, blessed be He, which is not grasped or taken in by any comprehension, and "no thought can grasp Him." And so too in occupying oneself with Torah, which is the level of "His garment is white as snow":

it is known that a person's thought and speech are the level of garments: thought is the inner garment, and speech the middle garment. If so, when a person's soul is clothed in the thought and speech of the Torah,

it is clothed in the very garment of the Holy One, blessed be He, "His garment is white as snow," and there is no closeness to G-d greater than this, like, by way of analogy, two who are covered by one tallis.

(And see what is written at the end of the discourse beginning "And if a woman vows.") And with this will be understood why in the second paragraph of the Shema we say, "And I will give the rain of your land," etc., "And I will give grass in your field," etc.,

as though he were speaking for himself, whereas in truth the Holy One, blessed be He, is the One who gives. And Moshe our teacher, peace be upon him, said this because the Shechinah speaks from within Moshe's throat.

This is the saying of the Shechinah in his throat, which says "And I will give." But that we too say "And I will give" is seemingly not understood. Rather, this is through first saying, "to love G-d your G-d and to serve Him with all your heart and with all your soul." 11

And this is self-sacrifice (mesirus nefesh): not in order not to deny G-d Himself, but rather the nullification of the yesh (the sense of self) and of the haughtiness of spirit that is in a person, of which our Sages, of blessed memory, said, "Whoever has haughtiness of spirit deserves to be cut down like an asherah"

(in Sotah, folio 5, side a), for he is truly in the state of an asherah, making himself into an entity (yesh) and a thing separate from His unity, may He be blessed.

One must be in a state of self-nullification (bittul) and self-sacrifice to G-d, as is known from the saying "We acknowledge You": the acknowledgment is to Him, may He be blessed, that everything before Him is considered as nothing, and whatever is lower down is even more as nothing, and not

as it appears from our perspective, that creation is something from nothing, and the physicality of the world appears to our eyes as an entity and a separate thing, etc., as is explained elsewhere.

12 And through this self-nullification, the unity of the Infinite Light (Or Ein Sof), blessed be He, itself is drawn down and revealed in his soul, and he can say "And I will give," for the Infinite Light, blessed be He, that is revealed

in him is itself what speaks in him, as is explained elsewhere, in Parshas Va'eschanan regarding the Shema. And this is like the matter of "And My words which I have placed in your mouth": the word of G-d itself is in his mouth.

And along these lines you will find in the saying of our Sages, of blessed memory, "These and these are the words of the living G-d": what Beis Shammai say and what Beis Hillel say, and likewise the words of Abaye and Rava, are not truly their own words,

but the word of G-d that is in their mouths. And as the Maggid said to the Beis Yosef, "I am the Mishnah that speaks in your mouth." And this is the matter of Torah. But the mitzvos consist specifically in keeping the command of the King.

13 Now from the level of His Malchus, may He be blessed, comes the life-force of all the worlds, which are bounded in space and in time: "Your kingship is a kingship over all worlds, and Your dominion is in every generation." "All worlds" is the dimension of space; "every generation" is the dimension of time. And the dimension of space and time applies

only to the level of His Malchus, may He be blessed: "He is King, He was King, and He will be King." But to the Infinite One (Ein Sof), blessed be He, Himself, the dimension of time and space does not apply at all. (As is explained in Sefer Shel Beinonim, Part II, chapter 7.)

Now occupying oneself with Torah is called "in Our image," since it is on the level above time, whereas the mitzvos, which are on the level of Malchus, are called "after Our likeness," and the language of time applies to them.

Therefore the keeping of the mitzvos depends on time, and the offerings depend on the time of the Holy Temple, whereas occupying oneself with Torah does not depend on the Holy Temple, a kohen or the priestly garments at all.

And though the Torah is the explanation of the mitzvos, nevertheless, [being] in thought and speech, it is still on the level of spirituality, whereas the mitzvos are in the action of the body, in actual deed.

4. Now, "G-d has made the one opposite the other": just as the G-dly soul is divided into ten 14
powers, three intellectual [powers] and seven emotive attributes (middos) of holiness, so too there are [such] also in kelipah (the husk):

just as there is the Chochmah of holiness, opposite it there is a Chochmah of kelipah, the magicians of Egypt, and likewise, "They are wise to do evil" (in Jeremiah, chapter 4), and similarly with the other powers of the soul.

And this is a general rule: on the side of holiness everything is in a state of self-nullification (bittul) to Him, may He be blessed, [as] Chochmah is koach mah, whereas the Chochmah of kelipah is a state of yesh. As is explained on [the verse] "the lords of the high places of Arnon."

And this is the saying of our Sages, of blessed memory, "Jews outside the Land," etc. For the Land of Israel is called the land of Canaan, an expression of submission (hachna'ah) and self-nullification (see what is written at the end of the discourse beginning "And it came to pass when Pharaoh sent"), whereas when one is in a state of haughtiness of spirit and yesh, he is

"like idol worshippers in purity." For the matter of worshippers of stars and constellations is as it is written, "And you see the sun and the moon," etc., "and you bow down to them," etc.

Now it is written, "with the bounty of the crops of the sun": the sun bestows [influence] on the crops of the earth, and likewise all the host of heaven, which are the constellations: "There is no blade of grass below that does not have a constellation above," etc.

Only, bowing down to them is forbidden, because they regard them as an entity and a thing, as being the ones that bestow, whereas in truth their bestowing is not of themselves;

rather, they are the instruments of the bestowal, in which and through which the bestowal passes. And so too all idolatry makes itself into an entity and a thing, except that they call Him "the G-d of gods."

Whereas the side of holiness is in a state of self-nullification, [knowing] that "there is nothing else besides Him." If so, one who is drawn after his haughtiness of spirit, to consider himself an entity, is like an idol worshipper in purity.

That is, one who is drawn after garments of honor, to glorify himself before people. For "the wise shall inherit honor" is written; [and] "And you shall make

holy garments for Aaron your brother, for honor and for glory": the honor that is drawn to the level of Chochmah, koach mah, is in a state of self-nullification, whereas any other honor of this world, which is yesh, is from the side of kelipah.

And with this will be understood what our Sages, of blessed memory, said: "This is the way of the 15
Torah: bread with salt," etc., "if you do so, happy are you in this world," etc.

Seemingly it is not understood what "this world" there is in this. But the point is that when he takes to heart the submission and self-nullification to Him, may He be blessed, through which the Supreme Delight rests upon him, as mentioned above, there is no "this world" greater than this.

And of this they said, "Better is one hour," etc. But when one is drawn after the pleasures of this 16
world, he draws the side of kelipah upon himself and clothes himself in filthy garments. And when he takes to

heart that the kelipos have surrounded him, he will have no pleasure from this world at all; whereas when "you eat bread with salt," etc., his heart will rejoice and exult, for he has no garment from the side of kelipah or from the filthy garments.

But one who has blemished and strayed from the way by drawing his heart after the yesh and the haughtiness, the counsel given is to cry out to G-d in his distress, "their heart cried out": that the heart cry out within him, from "the inward

part of man and the deep heart": how did he not set before his eyes the Infinite Light (Or Ein Sof), blessed be He, which encompasses all worlds (sovev kol almin), before whom darkness is as light, and spirituality and physicality are equal? And he will be filled with shame and disgrace, as it is said, "And we shall not be ashamed forever and ever."

It is like the analogy of one who walks about naked, without being aware that there are people 17
watching him; afterward, when he sees that people are watching him, he will be filled with shame.

So too, and even more so, one should be ashamed before the Infinite Light (Or Ein Sof), blessed be He, which encompasses all worlds (sovev kol almin), of which it is written, "I fill the heavens and the earth."

(And see what is written on this in the discourse beginning "A menorah of gold.") And of this it is said, "For no man shall see Me and live": in his lifetime he does not see,

but at the time of his death he sees. That is, so that he be filled with shame and disgrace on seeing G-d standing over him and seeing his deeds, and through this he will return in complete teshuvah before Him: "Your face, G-d, I will seek,"

that is, to seek the inner dimension of G-d, the revelation of the Infinite Light, blessed be He, itself, which is to turn back face to face, as mentioned above. And [corresponding to] "As water, face to face," it is written, "And I will sprinkle pure water upon you": the Thirteen Attributes of Mercy,

which are the level of the inner dimension and are the source of the Torah; and therefore they fill all the blemishes that he made in the Torah. As it is said, "You are He who fills all the Names, and You are the completion of them all." And through this, "and you shall be purified."

Now, for the turning back face to face, all the Ten Days of Teshuvah were instituted, corresponding to the ten powers of the soul, so that on each day one power is rectified. On the first day the level of Chochmah is rectified, 18

that is, [the fault] that he clothed his soul in the Chochmah of kelipah, which is the level of yesh, in the manner of what is written, "I have seen a man wise in his own eyes; There is more hope for a fool than for him": [so that] he come to the level of

self-nullification, koach mah. [And so on,] until on the tenth day, which is Yom Kippur, the level of self-exaltation is rectified. And for the reason mentioned above it is called the ascent of Malchus, which is what is written, "Yours, G-d, is the kingdom," in a state of self-nullification.

Therefore on Yom Kippur eating, drinking and wearing shoes are forbidden, for all of these are the level of clothing the yesh; and [this is] in order to be in a state of true self-nullification to Him, may He be blessed. In the same way are all the bowings and prostrations of Yom Kippur, when they fall on their faces: to be in a state of self-nullification.

Now there are two kinds of haughtiness of spirit. [One is] on the outer level (chitzoniyus): he knows within himself his lowly worth, and nevertheless regards himself as an entity and a thing in the eyes of people. And there is [one] on the inner level (pnimiyus), which is the very essence of haughtiness: his way is right in his own eyes, and he is truly important in his own eyes as well. 19

Now of the first kind it is said, "For on this day He shall atone for you (aleichem), to purify you": aleichem, "upon you," precisely, that is, what is upon you, on the outside. 20

And of the second kind it says, "from all your sins," that is, your inner sin: "before G-d you shall be purified." The meaning of "before G-d" is: prior to the level of Havayah.

For the Torah is the Names of the Holy One, blessed be He; the yud is Chochmah, [and] "the Torah comes forth from Chochmah." But through teshuvah from the depth of the heart, "From the depths I call You, G-d," which draws down the level of Havayah.

And then "you shall be purified" from the side of kelipah, so that there be no concealment and hiding of the Infinite Light (Or Ein Sof), blessed be He, which encompasses all worlds (sovev kol almin). And this is why the second Tablets were given on Yom Kippur: the revelation of "I am G-d your G-d," 21

the very "I." And through this, "You shall have no other gods before My face": that is, this is a promise that no other gods will conceal and hide the level of the inner dimension, for "your iniquities separate," etc.

But on Yom Kippur it is in concealment, for the second Tablets were given privately; the revelation is on Simchas Torah, the rejoicing of the Torah, that is, the revelation of the source of the Torah, and this is the revelation of the Supreme Delight, blessed be He.

LIKKUTEI TORAH • PARSHAS ACHAREI • MAAMAR 3

ביאור הדברים בענין לטהר תטהרו

An Explanation of "To Purify … You Shall Be Purified"

◇

An explanation of the matters concerning "to purify … you shall be purified." Now, "you shall live a life of pain": that is, from contemplating the greatness of the Infinite One (Ein Sof), blessed be He, who is as His name: He has no end, etc., 1

of itself he will live a life of pain over being far from the light of His countenance, may He be blessed. And this will be his consolation: "happy are you, and it is well with you" in this world, through occupying himself with the Torah, which is His wisdom; and there the very Infinite Light (Or Ein Sof) is clothed in Chochmah (wisdom).

It follows that he too is clothed in the garment of the Holy One, blessed be He, and the union of the Infinite One is brought about in his soul. And this is the union of the Holy One, blessed be He, and His Shechinah (Divine Presence), as is explained in the Zohar concerning the union of Z'eir Anpin and Nukva, that the angels cover the union with wings

(this is cited in Pri Etz Chaim, Sha'ar HaKaddishim, chapter 1; and see Etz Chaim, Sha'ar Haaras HaMochin, chapter 2; and see on this also the Mikdash Melech, at the end of Part I, in the Hashmatos, [on the passage] beginning "Bereshis").

And this covering is drawn from the level of Abba and Imma, etc.; that is, one encompassing [light] (makif) is drawn for the two of them, for the sake of the union. And so

it is with occupying oneself with the Torah: a supernal encompassing [light] is drawn, which encompasses his soul too, so that it be included in the level of the Infinite Light, in a state of union, through one encompassing [light] that includes both levels.

Now we shall come to the explanation of "His garment is white as snow." It is stated in the Zohar that the thirteen tikkunim of the beard (tikkunei dikna) are sometimes also called by the name "His garment is white as snow." 2

But the truth is that the main garment is the Chashmal; and not the Chashmal that separates between Atzilus and Beriah, Yetzirah and Asiyah, for that is from the outer dimension (chitzoniyus) of Binah (understanding), and it is in nogah, which is from the level of the shattering of the vessels (sheviras hakeilim);

rather, it is the supernal Chashmal that encompasses all of Atzilus. That is, the enclothing of the Gevurah of Atik in Mocha Stima'ah (the hidden brain) is through this encompassing [light] (makif).

(In Likkutei HaShas by the Arizal, of blessed memory, folio 16, [in the passage] beginning "Go and diminish," it is stated, and these are his words: "For there is a screen between one world and the next, etc.; and between Adam Kadmon and Atzilus there is a screen, and likewise between Atzilus and Beriah, etc.; and all the screens are called makifim (encompassing [lights])." End of quote.

Now the Ramaz, at the beginning of Parshas Emor, folio 88, end of side b, on "Like the good oil upon the head," wrote that even the Keser of Arich [Anpin] is counted as [part] of the world of the Infinite One (Ein Sof), etc., and Atzilus proper begins from Mocha Stima'ah, which is the Chochmah of Arich [Anpin]. End of quote. If so, the matter of the enclothing of the Gevurah of Atik in Mocha Stima'ah

is the matter of the drawing down from the Infinite Light (Or Ein Sof) at the beginning of Atzilus; and therefore this enclothing is through this encompassing [light] and the screen mentioned above. And possibly this is also the matter of the "membrane of air" (kruma de'avira), etc.; see Etz Chaim, Sha'ar Arich Anpin, chapter 7, that this is the matter of "the firmament that divides between water and water."

And from this will also be understood the matter of "Salseleha (cherish her), and she will exalt you," explained above: that the exaltation is from the level of "His garment is like snow" to the level and rank of "the hair of His head," etc. That is, "the hair of His head" is from the level of the Keser of Arich [Anpin], which is of the world of the Infinite One, which is above the screen and above Atzilus, etc.)

And of this it is said, "His garment is white as snow": like snow, which first comes into being from water, and it freezes and becomes snow, and afterwards it thaws back and melts and becomes water. And this is "wisdom at the beginning, wisdom at the end." And it is in the manner of a parable (mashal),

like the parables of Shlomo (Mishlei), or as a teacher explains an idea to the student through a parable: when the student grasps his teacher's intent in this parable and understands the idea itself,

then it becomes in him, too, the level of Chochmah (wisdom), as the wisdom was with his teacher at first; only, in the middle it crusted over and congealed, because the wisdom could not be grasped in the student's mind as it is in itself in the teacher's mind,

but only through a parable. And so the level of the supernal garment is in the state of snow, in which the very essence of the wisdom crusted over and congealed, so as not to be openly revealed as

it is in itself; only afterwards it melts back and becomes water, the level of Chochmah for created beings. And of this matter it is said, "He casts forth His ice like crumbs," etc.,

"He makes His wind blow, the waters flow"; "He declares His words to Yaakov." That is, "He declares His words to Yaakov," which is from the level of "the waters flow," comes to be through the ice, which crusted over and congealed, like ice. And so it is with snow,

except that snow is divided drop by drop; for in order for the flow to descend, it must come through division, as is known of the "might of the rains" (gevuros geshamim), which descend through division, for otherwise they would be a flood, G-d forbid.

And the thirteen tikkunim of the beard, too, are called the level of garments in this way: [as for] the radiance that descends through the hairs, which are hollow,

the hairs are the level of garments, and they are in a state of separation and division, like snow; and it is called "white" because the root of the flow itself is the level of Chesed (kindness).

(And snow, too, has a greater intensity of whiteness than the level of "clean wool," as is explained elsewhere on [the verse] "He gives snow like wool.") And [this is] water, which descends from a high place to a low place (except that it descends in a state of contraction and of division of the flow into fragments).

2. Now, from the level of "His garment is white as snow" is drawn the level of "the hair of His head is like clean wool": these are the particular laws concerning physical things, 3

such as the whole of Tractate Yoma, where all the stir over the Kohen Gadol (High Priest) is that he withdraws from the rest of the people and enters the innermost sanctum; and this was

only once a year, and he needed five immersions and ten sanctifications; and the whole service is that he sprinkles of the blood of the bull and of the blood of the goat with the finger, once upward and seven times downward, and counts "one, and one," etc.

Now this power that the physical blood of the bull and the goat has, to bear upon the drawing down of the Infinite Light (Or Ein Sof), blessed be He, comes by way of the level of hairs, 4

which are contracted drawings-down; for a hair is a drawing-down, so that there be a revelation of the Infinite Light below as well. But this is specifically through self-nullification (bittul) and self-sacrifice (mesirus nefesh).

And in this way was the study of the Tannaim and Amoraim; and all of the occupation of Rabbi Shimon bar Yochai was in the revealed [Torah]: twenty-four questions and twenty-four answers. 5

And also, in every one of the chapters of the tractates of the Shas, Rabbi Shimon is mentioned, even in Keilim and in Nega'im and Uktzin. And he was exempt from prayer, because all of his occupation with Torah was in this way, as it is written, "And My words which I have placed in your mouth."

But this power is only in the Torah itself. The mitzvos, however, are the commands of the King, which is the nullification of yesh (something) to ayin (nothing): that he be a yesh and [yet] be nullified. And Malchus (sovereignty) is called by the name "garment," as it is written, "Havayah reigns; He is clothed in majesty." For [regarding] being the level of Malchus:

over whom does He reign? Surely the whole essence of the created beings and their life-force is from the level of Malchus; so how does the term "kingship" apply?

Rather, the whole matter of Malchus Above is only the level of a garment: it becomes a garment and a concealment, so that there be the level of Malchus. As it is written,

"For Havayah Elokim is a sun and a shield": the level of Elokim is the level of Malchus; it is the level of a "shield," which is the level of a garment.

(And see what is written in the discourse beginning "My dove, in the clefts," on the matter of "My fair one"; and see the end of the discourse beginning "And you shall make holy garments," and in the discourse beginning "Let them bring royal apparel.")

Only, in the supernal root the mitzvos are higher, for the mitzvos are from the level of Gulgalta (the skull), and the Torah is the level of Mocha (the brain).

But because the mitzvos are higher, they cannot be in a state of revelation, only in the state of a garment, which is the level of the outer dimension (chitzoniyus) and of an encompassing [light] (makif).

But the Torah, which is the level of Mocha, becomes the level of food: "And Your Torah is within my innards." (And see Iggeres HaKodesh, [the epistle] beginning "He and His life-forces"; and see what is written in the discourse beginning "A psalm, a song at the dedication of the House," on the matter of food and garment, etc.)

Now, for the drawing down of the mitzvos below, it is likewise only through the level of hairs, "the hair of His head is like clean wool," by which it is drawn down below, through the Kohen Gadol, as in the order of the Yom Kippur service mentioned above.

And this too is through self-nullification (bittul), for the Kohen Gadol is called Kahana Rabba (the great priest), the level of bittul. Only, because this bittul is the nullification of the yesh, it therefore depends on time and on place: in the Holy of Holies specifically.

But [with] the Torah, even though he is a non-kohen and learns at night, which is not the time of offering, nevertheless Scripture accounts it to him as if he had offered [it] at its time and in its season.

For the Torah is on the level of true ayin. That is, because the essence of Torah study is [that] "the matter depends on the desire of the heart": that he be nullified in his thought and his speech; and this can be [so] in his occupation with Torah.

But in a mitzvah, in physical action, by means of the body that performs [it], this is not true bittul, only the nullification of yesh to ayin,

in that he does and fulfills the command of the King; and this is the level of a servant, who is separate. Whereas occupation with Torah is on the level of a son. And this is "whether as sons or as servants," etc.

But "G-d has made the one opposite the other," and the whole side of kelipah (the husk) is only the level of yesh: "Envy, lust and honor drive a person out of the world." And "the wise shall inherit honor."

For one who is on the level of Chochmah, koach mah, honor does not make him a yesh. Therefore, "Before the hoary head you shall rise"; and likewise, "And you shall make holy garments for Aaron your brother, for honor," etc.

Whereas one who is not on the level of koach mah, his heart can be drawn after honor, and he becomes a yesh and haughty of spirit.

And this is the essence of idolatry: that he considers himself a yesh, [though] they call Him "the G-d of gods." And therefore our Sages, of blessed memory, said, "One who has haughtiness of spirit," etc.

Now, just as in holiness there are two levels, Torah and mitzvos, which are the inner dimension (pnimiyus) and the outer dimension (chitzoniyus), as mentioned above, so too opposite this there are two things, an outer and an inner. The outer 6

is haughtiness, in the mode of garments and encompassing [lights] (makifim); and the inner is the lust of the "glutton and drunkard." And all of it is in nogah, whose outer [part] is evil and whose inner [part] is good; and sometimes the whole of it rises and is included in the good, and sometimes the reverse, as is explained in Sefer Shel Beinonim, chapter 7.

Now the inner level can itself be turned from evil to good. For example, a man who is among "guzzlers of wine and gluttonous eaters of meat": if the next day he prays with the strength of the eating, the evil itself is turned into good, and from evil it becomes good. 7

But from the outer dimension and the garments nothing good is made, such that he could receive the honor, so that it be held within him, without his being a yesh.

Therefore, "For on this day He shall atone for you (aleichem), to purify you": aleichem, "upon you," specifically, what is on the level of an encompassing [light] (makif), "He shall atone": He shall wipe [it] away and remove [it] completely. "And the spirit of impurity I will remove"; "for You will remove the dominion of arrogance." 8

But "from all your sins," the inner [sin] that is in you: "before Havayah you shall be purified," in your very selves. That is, "before Havayah" means "From the depths I call You, Havayah," like a person who calls his fellow to come

to him: so one calls and draws down the level of Havayah through "from the depths," the depth of the heart (umka deliba), in which the heart cries out within him. And this is the level of the Infinite One (Ein Sof) that is in his soul, through which he arouses the level of the Infinite One of "from the depths," which is above the Name Havayah.

And this is specifically "on this day," which is Yom Kippur, the ascent of Malchus to be face to face. For Malchus is the source of the created beings and gives them life, 9

and now it rises to receive the supernal face of the Infinite One (Ein Sof): "Your face, Havayah, I will seek." Therefore on Yom Kippur only six are called up to the Torah, because Malchus, which is the seventh level, has risen above.

(And see the explanation of "before Havayah" in the Zohar, Part III, 67a; according to the explanation of the Mikdash Melech there, in the name of Rabbi Chaim Vital, it is understood as was explained here, that "before" means higher, etc. However, in the Zohar on Terumah, 170b, it explains that "from before" (milifnei) is the level that is above the Name Havayah,

whereas "before" (lifnei) is the level of Malchus, which is the level that precedes the Name Havayah [counting] from below upward. Yet even according to that explanation there is no contradiction to what was written, that it is the level of "from the depths," which is above the Name Havayah; for Yom Kippur is the ascent of Malchus into Atik.

If so, the two explanations agree as one: the level of Malchus, which is "before" the Name Havayah from below upward, rises on Yom Kippur to the level of the Infinite One, which is above the Name Havayah; and therefore, through this, you too "shall be purified." And this is as is written in the Zohar on Tetzaveh, 185b, on [the verse] "For on this day He shall atone":

"He shall atone on this day and cleanse it first, and all of this is 'for you.'" And the Mikdash Melech explains: first the attribute of Malchus, which is called "this day," is rectified, and afterwards Israel. That is, through the ascent of Malchus into the Infinite One, through this all the blemishes are rectified, for "You are the completion of them all.")

(And see further on [the verse] "For on this day," etc., in the Zohar on Vayikra, 15b; and in Parshas Acharei, 62b [and] 64a; and in Parshas Emor, folio 102; [and in] Haazinu, at the end of 290b.)

LIKKUTEI TORAH • PARSHAS ACHAREI • MAAMAR 4

ביאור הדברים ע"פ כי ביום הזה יכפר הנ"ל,...

An explanation of the words on "For on this day He shall make atonement"

An explanation of the words on the verse "For on this day He shall make atonement," mentioned above. Now, let us first introduce the matter of the white garments of the Kohen Gadol (High Priest), for the service of Yom Kippur is in white garments. 1

Now, they were of flax specifically, as it is written, "He shall put on a holy linen (bad) tunic, and linen breeches," etc. "They are holy garments."

And see in the Zohar, Parshas Vayechi, page 217a, and in Parshas Pekudei, page 239a, and in the Gemara, in Zevachim, page 18b: the verse says bad, [meaning] "a thing that grows from the ground singly (bad bevad)." 2

And Rashi explains there: a single stalk from each seed, and two stalks do not come up from one stem; which is not so with all other kinds of plants, such as wheat and grain, where several ears come up from one kernel of wheat.

And the explanation is that the level of bad means that it is drawn from the World of Oneness. And in the same way one can understand the matter of Kayin's offering, as it is written, "And Kayin brought of the fruit of the ground an offering to Havayah," and our Sages, of blessed memory, said: it was flax seed.

And this is because it is the level of bad. (And see the Likkutei Torah of the Arizal, Parshas Kedoshim, on the prohibition of shaatnez: "Now, Kayin brought up," etc.; and the Zohar, Part II, Tetzaveh, 181b; and the Zohar, Part III, Kedoshim, 87a.)

Therefore, on Yom Kippur, in the service of the day, the Kohen Gadol had to be clothed in linen (bad) garments specifically, for then he enters the innermost sanctum, into the World of Oneness, to atone for all the transgressions of the children of Israel, as it is written, "And it shall be forgiven," etc.; and this is in garments of flax specifically.

And this is the meaning of "Havayah alone (badad) guided him." That is, badad is the level of "He alone" (levado), as before the world was created, as is explained elsewhere

(And see what is written at the end of the discourse beginning "And I appeared to Avraham," on the level of Yachid (the Single One); and at the end of the discourse beginning "To understand the matter that the prayer of a businessman," etc.: the union of Abba and Imma (Chochmah and Binah), etc., whereas far, far higher is the level of Anochi ("I"), etc. And see Sefer Shel Beinonim (Tanya), Part II, chapter 9, in the gloss.

And see further on the matter of bad in the Likkutei Torah of the Arizal, Parshas Tzav, on "his linen (bad) garment," and in Etz Chaim, Sha'ar Arich Anpin, chapter 5; and see Reishis Chochmah, Sha'ar HaTeshuvah, chapter 3, and Me'orei Or, the letter beis, §64; and see what is written elsewhere concerning "the mound is witness").

And therefore they are white garments, for the aspect of whiteness is not like the other colors. For it is the level of the thing's own essence, and there is nothing added here, only the essence of the thing alone.

Whereas the other colors are a dye with which [things] are dyed, red [or] green. For the red dye is something added onto the essence of the thing, which was, for example, white, and now through the dye has become red;

so it turns out that this is a compound upon the essence of the thing. Whereas the color white is essential and is not a dye. And the laundering of linen garments, called in the language of Ashkenaz (bleicht leivent, "bleaching linen"), is only so that through it the essence of the whiteness will be enhanced and revealed.

And the analogue of this: it is known, regarding lights and vessels, that before the vessels were emanated, it cannot be said of the flow of the Infinite Light (Or Ein Sof) that it is closer to Chesed (kindness) than to Chochmah (wisdom).

For "He is not of any of these attributes at all." Only after the vessel has limited the light is the form made in the light, to be the light of Chesed or the light of Gevurah (restraint), for then the Sefirah is called

by this name specifically. Whereas the lights in themselves are the level of "without what" (beli mah), without a defined nature, etc.; for the light is akin to the Luminary, far, far above the defined nature of the attributes (middos), and even above the defined nature of Chochmah, Binah and Daas, etc., as is known.

And this is the meaning of the difference between the color white and the other colors. For the 3
aspect of white, which is an essential color, where there is nothing other than the essence itself, is, above, the level of the lights

as they are in themselves, before they were enclothed in vessels. To this the white appearance points: that the illumination and revelation is the very Infinite Light (Or Ein Sof), simple in utter simplicity.

But when the lights are enclothed in vessels and become the level of light in the vessel of Chesed (kindness) or in the vessel of Gevurah (restraint), the vessel limits the simple light and makes a form in it,

like the color and dye, green or red, that is made upon a simple thing, etc., with which that simple thing is dyed, to be green [or] red (sumak), etc.: fire and water, Chesed and Gevurah, etc.

(And see what is written elsewhere on the verse "If you walk in My statutes," on the difference between engraved letters, which are of the thing itself and within it, and written letters, where the ink is something added, etc.; for apparently this is truly close to the difference explained here between white and the other colors.)

Now, the enclothing of the lights in vessels is so that through this the coming into being of the worlds and of limited beings may be drawn from the light. And this is [the meaning of] "Many have You made," etc., "Your wonders and Your thoughts toward us," etc. 4

That is: in order that there be drawn from the lights of the Ten Sefiros, which are the level of "Your wonders and Your thoughts," "toward us," that is, into Beriah, Yetzirah and Asiyah themselves, [You made] the number of tens of thousands of myriads of contractions (tzimtzumim); and this is the level of the vessels, etc., "and vessels differing one from another," etc.

And in general, the vessels are the form of a man, as it is written, "In Our image, after Our likeness": that is, Chochmah, Binah and Daas; Chesed, Gevurah and Tiferes; Netzach, Hod and Yesod. And Netzach, Hod and Yesod are enclothed in the World of Asiyah (Action), until through this [light] is drawn from the Chochmah of Atzilus (Emanation) 5

to be enclothed in Asiyah as well, as our Sages, of blessed memory, said: "This drop, what will become of it? A wise man," etc. And this is through myriads of contractions, as mentioned above. And all this is only because the light of Chochmah was enclothed in a color and a vessel.

Whereas the light, as it is, is simple, etc. And this is the matter of the white garments, as mentioned above. And therefore, regarding a mourner, they forbade only new white garments. (And see the Likkutei Torah of the Arizal, Parshas Vayechi.)

2. Now, to understand the matter of the holy linen (bad) garments of the Kohen Gadol on Yom HaKippurim specifically, the day of forgiveness, we must first introduce the known matter that through fulfilling the Torah and mitzvos one draws down inner lights and encompassing lights. For 6

"the Torah issues from Chochmah (wisdom)," and its root is from Mocha Stima'ah (the hidden brain) of Arich Anpin, which is called the level of inner light (or pnimi), as is written in Etz Chaim, Sha'ar Arich Anpin, chapter 4: "The Mocha Stima'ah of Arich Anpin, which is called Chochmah,

is the secret of inner light." And the mitzvos are drawn from the Gulgalta (skull) of Arich Anpin, which is the level of encompassing light (or makif) (as is written in Etz Chaim there, and in chapter 3; and see Etz Chaim, Sha'ar 22, at the end of chapter 6).

And although of the Torah it is said, "His garment was white as snow," which shows that the Torah too is the level of a garment and an encompassing [light], the explanation is

that "His garment was white as snow" refers to the thirteen tikkunim of the beard (tikkunei dikna), which become garments and hover over Abba and Imma (Chochmah and Binah). That is why Abba and Imma of Atzilus (Emanation) are called "The hidden things belong to Havayah," as is known that "the hidden things" are Yud-Hei, which are Abba and Imma; and they are called "hidden" because

they are covered and concealed by the beard of Arich [Anpin]. And although the beard is drawn from Mocha Stima'ah [and the Ramaz, on Parshas Bereshis, page 8, writes in the name of the Pri Etz Chaim that the beard shines and is formed from the three mochin, Chochmah, Binah and Daas, that rest above, in the Gulgalta, etc.,

all of which is above Abba and Imma of Atzilus], nevertheless its lowering goes further down, to be a garment for Abba and Imma of Atzilus as well.

7 And the meaning and substance of the garment is like, for example, the letters that clothe the idea: although through the letters the idea is revealed, for the teacher explains the idea to his student through letters, this is the plain sense of the idea;

but the inner dimension and depth of the idea is not actually revealed in the letters; rather, it is hidden and concealed in them, in a state of hiddenness and concealment.

8 Therefore our Sages, of blessed memory, said that a person does not grasp his teacher's mind until forty years. And this is because the depth of the idea that the teacher imparted was still in a state of hiddenness and concealment from him.

Yet even so, after forty years he does grasp it, because in any case his teacher's mind was upon him in the manner of an encompassing [light] (makif), hidden and clothed within the letters he received from his teacher, in a state of hiddenness and concealment.

9 And after forty years it is drawn from concealment into revelation. It follows, then, that the letters, being garments, are what conceal, so that the inner dimension is not revealed; only the outer dimension is drawn down and revealed.

This can be understood further from the saying of our Sages, of blessed memory, in Sanhedrin, page 35: the reason that one does not judge on Erev Shabbos and conclude on the first day of the week is that "their reasons would be forgotten." And although the two scribes of the judges stand before them and write down the words of those who acquit and the words of those who convict, Rashi explains that nevertheless "people's hearts they do not write," etc.,

"and the settled understanding of his reasoning is forgotten from his heart," etc. And this is because the inner dimension of the reasoning is not revealed at all from the letters; rather, it is hidden and concealed.

In the same way, a parable (mashal), too, clothes the idea, except that it is a garment that conceals more than the letters. And this is the meaning of "His garment like snow": like snow, where the water froze and became snow, and afterwards it melts again and becomes water. 10

So the garment conceals the inner dimension of the wisdom, so that it is not revealed to the recipient, but rather stands over him from above in a state of hiddenness and encompassing (makif),

except that this is at the time of the imparting; afterwards, however, the inner dimension too can be drawn from concealment into revelation.

As in the example of the student, who after forty years grasps his teacher's mind, as mentioned above. And this is [the meaning of] the snow afterwards becoming water, etc., as at first [and see what is written in Parshas Shelach Lecha, in the discourse beginning "And they said," etc., "The land is good," on the matter of circles and line (igulim veyosher)]. 11

And this is why the thirteen tikkunim of the beard are called "His garment was white as snow": because they too become garments for Abba and Imma (Chochmah and Binah) of Atzilus. For although the garment is lowered to be beneath the intellect,

in truth its root is above the intellect enclothed in it, as is explained elsewhere concerning Shlomo, that the praise of the greatness of his wisdom was what is written, "And he spoke three thousand parables" [see on this at the beginning of Parshas Lech Lecha, in the discourse beginning "Behold, Avram," etc.; see there;

and in the discourse beginning "And the curtain shall separate," and in Parshas Miketz, in the explanation of the saying of our Sages, of blessed memory, "The mezuzah on the right and the Chanukah lamp on the left"]. And therefore it is specifically the beard of Arich [Anpin], whose root is from Mocha Stima'ah, which is above Abba and Imma of Atzilus, that becomes a garment for Abba and Imma, etc., 12

just as, physically, the beard begins to grow after twenty years, because then the mature intellect (mochin degadlus) shines, as our Sages, of blessed memory, said: "and to sell his father's property, until he is twenty years old," as is explained elsewhere.

It follows that the hairs of the beard, although they are only the level of hairs, nevertheless come and are drawn from the mature intellect, which is above the intellect he has at first, before twenty years.

And therefore, too, a eunuch (saris) has no beard, because he does not have the power of begetting. That is: begetting and imparting come from a strengthening of the intellect (mochin), and the eunuch, who lacks this power, has no beard. 13

And likewise women, "whose minds are light," have no beard, etc. And this is why the Torah, whose root is from Mocha Stima'ah, is also called "His garment": that is, the level of the beard, which is a garment for Abba and Imma (Chochmah and Binah). But nevertheless, at the root of the Torah, in Mocha Stima'ah, it is the level of inner light (or pnimi).

Now, "one opposite the other": craving and honor are the inner and encompassing [levels] of Nogah. For the craving to be "among guzzlers of wine and gluttons of meat" is the food and inner light of Nogah. 14

And honor and haughtiness of spirit, in wearing garments of honor, are the encompassing [levels] of Nogah. And this is "one opposite the other," against the inner and encompassing [lights] of holiness [and see what is written in the discourse beginning "This is the dedication of the altar," etc.,

on the matter of "Give honor to Havayah"], which are drawn down through Torah and mitzvos. For the foundation of holiness is the level of self-nullification (bittul) to the Infinite Light (Or Ein Sof), blessed be He; and the mitzvos are the level of drawing down from above to below, which is why all the mitzvos are called by the name of tzedakah (charity):

"the righteous deeds (tzidkos) of His open towns in Israel"; "from Heaven they give," etc. [This is] the level of direct light (or yashar). And the level of returning light (or chozer), too, is the nullification of one's very self, despising the life of this world.

Whereas the level of Nogah is the level of yesh (self-existence), the opposite of self-nullification; and this is craving and honor. And needless to say [this is so of] something entirely forbidden, G-d forbid: these are the inner and encompassing [levels] of the three impure kelipos, which are far, far below Nogah, etc.

3. Now, the matter of Yom HaKippurim, the day of teshuvah (return), that there be forgiveness of sins, is through the revelation and drawing down of a great and tremendous illumination from the Infinite Light (Or Ein Sof), blessed be He, from what is far, far above even the encompassing and inner [lights] drawn down through Torah and mitzvos; and through this the flaws in Torah and mitzvos are filled. 15

And the matter of this tremendous illumination is as follows. It was explained above that the encompassing and inner [lights] are drawn from the Gulgalta (skull) and the Mocha (brain) of Arich Anpin, and this is the drawing down that comes through the Torah and mitzvos. 16

But on Yom Kippur, the day of teshuvah (return), there is the revelation of Atika Kadisha, "the most hidden of all hidden," which is above the level of the Gulgalta and Keser (the Crown) of Arich Anpin.

And it is called the source of delights (taanugim), as is written in the Zohar, Parshas Emor, page 101a: it is written, "For with You is forgiveness," and it is written, "For with You is the source of life."

That is: "the source of life" is the source of delights, which is above the level of the Gulgalta and Mocha Stima'ah, which are the level of the supernal will and the supernal Chochmah (wisdom).

For only a glimmer of the level of delight is drawn and enclothed in the will, and it is the inner dimension of the will, etc. (And see what is written on the verse "And I was beside Him as a nursling.")

Therefore, when the level of the very essence of the supernal delight, Atika Kadisha, is revealed, it fills all the flaws in the encompassing and inner [lights] of the Gulgalta and Mocha Stima'ah. And of this

our Sages, of blessed memory, said: "In the place where baalei teshuvah (those who return) stand, the completely righteous cannot stand." And see in the Zohar, Vayikra, page 16a: "Who is it that 'will return'? Atika Kadisha will return to be revealed," etc.

And this is the matter of Yom Kippur. And therefore of the Kohen Gadol, through whom this supernal drawing down comes, it is said, "Holy linen (bad) he shall put on." 17

And these are white garments, [white] being an essential color: that is, the revelation of the very essence of delight, which is simple; that is, it is above the level of the delight that contracts itself to be enclothed in Chochmah (wisdom), as is explained elsewhere

that the source of delight is the level of His very essence, may He be blessed. It is not like, for example, the delight below in a human being, where the delight is from some thing outside him,

such as from learning wisdom or some food. Whereas with Him, may He be blessed, there is nothing outside Him, and the level of delight in Him is that He Himself is the level of delight.

Only, it is drawn down through tzimtzum (contraction) and afterwards enclothed in Chochmah. Therefore the level of the holy linen (bad) garments is the revelation of the very essence of delight, which then is simple, not yet compounded with or clothed in anything, etc., by way of analogy.

Furthermore, as the Likkutei Torah of the Arizal writes, bad is drawn from the four hundred 18
"worlds of yearning" (almin dechisufin), which are the level of lights, the flow of the supernal delight drawn from Atika Kadisha, etc.

And it is called "passing to the merchant" (over lasocher), for it is from a level above Keser (the Crown) and Gulgalta, which is the level of makif (encompassing), [socher] being the language of sechor, "around"; and this drawing down is from higher than the encompassing [lights] mentioned above.

(As is explained elsewhere, in the discourse beginning "And Yaakov sent," mentioned above.) And the Kohen Gadol, who wears the holy linen (bad) garments, the garments being the encompassing [lights]: that is, from the level of holy bad, which is above the encompassing [lights], there is to be drawn down [light] to be the level of makif,

that is, what is drawn from there itself to fill all the flaws in the encompassing and inner [lights] of holiness, as mentioned above. And this is like "passing to the merchant": they pass and are drawn into the level of socher, which is the level of makif, as mentioned above. And this is the meaning of "And He passed" (vaya'avor) of the Thirteen Attributes of Mercy.

Now, the meaning of "He shall make atonement for you, to purify you" refers to [purifying] from 19
the encompassing [levels] of Nogah, such as honor and haughtiness, from which there is no refinement (birur) and elevation, but only that they be [as in] "I have wiped away your transgressions like a thick cloud, and your sins like a cloud," etc.;

whereas from the level of the inner [levels] of kelipah (the husk), such as the craving "among guzzlers of wine and gluttons of meat," since an inner life-force (chayus) in the body was made from this,

it can be elevated afterwards, when one prays from the depth of the heart, etc. And of this it is said, "From all your sins you shall become pure": you [yourselves]. Not so from the encompassing [levels].

In the same way, there were also two things in the offerings: the sprinkling of the blood and the 20
burning of the sacrificial portions (eimurim). The burning of the sacrificial portions: the fat, though it is

forbidden to an ordinary person, rises and is absorbed into G-dliness through the fire from above, which would descend in the form of a lion (aryeh), the light (or) of Yah, from the level of the Name Mah, etc. And this is the refinement (birur) of the inner [levels] through teshuvah (return).

And the sprinkling of the blood is the level of the arousal of the supernal Gevuros (powers of restraint) from the source of the Gevuros of Tohu, so that through this there will be annihilation of the encompassing [levels] of Nogah, etc.

And this is "For on this day He shall make atonement": the One who has no known Name, who is above the level of the light that encompasses all worlds (sovev kol almin) and the light that fills all worlds (memalei kol almin). And this is through "From the depths I called You," etc.

For further explanation of this tremendous illumination, which is above the encompassing and 21
inner [lights] of the Gulgalta and Mocha Stima'ah: the point is that above the coming into being of the vessels, the levels of inner light (or pnimi) and encompassing light (or makif) do not apply at all.

For the relevance of inner light, and also of encompassing light, is only when the vessels have come into being; then the matter of inner light, enclothed in the vessel, applies,

and of encompassing light, which encompasses the inner light and the vessel. Whereas above 22
the coming into being of the vessels, etc., the levels of inner light and encompassing light do not apply there at all. As is explained elsewhere on the meaning of "For He is exalted, exalted (ga'oh ga'ah)."

That is: ga'ah is a term of being uplifted: what is above the vessels, which cannot be enclothed in any vessel at all but rather shines as a makif (encompassing) from above; and this is the level of the light that encompasses all worlds (sovev kol almin).

Yet even so, since it is called "encompassing all worlds," it has a relation to the level of worlds: that is, the level of encompassing light, which has a relation to the vessels.

But the Infinite One (Ein Sof), blessed be He, is "exalted above exalted": He is high and uplifted above the encompassing and the inner, sovev kol almin and memalei kol almin, etc., and is not within the bounds of worlds at all.

And this is the level of "You are Havayah, You alone." "You alone" precisely: for one cannot say 23
[of Him] "encompassing" with respect to the level of worlds, etc.

And of this it is said, "Havayah alone (badad) guided him": in the manner of "He is alone," as before the world was created, etc.; that which has no relation to the level of worlds and vessels, neither as inner light nor as encompassing light.

Therefore the Kohen Gadol must also be clothed in holy linen (bad) garments, to draw down from the level of holy bad the level of the priestly garments, supernal encompassing [lights]. And this, too, is why on Yom Kippur the Kohen Gadol enters the innermost sanctum, into the House of the Holy of Holies.

For sovev kol almin is called "holy" (kodesh) and set apart, since it is not enclothed, etc.; but the Holy of Holies is what is above the level of sovev kol almin, etc. And through a revelation from this level, all the flaws in the encompassing and inner [lights] of holiness are filled, etc.

LIKKUTEI TORAH • PARSHAS KEDOSHIM • MAAMAR 1

וכי תבואו אל הארץ ונטעתם כל עץ מאכל כו׳

"And when you come into the land and plant any tree for food"

◇

"And when you come into the land and plant any tree for food," etc. "And in the fourth year," etc. Our Sages, of blessed memory, said in [Midrash] Rabbah, Kedoshim, section 25: "Who will uncover the dust from your eyes, Adam, the first man," etc., "and here are your children, waiting out orlah for three years," etc.; see there. 1

From this there is proof for the explanation of the Siftei Kohen (Shach) on the Torah, who explains that this mitzvah is a rectification of the sin of the Tree of Knowledge, 2

for of it, too, it is said, "that the tree was good for food." Adam, the first man, was commanded concerning it in the ninth hour, and in the tenth hour he transgressed; had he waited three hours, until Shabbos, "all its fruit" would have been "holy, for praises."

Corresponding to these [three hours], they were commanded regarding planting, "Three years they shall be orlah for you," etc.; see there. This is the intent of the Midrash, "and here are your children, waiting," etc.: that by this they rectify the sin of Adam, the first man, with the Tree of Knowledge, etc. 3

Now, the meaning of "And in the fourth year all its fruit shall be holy, for praises to Havayah" is that they are eaten by the owners in Jerusalem; and this is [what is meant by] "praises to Havayah": that one carries it there to extol and to praise Heaven.

Now, it is written, "For there the tribes went up," etc., "to give thanks to the Name of Havayah." We need to understand the matter of thanksgiving and praise, our praising Him, may He be blessed: what purpose does it serve? Is He not, may He be blessed, "exalted above all blessing and praise," and "to Him silence is praise"? 4

But the explanation is according to what is written, "And You are holy, sitting upon the praises of Israel." For the Infinite One (Ein Sof), blessed be He, is exalted and uplifted without end beyond the bounds of the coming-into-being of all the worlds, for He, blessed be He, in Himself is holy and separate, etc.

Rather, the coming-into-being of all the worlds is only from the level of His Name. That is, all His attributes (middos), may He be blessed, by which He brings all the worlds into being, are only His Names, may He be blessed, and nothing more; like a person's name, which for himself alone he does not need at all.

Therefore, in order to draw down the revelation of His attributes, may He be blessed, since in Himself He is holy and separate from the bounds of these levels,

this is through extolling and praising Him by these attributes, for through this we draw down the revelation of the Names and the attributes; even though in Himself "He is not any of these attributes at all."

It is like, by way of analogy, a person whose friend needs him to bestow his kindness, while he at that time is in great anger and fury, so that he is far from the attribute of kindness. Even so, when his friend calls to him and begins to extol him, [saying] how

he is a man of great kindness, through this he arouses in him his attribute of kindness, so that it is revealed toward him and he grants him his request.

And although this attribute was then in great concealment, nevertheless he arouses it through the extolling and the calling of the name of his kindness, etc. In the same way the analogue Above will be understood, though in a different manner:

namely, because He, may He be blessed, "is not any of these attributes at all," as mentioned above, to the point that these attributes are called only His Names, for by oneself one has no need at all for the name.

If so, they are in great and immense concealment, like a person's name when no one calls him by it. Therefore, drawing down the revelation of these attributes is through calling His Names, may He be blessed, by which we call Him, 5

and extolling Him by them; that is, as we say, "Blessed are You, Havayah," which is a matter of praise and acclaim: that He brings everything into being from nothing into something.

Through this calling we draw down the revelation of the Name Havayah, that it be drawn down to us, to bring everything into being. All this is explained elsewhere, on the verse "And I have given you one portion," etc.; see there, where it is explained very clearly.

This is the meaning of the verse "And You are holy, sitting upon the praises of Israel." That is to say, He, may He be blessed, in Himself is holy and separate; and that He be "sitting" and drawn down below—for drawing down is called by the term "sitting," 6

like one who sits, who lowers his stature—is through "the praises of Israel": through praise and acclaim they cause the revelation and the drawing down. Therefore hillul (praise) is also a term for illumination, as in "When His lamp shone (behilo) over my head."

And this is [the meaning of] "For there the tribes went up," etc., "to give thanks to the Name of Havayah," which refers to what is written just before it, "Jerusalem, built as a city that is joined to it together," which is the level of the Jerusalem Above;

that is, "Blessed is Havayah from the world to the world," to draw down from the concealed world to the revealed world, as is explained on this in the discourse beginning "These are the accounts of the Mishkan, the Mishkan of the Testimony," etc. Along these lines is the matter of "all its fruit shall be holy, for praises to Havayah."

2. Now, in the Zohar, Part III, at the end of Parshas Kedoshim, folio 87, end of side a, it explains 7
there the matter of the three years, etc.: "The fourth year: this is the Congregation of Israel (Knesses Yisrael), who stands as the fourth [leg] of the Throne,

for then the Holy One, blessed be He, unites with her, with the Congregation of Israel" (and see what is written on the verse "Yehudah, you," in Torah Ohr, Parshas Vayechi). And the Ramaz (Rabbi Moshe Zacuto), on Parshas Vayera, folio 97, end of side b, explains

that in the first three years of the tree's planting in the land, the supernal Land receives from the level of the last three Sefiros, which are Netzach, Hod and Yesod, and in the fourth year it receives from Tiferes (beauty), etc.; and specifically then "is the wedding celebration (hilula) found."

However, this is not understood: even if it receives from Netzach, Hod and Yesod, why should 8
there be so great a prohibition on the fruits, that they be orlah, "not to be eaten," and forbidden for any benefit?

Rather, the reason is certainly as written in the Pardes, Sha'ar 24, at its end: that what is written, "Three years shall it be for you," etc., corresponds to the three impure kelipos (husks) mentioned in the Chariot of Yechezkel, "a stormy wind," etc.; and the fourth is the thin kelipah called Nogah, which can be elevated.

And so it is written in the book Shaarei Orah, the Fifth Gate, concerning the three times "for I 9
will cut them off (amilam)"; and so it is written in the Zohar, Part II, Pekudei, folio 244, side b: "three years," etc.

If so, what does this have to do with the words of the Ramaz cited above, based on the passage in Parshas Kedoshim, folio 87, which ties the three years of orlah to its receiving from Netzach, Hod and Yesod, etc., and [says that] in the fourth year, when it receives from Tiferes, it is the level of union and wedding celebration (zivuga vehilula)?

The explanation is that the supernal speech is called by the term "female" and "recipient" in re- 10
lation to the supernal attributes, which are called by the terms "bestower" and "male," as it is written, "He remembered (zachar) His kindness." And the explanation, by way of "from my flesh I behold," is that

speech receives from the voice, which comes out from the breath of the heart by way of the windpipe; and the heart is the dwelling place of the attributes. Therefore a person speaks only of what his heart wants and desires.

Now, we see that the inner dimension (pnimiyus) of an attribute is not enclothed in speech at all, but only the outer dimension (chitzoniyus) of the attribute, as we see. 11

When a person is in the agitation of great anger, he cannot speak at all, and this is because the essence and the force of the attribute cannot be enclothed in letters at all. As is also explained in the discourse beginning "Sound the shofar on the New Moon," that this is why the voice of the shofar is a simple voice, without letters: because

it is a cry from the inwardness of the heart, which cannot be enclothed in letters. This is the matter of the "inner voice" (kala penima'ah). By contrast, the voice that is enclothed in letters is only the back (achorayim) and the outer dimension of the attribute.

Now, the voice is composed of three aspects, fire, water and air (ruach), as is explained in Torah Ohr, Parshas Vayetzei, in the discourse beginning "And I return in peace." 12

This is the matter of the world of speech being called "the world of the feminine" (alma denukva) in relation to the attributes, in the manner of "weakness of strength, like a female": that is, there is not drawn into speech [anything] of the essence of the attributes, but only a very small portion of the attributes, etc. And so too, by way of analogy, Above:

for it is written, "Forever, Havayah, Your word stands in the heavens": the letters and words of the utterance "Let there be a firmament" "stand," enclothed and abiding within the firmament of the heavens, to give them life, as is written in Sefer Shel Beinonim (Tanya), Part II; and so it is in Midrash Tehillim.

Now, the firmament is bounded; if so, this speech has already been contracted so as to be enclothed within something bounded. 13

The supernal attributes, by contrast, are in a state of infinity, etc. But this is because speech receives only through contraction (tzimtzum), from the level of the back and the outer dimension of the attributes, etc.

Therefore afterwards it is divided into parts in speech, through the five points of articulation, so that it be drawn down in a bounded manner, as is explained elsewhere, in the discourse beginning "Ado-nai, open my lips."

[In the Siddur, the Gate of Rosh HaShanah.] (And see the Pardes, the entry "Gevul" [boundary].) And this is [the meaning of] what is written in the Idra Rabba, in Nasso, folio 141, side b: "and pierced," etc.

And in Etz Chaim, Sha'ar HaKelalim, chapter 10: that this is why she is called nekevah (female), nekev-hei: that is, the five (hei) points of articulation of speech receive from the attributes through a nekev (an opening),

that is, a diminution of the light; and this nekev joined with the lower hei and became nekevah, etc. He also wrote so in the Sixth Palace, Sha'ar 33, chapter 2.

And in Sha'ar 34, which is the Gate of the Moon. This is the matter mentioned above, that 14
speech receives from the level of Netzach, Hod and Yesod, which are the lowest level within the attributes. And see Iggeres HaKodesh, section 19, in the discourse beginning "He wraps Himself in light as in a garment."

But after the level of speech has been built through its receiving from the level of Netzach, Hod and Yesod and from the back of the attributes, afterwards there shines further into speech from the level of the essence of the attributes.

This is what is called the union of male and female (dechar venukva): although speech, of itself, 15
is called "the world of the feminine," to shine in a manner of limit and end,

the union, however, means that there shine into it from the level of the attributes themselves, which are called "the world of the masculine" (alma dedechura), as mentioned above. See about this in the discourse beginning "Ado-nai, open my lips," mentioned above, on the explanation of "with the voice of the words of the living G-d."

It is like, by way of analogy, the difference in a person between speech in which he speaks mundane words and speech in which he speaks words of wisdom, etc.

In the same way, the Ten Utterances are called "words of commoners" (milin dehedyota) in relation to the Holy One, blessed be He, for in them there shines only from the level of Netzach, Hod and Yesod, to bring into being from nothing into something, and the something appears as a separate thing.

But into the Ten Commandments there was drawn from the level of the inner dimension (pnimiyus) of His wisdom and will, may He be blessed, and there was a revelation of His G-dliness, may He be blessed, not in a manner of concealment and hiddenness, etc. Therefore our Sages, of blessed memory, said (Berachos, chapter 9, folio 58, end of side a), "'And the Tiferes (beauty)': this is the Giving of the Torah."

For this level of union, that is, the addition of supernal light in speech beyond the fixed measure, is drawn through the attribute of Tiferes, which is above the level of Netzach, Hod and Yesod,

which is called "the middle bar, which runs through from end to end" (see the Zohar, Part II, Terumah, 175b, and Iggeres HaKodesh, section 12).

For the meaning of Tiferes is in the manner of the saying of our Sages, of blessed memory, at the end of chapter 6 of Avos: "Everything that the Holy One, blessed be He, created, He created only for His glory, as it is said, 'And for My glory I created him,'" etc.;

and the Shelah (Shnei Luchos HaBris), folio 39, side b, explains: that is, so that there be a revelation of His G-dliness, may He be blessed, below, in the manner of "You have been shown, to know that Havayah is G-d; there is none else besides Him,"

and in the manner of "And Egypt shall know that I am Havayah," etc., and as it is written, "But indeed, as I live, and the glory of Havayah shall fill all the earth," etc.,

and as it concludes in Avos there, "And it says, 'Havayah shall reign forever and ever,'" etc. (And see on the matter of "And for My glory I created him" in the Zohar, Part II, Terumah, folio 155, side a.)

That is, that there be a revelation of the precious glory (tiferes) of His greatness, may He be blessed, as our Sages, of blessed memory, said, "The Holy One, blessed be He, desired to have a dwelling place among the lower realms." And this is in order to bestow good upon His creatures, "to revive the spirit of the lowly," that they recognize and know the precious glory of the Infinite One (Ein Sof), blessed be He, etc.

And see Shaarei Orah, the Fifth Gate, at "Know that this is why it is called Tiferes," etc.: for the meaning of Tiferes is [glory] for the Name Havayah, etc., that is, the showing of His greatness and His glory, etc., until the Tiferes ascends on high, up to the Infinite One, etc.; see there at length.

Therefore the addition of light in the supernal speech, in the manner of "And the glory of Havayah shall be revealed, and all flesh shall see together that the mouth 16

of Havayah has spoken": all this is drawn through the attribute of Tiferes. In the same way it is said, "Who led at the right hand of Moshe the arm of His glory (tiferes)," etc., and it is written, "to make for Yourself a Name of glory (tiferes)," etc.

Therefore this is called the union of Tiferes (beauty) and Malchus (sovereignty), etc. And this is 17 also [why] from the Tiferes of the higher [level] the Keser (the Crown) of the lower is made: for Keser is the will, and this level of will, to shine below, is drawn from the level of the Tiferes of the higher, etc.,

for this attribute causes the revelation, as mentioned above. And this is [the meaning of] "and [we] praise the Name of Your Tiferes": for it was explained above that praise and acclaim cause the revelation of the light Above.

And how does it cause it? Only because this is an elevation of mayin nukvin (feminine waters) to the level of Tiferes, and it is [Tiferes] that shines through this, so that there be a revelation of His precious glory, as mentioned above. And this is "and [we] praise the Name of Your Tiferes": that is, Tiferes and Malchus, etc.

3. From all this will be understood the difference between the first three years of the tree's planting, which alludes to Z'eir Anpin (the emotive attributes) in the supernal Land, 18

which is speech: then only the level of Netzach, Hod and Yesod shines, like, by way of analogy, the outer dimension of the voice, which is composed of three aspects, fire, air and water, as mentioned above; and then the illumination in speech is very slight, as mentioned above.

But in the fourth year, which is the level of Tiferes, through this there shines into speech an added light that exceeds the principal, etc.,

and this is called the union of voice and speech, in the manner of "The voice of my Beloved knocks: Open for me," etc.; "The voice of my Beloved! Behold, he comes, leaping," etc. And this is the matter of "The voice is the voice of Yaakov": [Yaakov] is the middle bar, etc.

Therefore our Sages, of blessed memory, said, "A girl of three years and one day can be betrothed through cohabitation," etc., for before then she is not fit for union. Along the same lines is what our Sages, of blessed memory, said: "At three years old Avraham recognized his Creator," etc. And this is what is written: "And that fruit is not completed in its completeness until three years"; 19

for there does not shine upon it from the level of Tiferes, so that it be fit to glorify the Holy One, blessed be He, over it by saying, "Blessed are You, Havayah," until the fourth year, etc.

But the essence of the matter is that through the Tree of Knowledge of Good and Evil the kelipos (husks) grew strong, along the lines of what is written in the Zohar, Part I, Lech Lecha, folio 79, end of side b, on the verse "And the Canaanite was then in the land": that "Cursed is Canaan, a slave of slaves," for he is of the three impure kelipos.

And because of the aforementioned sin he had a hold in the land; and see there, in Parshas Noach, folio 73, sides a and b. But this is only in the first three years, when there shines into the land, which is the world of speech, only from the level of Netzach, Hod and Yesod, which is a level of contraction (tzimtzum) and concealment; 20

then they have nurture, as is explained concerning "to Charan" (Charanah): from the level of garon (throat) is drawn charon (wrath), etc.; and along the lines of what is mentioned in the discourse beginning "In the wilderness of Sinai," concerning midbar (wilderness) with an open mem, etc.

But when there shines into speech, from the level of Tiferes, the middle line, an added light, they have no nurture, etc., for light pushes away darkness, as it is written, "As wax melts before fire, they shall perish"

(as is explained in Sefer Shel Beinonim, chapter 19; and see what is written in the discourse beginning "How does one dance," concerning "And Beis Hillel say," etc.; and what is written in Parshas Tzav, in the discourse beginning "Who gladdens the groom and the bride," etc.).

Therefore all this applies specifically to a tree for food, like the Tree of Knowledge, etc. Now, through this pushing away, in which the sitra achra (the other side) is subdued, when one breaks his desire and waits three years, etc., through this "the glory of the Holy One, blessed be He, is elevated," so that "in the fourth year" there is a revelation of the precious glory of His greatness, may He be blessed.

And this is [the meaning of] "And now we give thanks to You and praise the Name of Your Tiferes." For in truth, the very emanation of the attribute of Tiferes is also through the prior tzimtzum (contraction) and the vacated space (makom panui) explained in Etz Chaim, 21

for in Himself "He is not any of these attributes at all"; only in order to do good to His creatures did He contract Himself into these attributes, as is known.

If so, the level of Tiferes too came into being after the tzimtzum, like the other attributes, except that it is a source for them. Therefore it is said, "We give thanks to You and praise the Name of Your Tiferes." 22

The meaning: to "You," that is, His very being and essence, may He be blessed, only thanksgiving applies, not praise, for He, may He be blessed, is "awesome in praises," and "to Him silence is praise."

Praise applies only to the level of His Name, may He be blessed. Therefore, from the Malchus of the Infinite One (Ein Sof) the Keser of Atzilus is made: for there is no comparison, in relation to the Infinite One, such that a level of Tiferes could truly apply in the Essence from the extolling with which the worlds extol Him, etc.; as in the matter of "Truth said, 'Let him not be created,'" etc. 23

Rather, from the level of the Malchus of the Infinite One a source is drawn, to become Keser for Atzilus; only after the Ten Sefiros of Atzilus were emanated, then from the Tiferes of the higher the Keser of the lower is made, etc.

Now, the matter of the positive commandments and the prohibitive commandments is like the matter of blessing and thanksgiving (as is explained in the discourse beginning "These are the accounts of the Mishkan"). Therefore the fulfillment of the prohibition "Three years they shall be orlah for you," etc., is like "We give thanks to You."

And through this, afterwards, [comes] "and [we] praise the Name of Your Tiferes," that is, "all its fruit shall be holy, for praises." See what is written in Torah Ohr, Parshas Mikeitz, in the discourse beginning "Sing and rejoice," on the explanation of "The lamp of Havayah is the soul of man"

[and] "Let every soul praise Yah." For the advantage of light is drawn from the darkness, as is explained in the discourse beginning "When Pharaoh sent,"

on the matter that "the kelipah (husk) precedes the fruit," etc.; see there. Therefore, through the fulfillment of the mitzvah in the three years of orlah, through this, afterwards, its fruit is "holy," etc.,

similar to what is written in [Midrash] Rabbah, Bereshis, section 11, on the verse "which G-d created to make": everything that was created in the six days of Creation requires making, etc., that is, to rectify; see there.

Along these lines is [the fact] that when Yechezkel saw the holy Chariot, it is written, "And I looked, and behold, a stormy wind," etc., "a great cloud and fire," etc.

(And see the Zohar, Part II, Vayakhel, folio 203, side a; and in Parshas Yisro, folio 69, side b, concerning "from within the thornbush," and "The secret of this: 'Who can bring the pure out of the impure,'" etc.; see there. And in the book Avodas HaKodesh, part four, chapter 19; and in the Shelah, folio 116, beginning of side b, and folio 139, side b, in the passage beginning "And he blesses: Who separates," etc.)

4. "And in the fifth year you shall eat its fruit, so as to increase its yield for you," etc. In the book Shaarei Orah, Gate 5, he explains that then it is in the level of the last hei of the Name Havayah.

And this is [the meaning of] "And in the fifth year," etc. That is, the level of Malchus is sometimes called by the name dalet and sometimes by the name hei.

And this is the matter of Yehudah, in which there are a dalet and a hei, etc. (as the Ramaz writes at the beginning of Parshas Vayikra; and see the Zohar, Part III, Chukas, folio 180, side b, on the matter of "she was a hei [and] a dalet").

And it can be explained here according to what the Ramaz writes on Parshas Vayera, there: that in the fourth year it receives from two thirds of Tiferes, that is, up to the chest, etc.,

and then it is called dalet, for it receives from four (dalet) levels, Tiferes, Netzach, Hod and Yesod; but in the fifth year it receives also from the upper third of Tiferes.

And then it is the level of hei. See what is written on this matter in the explanation on the verse "And I will make your windows of kadkod," at its end. The explanation of these thirds in Tiferes is that the attribute of Tiferes, by way of analogy in man below, contains Chochmah, Binah and Daas; Chesed, Gevurah and Tiferes; Netzach, Hod and Yesod. 24

Chochmah, Binah and Daas are the reasoning and comprehension of why he should glory, for example, so that they extol and recognize his glory and his greatness; and the glorying in his heart, [the urge] to glory, is the essence: the Chesed, Gevurah and Tiferes in it.

And Netzach, Hod and Yesod are the extension, in which he does a deed in order to glory, as in 25
"when he showed the riches of his glorious kingdom and the precious glory of his greatness," or speaks

words through which others can recognize his praiseworthiness. Thus the deed or the words whose aim is to glory are from the level of Netzach, Hod and Yesod in it, "outside the body," and are not comparable to the essence of the attribute.

Or it may be explained in another way: as, by way of analogy, there is glorying from making, and this glorying is from something outside him and separate from [his] essence,

like the glorying of being glorified and extolled for his works, that he makes a beautiful vessel and a beautiful picture, so that they recognize the maker's power and extol him. Here the main acclaim of him is on account of the vessel and the beauty of its workmanship, and this is very far from the glory and acclaim of the maker's own essence,

for this is acclaim only for his being able to make many beautiful vessels, and the vessel is separate from him, being only an extension of his power.

But when they extol him for something that is of his very self, for example, that they extol and glorify his voice, that it is very sweet, the essence of the attribute of glorying will shine more in this than when they glorify and extol his handwriting and his drawing and the like; and so too when they extol his body and his flesh, that they are very beautiful.

And all the more so when they glorify his Chochmah, Binah and Daas. Whenever the acclaim 26
and the glory are for something close to his essence, the essence of the attribute is aroused more; and whenever the glory is for something farther from his essence, it will be more from the level of Netzach, Hod and Yesod in him.

Along these lines one can explain the meaning of "and the choicest of his shalishim (officers)" of Pharaoh "were drowned in the Sea of Reeds," etc.: that is, even the upper third (shelish), the Chochmah, Binah and Daas in him, as is explained elsewhere.

It is understood by the discerning that the attribute of Tiferes is not the substance of an actual 27
attribute like the other attributes, which are the very drawing forth of something, such as kindnesses (chasadim) or severities (gevuros);

rather, Tiferes is an encompassing attribute, present in all the attributes, for it is only the matter of the intent and the purpose in each attribute: why it should be drawn forth, and for what need.

For example, to bestow kindness so that the recipient recognize his goodness and his kindness: this is the Tiferes in Chesed. And so too the Tiferes in Chochmah is the intent, in bestowing intellect,

that they recognize his wisdom. Even the will has an attribute of Tiferes: why he should will so; as is explained above on the matter of "The Holy One, blessed be He, desired to have a dwelling place among the lower realms" (and see Shaarei Orah, Gate 5). By way of this analogy the analogue Above will be understood:

that the level of the Tiferes of His greatness, may He be blessed, in Atzilus also has three thirds; that is, the supernal speech, the attribute of His Malchus, may He be blessed, receives at first only from the lower third of Tiferes,

for what can be revealed through speech to the created beings is the lowest level of the precious glory of His greatness, may He be blessed; as in the saying, "May You be blessed in the heavens above and on the earth below, for all the acclaim of the work of Your hands," etc., "they will glorify You, Selah."

For all the worlds, heavens and earth—from the earth to the firmament is five hundred years—are only the level of "the work of Your hands": just as, by way of analogy, in the work of a person's hands only the power of action is enclothed,

which is the lowest power among the powers of the soul, etc., so the life-force enclothed in all the worlds is only the level of the power of action, which does not touch the essence and being, etc., as all this is explained in the discourse beginning "In the third month after the children of Israel went out."

It follows that all that the created beings can praise and extol the Holy One, blessed be He, for is that He created all the worlds from nothing into something.

And this is the matter of Perek Shirah, which the creatures recite, and likewise the song of the angels: "All the masters of song go out with song." Thus all their comprehension is only at the level of "the acclaim of the work of Your hands." This is like, by way of analogy, someone who is wise, wondrous beyond all wonder, 28

and they extol him only for what he can write or draw beautifully, which is the very last level in him. Along these lines our Sages, of blessed memory, said, "'There is no rock (tzur) like our G-d': there is no artist (tzayar) like our G-d," etc.

Along these lines our Sages, of blessed memory, said (Berachos, chapter 5, folio 33, side b): "A parable: a king of flesh and blood who had a thousand thousand gold dinars, and they were extolling him for silver ones; is this not a disgrace to him?" etc.; see there.

(And see on this in the Shelah, in his Tractate Tamid, folio 256, side b, and folio 257, side a, where he discusses this at length.) And this is the meaning of the explanation that the supernal speech, the source of Beriah, Yetzirah and Asiyah, receives from the lower third of the attribute of Tiferes of Atzilus, which is, by way of analogy, "the acclaim of the work of Your hands," etc., as mentioned above.

And one may explain the matter of the three thirds of Tiferes along the lines that the worlds as a whole are divided into three levels: the worlds of Beriah, Yetzirah and Asiyah; the World of Atzilus; and the worlds that are above Atzilus.

As our Sages, of blessed memory, said, "He travels through eighteen thousand worlds," "which 29
are not (she'einan)," etc.; these are from the level of ayin (nothing), as in "And wisdom, from ayin (nothing) it is found," etc. And see what the Ramaz writes on Parshas Shelach, folio 159, end of side a, on the explanation of the saying, "The Holy One, blessed be He, has three worlds."

For in each world of the three kinds of worlds mentioned above, more of the precious glory of the greatness of the Infinite Light (Or Ein Sof), blessed be He, is revealed: the revelation in Beriah, Yetzirah and Asiyah bears no comparison to the revelation in Atzilus,

and likewise the revelation in Atzilus bears no comparison to the revelation in the World of the Infinite, etc. See what is written on the verse "The splendor of the glory of Your majesty, and the words of Your wonders I will speak," etc.

And this is the matter of "holy" three times. See what is written at the end of the discourse be- 30
ginning "And you shall make holy garments," that in the preparation and making of Aharon's garments there are three levels and grades.

But all this is only in the level of the light that shines in the worlds; but with regard to His Essence, may He be blessed, no comprehension at all applies, only "We give thanks to You." And what we praise is "the Name of Your Tiferes," etc., as mentioned above.

Now, in the fourth year the Congregation of Israel receives from the last third of His attribute of 31
Tiferes, may He be blessed—and the Ramaz writes, from two thirds, etc.—that is, what the created beings can praise the Holy One, blessed be He, for, which is called "the acclaim of the work of Your hands," etc.,

as mentioned above. And this is the matter of "praises (hillulim) to Havayah": hillulim is in the plural, meaning two levels of praise, which are the two thirds of Tiferes, etc.; whereas above this they have no comprehension.

But through this, afterwards, there is drawn also from the level of the upper third of His attribute of Tiferes, may He be blessed. And this is [the meaning of] "And in the fifth year," etc., "so as to increase its yield for you": that is, the additional light that comes from above.

And then it is in the level of hei, whereas the level of dalet is an expression of poverty (dalus) and lack in relation to this level of hei. 32

From this will be understood, with further explanation, what is written in the discourse beginning "See that Havayah has given you the Shabbos," concerning "with the hei this world was created,"

and [that] one must draw down the revelation of this level of hei; and this is along the lines of what is explained here. And this is [the meaning of] what is written, "to work it and to guard it," with the two hei's;

that is, drawing down the upper hei, the level of yud-hei, and drawing down the lower hei, vav-hei, etc. And see in Etz Chaim, Sha'ar 31, chapter 7, what is written on the verse "four parts shall be yours, and the fifth to Pharaoh."

(And see what is written on this in the explanation on the verse "Go out and see," etc., at its end, and what is written at the end of the discourse beginning "Israel is holy to Havayah.") And this is [the meaning of] "Majesty (hod) and splendor (hadar) are before Him; strength and joy are in His place" (Divrei HaYamim I, chapter 16, [verse] 27).

And the meaning of "Majesty and splendor are before Him" can be explained as referring to the song that the angels sing and extol before Him, as is implied in [Midrash] Rabbah, in the Introduction (Pesichta) to Eichah, folio 55, side a, where the angels said, "It is written, 'Majesty and splendor are before Him,' and You say thus?" etc.; see there.

From this is drawn "strength and joy in His place," for delight is drawn from the nullification of the yesh (bittul hayesh), as is explained in the discourse beginning "My offering, My bread," concerning "This Leviathan You formed to play with," etc.

So too in the Gemara (Chagigah, chapter 1, folio 5, side b) they explained that "Majesty and splendor are before Him" speaks of the outer chambers, etc.

That is, it is known that the extension of the attribute is an elevation of mayin nukvin (feminine waters) to the essence. By way of analogy, in a person: when others glorify him, the essence of glorying is aroused in his heart. Accordingly it will be understood that the majesty and splendor that are before Him cause strength and joy in His place,

for through this they add the lights of the essential Tiferes of Atzilus, in the level of Atzilus. And this is "so as to increase its yield for you": the two upper thirds of Tiferes, in the fifth year.

One can say further that the first three years correspond to Beriah, Yetzirah and Asiyah, in which the supernal speech is hidden, and they are a yesh (something) and a thing separate unto itself. 33

That is, when there is no union of Beriah, Yetzirah and Asiyah with Atzilus, that is, the union of Z'eir Anpin and Nukva, as it is written, "one cherub at the end on one side." (See Torah Ohr, end of Parshas Terumah.)

And this is the matter of the diminution of the moon, when there is no union of the sun and the moon (shimsha vesihara), and then the three kelipos draw nurture from her. But "And in the fourth year" corresponds to the World of Atzilus, in which Malchus, the source of Beriah, Yetzirah and Asiyah, is united with Z'eir Anpin of Atzilus;

and this is the matter of drawing down the supernal self-nullification (bittul) of Mah into the created beings, in the manner of "What (mah) did they see concerning this, and what (mah) came upon them"; then "all its fruit" will be "holy, for praises,"

so that there be supernal unions: the union of yud-hei and the union of vav-hei, etc. See what is written on the verse "Who has counted," concerning "and numbered the fourth part (rova) of Israel." And this can be connected with what is written above: that in the first three years it receives from the outer dimension of the attributes,

which are the level of Netzach, Hod and Yesod, and in the fourth year it receives from the inner dimension, from a third of Tiferes; for the four levels Tiferes, Netzach, Hod and Yesod are also the level of Atzilus, Beriah, Yetzirah and Asiyah within Z'eir Anpin, etc.

Accordingly one can explain the level of "And in the fifth year," etc.: "to increase for you" is an addition of light drawn from the tip (kotz) of the yud of the Name Havayah, which is the level of Keser, etc.;

and specifically from there the additional light is drawn, "to increase for you," etc. See what is written elsewhere about Yosef, who is so named on account of the addition (tosefes) of light, etc.

And this is [the meaning of] "And Yosef was brought down," etc., through "For there the tribes went up," etc., "to give thanks," etc.: for through this ascent an addition of light is drawn from the level of Yesod of Adam Kadmon, which is also the matter of "Majesty and splendor are before Him,"

the level of "splendor (hadar)," etc. (And see further on the matter of the verse "and you shall plant any tree for food" in [Midrash] Rabbah, Parshas Nasso, section 10, folio 236d, and in Parshas Shelach Lecha; and in Shir HaShirim Rabbah, on "His legs are pillars of marble," and at the end of "His palate is most sweet.")

LIKKUTEI TORAH • PARSHAS KEDOSHIM • MAAMAR 2

והדרת פני זקן זה שקנה חכמה

And You Shall Honor the Face of an Elder

◇

"And you shall honor the face of an elder": this is one who has acquired wisdom. "Who has acquired" means as it is written, "and those who hold the Torah": that is, one who holds [it] in the faculty of memory, and [it] is engraved on the tablet of his heart at all times. 1

As our Sages, of blessed memory, said: "Who is a Torah scholar? Anyone who is asked a matter of halachah," etc. For then it is a mitzvah to rise before him even at a time when he is not occupied with Torah.

For the Holy One, blessed be He, dwells forever within him, even when he is occupied with worldly matters, since the Torah is engraved in the faculty of memory of his soul and on his heart, and the Torah and the Holy One, blessed be He, are all one (and see the Zohar, end of Parshas Kedoshim, folio 87b).

Therefore, every man of heart whose heart moves him, and whose soul longs to cleave to Him, may He be blessed, constantly, and for G-d to dwell within him always, without any interruption or separation ever, even for one moment, should acquire the Torah for himself in the faculty of memory of his soul.

For then, even if he is occupied with the needs of the body, the Torah is still at the level of the hidden world (alma de'iskasya) of his soul, in which the yud of the Name Havayah shines. That is why in the passage "Sanctify to Me every firstborn" it is written, "and as a remembrance between your eyes," as is known.

With this will be understood the reason for what is written in the Laws of Torah Study in the name of the Sifri: that it is a mitzvah upon each and every one to know the whole Torah, which is all 613 mitzvos and their fine details, etc. That is, to draw the light of G-d onto all 613 powers of his G-dly soul, in their particulars. 2

As it is written, "You are all beautiful, my beloved, and there is no blemish in you": "all," precisely. That is why the root of this drawing-down above is also made up of 613. 3

And it is called by the name "man": "And upon the likeness of the throne, a likeness like the appearance of a man," etc. But because of the distress of the times, and the shortness of spirit [and] of mind of the one who comprehends, and the depth of what is comprehended,

at any rate, at the least, he should strive to take on strength and might to acquire and engrave in the faculty of memory of his soul the Five Books of the Torah of Moshe, which he wrote from the mouth of the Almighty, which are the root of all

the Torah, Written and Oral, in its entirety, as is known that Rabbi Akiva would expound heaps upon heaps of laws on each and every crownlet [of the letters]. Only, they are in great concealment, in the hidden world.

And from the revealed world (alma de'isgalya), which is the Oral Torah, he should at any rate, at the least, acquire and engrave the Order of Kodashim, which is called "wisdom" in the words of our Sages, of blessed memory, and which atones for a person's sins, as the Arizal, of blessed memory, wrote. (And see what is written on [the verse] "You shall rise before the hoary head, and you shall honor," etc., at the end of the discourse beginning "I am black, but comely.")

LIKKUTEI TORAH • PARSHAS EMOR • MAAMAR 1

ונקדשתי בתוך בני ישראל וכו׳

"And I shall be sanctified in the midst of the children of Israel"

"And I shall be sanctified in the midst of the children of Israel," etc. We need to understand what the expression "midst" means. We also need to understand the saying of our Sages, of blessed memory, about there being three companies of angels. 1

One company says "Holy"; one company says "Holy, holy"; and one company says "Holy, holy, holy is Havayah of Hosts," etc.

As is found in [Tractate] Chullin (91b). That is to say, the first company says "Holy" once, the second company doubles it and says "Holy" twice, and the third company three times, as we say [it].

We also need to understand what is said of the nazirite, likewise using the expression "holy," as it is written, "He shall be holy; he shall let the locks grow," etc. Now, it is written, "Seraphim stood above Him."

We must understand how it is possible that they should stand above the Shechinah (Divine Presence): are they not created beings, possessed of limits? Now, it is written, "For with You is the source of life"; and why does it not say "and You," etc.? 2

All this will be understood by first understanding the meaning and concept of "holy." For "holy" means separate; that is, as it is written, "I, Havayah, have not changed": there is no change at all in Him, may He be blessed, between before the creation of the world and after it was created;

and as the saying goes, "You are He before the world was created, and You are He after it was created," etc. That is to say, there is no change and no being affected at all, G-d forbid, in Him, may He be blessed, by the creation of the world; and as it is written, "I am the first and I am the last," etc.

This is because He, may He be blessed, is separate from all the worlds; that is, His giving life to the worlds and bringing them into being is not like the way the soul gives life to the body, where the very being of the soul is enclothed within the body to give it life,

and so it is actually held within the body, and the life-force that spreads from it into the body divides into three parts: the life-force enclothed in the brain in the head.

The life-force in the body, and the life-force in the legs. For the life-force enclothed in the head is far higher than the life-force in the body, as is plainly seen: in the head is the whole inner dimension (pnimiyus) of the life-force, 3

namely the power of thought and of intellect, and the superior senses in the face: sight, hearing, etc. The life-force in the body is below this level;

that is, there is the seat of the emotive attributes (middos) in the heart, which are below the intellect; and also the power of action in the hands is lower in rank than the senses in the face, sight and hearing, etc.

And then, in the legs, the life-force is lower still than the level of the life-force in the body. All this is because the brain in the head receives the life-force first, and from a more inner level, 4

that is, from the inner dimension of the soul; and afterwards, from the lowest level in the head, it is drawn down to the body, etc. Therefore the life-force in the body is lower in rank than the life-force in the head, and so too, in the same way, from the body to the legs.

Thus the life-force that spreads from the being of the soul divides into the three general parts mentioned above, head, body and legs; and in each one there are several particular limbs, as is known. But in general they are the three levels mentioned above.

The difference between their levels comes from the difference in the revelation of the life-force drawn to them from the soul, as mentioned above: in the head a higher level of the soul shines, etc. 5

It follows that the life-force of the soul is actually held and enclothed within the vessels of the body; and therefore this life-force, which spreads from it and is held in the body, divides according to

the nature of the body's vessels: since the vessels of the brain are higher than the vessels of the body, they receive a higher level of the soul's life-force, namely its power of mind and intellect, as mentioned above.

But the way He, may He be blessed, gives life to the worlds is not so: in Him there is no aspect of division at all, G-d forbid, and it is not at all relevant to speak of head and end with regard to Him,

for He is first and He is last, etc. This is because He, may He be blessed, is not enclothed within the worlds at all.

And not as the soul is enclothed in the body, as mentioned above. And since this is so, the aspect of division does not apply at all to the life-force with which He brings the worlds into being; for division comes from enclothement, as mentioned above: since the vessels of the brain are higher, 6

therefore a higher level is enclothed in them, etc.; and it is specifically of life-force that is enclothed within vessels that this can be said.

This is not so with Him, may He be blessed, for His giving life to the worlds is not through being enclothed within them at all. Therefore no division whatsoever applies at all, even to the life-force drawn from Him to give them life, since He is not enclothed within them.

This is the meaning and concept of "holy": that He, may He be blessed, is holy and separate from the worlds; for although He gives them life and brings them into being from nothing, nevertheless He is not enclothed within them, etc. 7

Therefore there is no change and no being affected in Him, may He be blessed, by creation; whereas the soul is affected by what happens to the body, because it is enclothed and held in the body, as mentioned above.

2. However, this must be understood: for in the creation of the worlds, too, there is a division into endless levels, as is known regarding the chain of descending worlds (hishtalshelus), "one higher than the high watches," etc. And in this world, too, we see distinctions of levels: inanimate, vegetative, animal and speaking. 8

And in general, too, there is a division into three general levels, as it is written, "And for My glory I have created it, I have formed it, I have also made it": these are three general worlds (and within them many particulars), the higher Gan Eden, the lower Gan Eden, and this world.

This is, by way of analogy, exactly like the division of the life-force in the human body, which divides in general into three levels, head, body and leg. And so, of this world it is written, "And the earth is My footstool"; and the lower Gan Eden is like the body in the analogy, where the seat of the emotive attributes is, in the heart.

And so it is known that "the six Sefiros nest in Yetzirah": that is, there is the revelation of His attributes, may He be blessed, Chesed (kindness), etc., and also the intellect (mochin), Chochmah, Binah and Daas, is enclothed in the attributes, etc. 9

And the higher Gan Eden is where the level of the very Chochmah, Binah and Daas of the Infinite One (Ein Sof), blessed be He, is revealed to the souls, who "sit and delight in the radiance"; and this is, by way of analogy, like the head, in which is the seat of the intellect.

If so, it is understood from this that the life-force (chayus) drawn from Him, may He be blessed, into the worlds also divides within them into distinct levels, just like, by way of analogy, the life-force that spreads from the soul into the body, as mentioned above; and the division comes about because of the enclothement in vessels.

If so, it appears that the life-force drawn from Him, may He be blessed, is also enclothed within them. And so it is found explicitly in [the words of] our Sages, of blessed memory (in the first chapter of [Tractate] Berachos),

that they compared the drawing down of the life-force from Him, may He be blessed, to the worlds to the order of the drawing down of the life-force from the soul into the body. This is what our Sages, of blessed memory, said (folio 10a):

"Just as the Holy One, blessed be He, fills the whole world, so the soul fills the whole body." And in Midrash Tehillim, on [the verse] "Bless,

my soul," they said: "Just as the soul fills the body, so the Holy One, blessed be He, fills the world." Now, the soul's filling the body is by way of actual enclothement and being held, as mentioned above.

If so, they compare to this the enclothement of the life-force from Him, may He be blessed, in the worlds. And this seems to be the opposite of what was explained, that He, may He be blessed, is holy and separate and gives life to the world not through enclothement, G-d forbid. 10

And this is a great principle in the Torah, as is known: "He grasps all the worlds, and there is none who grasps Him." But the explanation is that there certainly is a level of life-force that is enclothed in the worlds, in their very inner dimension (pnimiyus), and divides into distinct levels, like the division of the life-force of the soul in the body in the analogy.

But this life-force that is enclothed in the worlds, as a whole, is only the level of the radiance of the Shechinah (Divine Presence) alone: a radiance specifically, from the level that is called Shechinah.

And this is what is also called the light that fills all worlds (memalei kol almin). The meaning is that the life-force drawn from Him, may He be blessed, to be enclothed in the very innermost of the worlds is only 11

from the level of a mere radiance and illumination of the Shechinah, blessed be He; and this level of radiance is what is drawn down to be the light that fills all worlds. And [it is] by way of enclothement and division for each world according to its level: in the higher Gan Eden thus, etc.

Now, this level of radiance, which is the level of the light that fills all worlds (memalei kol almin), is what the Zohar calls "the revealed world" (alma de'isgalya). The reason is that of this level it is said, "And from my flesh I shall behold G-d." 12

"I shall behold," actually, as though it were actually seen with the eye, openly. And the nature of this seeing is like the way that from my flesh we see that we have a soul which gives life to the flesh of the body: when the soul departs from the body,

the body becomes a corpse, like a stone; as is seen at night, in sleep, when the soul departs from the body and [only] "a small measure of life" remains. Thus sleep is one sixtieth of death.

That is why every morning, on rising from sleep, we bless: "Blessed are You, G-d, Who restores souls to dead corpses"; for every day the life-force is renewed and one becomes a new creature. Thus, even though we do not see with the eyes of sight the being of the soul, how and what it is,

nevertheless it is known and felt by us that the soul is enclothed in the body, for its activities are visible to us, in that the body lives from it; for of itself the body is like a stone when the soul departs from it.

If so, the soul is truly revealed to us, in that the soul's enclothement in the body is visible to us, 13
even though its being, what it is, is not grasped or seen. And exactly so, "I shall behold G-d":

for we see with our eyes His visible work: that the world is a great living body, and necessarily there is in them a life-force that gives them life, just as the soul is known to us through its visible work in the body.

And just as we see the life-force in this world, so too the created beings in the higher worlds also see and grasp, to a greater degree, the life-force that brings them into being. And this is "And from my flesh I shall behold G-d": "from my flesh" specifically:

just as from my flesh I sense and behold the soul that You placed within me, so "I shall behold G-d," that is, the enclothement of the life-force, the level of the light that fills all worlds (memalei kol almin), drawn from the Infinite One (Ein Sof), blessed be He, into the very innermost of the worlds,

just as the soul fills the whole body. And so this life-force divides into three general levels: the higher Gan Eden, the lower Gan Eden, and this world.

Therefore the level of the light that fills all worlds (memalei kol almin) is called "the revealed 14
world." [And see what is written in Parshas Va'eschanan on the verse "And you shall know this day."] 3. But this level of life-force, drawn down as the light that fills all worlds, is

merely an illumination and radiance, the radiance of the Shechinah (Divine Presence). But He Himself, may He be blessed, is holy and separate, for He is not enclothed, G-d forbid, within the worlds.

And even of the life-force (chayus) drawn from Him, may He be blessed, to give life to the 15
worlds, the main life-force is not enclothed within them at all; rather, it gives them life and brings them into being not through enclothement. And this is the level of the light that encompasses all worlds (sovev kol almin).

This is what was explained above: that the life-force with which He, may He be blessed, gives life to the worlds is not like the way the soul gives life to the body; for He, may He be blessed, gives them life although He is not enclothed within them, but only encompasses and surrounds them.

And the illumination that is drawn down as the light that fills all worlds (memalei kol almin) is only a radiance and illumination from the level of the light that encompasses all worlds (sovev kol almin), and it is called the radiance of the Shechinah (Divine Presence), as mentioned above. Therefore no change whatsoever applies to Him through creation; unlike the soul, which is affected by what happens to the body, because its very being and essence is enclothed in the body. 16

Accordingly, it is understood that in the level of the light that encompasses all worlds (sovev kol almin) there is no division of head and end, above and below, since it is not enclothed in the worlds. And this is [the meaning of] what is written, 17

"For His Name alone is exalted; His splendor is upon earth and heaven." That is, only the radiance and splendor of His Name, may He be blessed, is enclothed in earth and heaven to give them life, and divides into parts,

as mentioned above. [It is also known that earth and heaven are called the higher and lower Gan Eden, as is known from the explanation of "Whom do I have in heaven," etc.] But His Name itself is holy and separate, and "exalted alone."

And as it is written, "There is none to compare to You": meaning, it is impossible for the life-force to be drawn from Him, may He be blessed, by way of the ordered chain of descent (hishtalshelus) of cause and effect. Cause and effect is like the way an emotive attribute in the heart comes into being from the intellect, and from the attribute, thought, etc., 18

where the very being of the intellect is held in the attribute, etc. Whereas He, may He be blessed, is the level of the light that encompasses all worlds (sovev kol almin), and is not held in the worlds; and it is not as an effect grasps its cause; rather, "there is none to compare to You," literally.

Of this it is said, "For His Name alone is exalted." Therefore it is written, "I, Havayah, have not changed," and "You are He before [the world] was created," etc., "and since the world was created": it is all the same. And this is [the meaning of] what is written, "the living Elokim and King of the world." 19

The meaning: His being "the living Elokim" is that life-force is drawn from Him to be enclothed in every created being, in its very inner dimension (pnimiyus); and therefore "Elokim" is in the plural, on account of the many divisions of the life-force for each created being.

This is the expression "the living Elokim," etc. Now, this drawing down, in general, is only from 20
the level of "King of the world," that is, from the level of His attribute of kingship (Malchus), may He be blessed, as it is written, "Your kingship is a kingship over all worlds."

From there, too, is drawn the ordered chain of descent (hishtalshelus) of cause and effect, and of above and below, like head and body, etc., as mentioned above; whereas His being and essence, may He be blessed, is holy and separate. It is like the analogy of the spreading forth

of the king's rule and lordship over the people of the country: through this rule he leads them and his awe is upon them; yet the essence of the king is not held in the people of the country; only his name alone is called upon them,

and that is his rule and his awe. So too it will be understood above: the life-force of the worlds is drawn from His attribute of kingship, may He be blessed; for from the level of Malchus the life-force is drawn to spread forth and be enclothed in the three worlds mentioned above, the higher and lower Gan Eden and this world.

Indeed, it is also understood from the analogy of kingship that the level of [the king's] exalted- 21
ness is a level that encompasses and is above the people of the country. So too, the level of His kingship (Malchus), may He be blessed, is the level of encompassing and surrounding the worlds,

and only a radiance and illumination from it is drawn down to be enclothed in the worlds. This is the radiance of the Shechinah (Divine Presence), which is drawn down to be "the power of the Maker within the made," actually; and then the ordered chain of cause and effect applies, etc.

And as was written above, even the level of His Name, which is His kingship, is "exalted alone," and only the splendor of His Name is "upon earth and heaven," etc. And this is [the meaning of] "You are holy and Your Name is holy" (and as is written elsewhere, in the discourse beginning "Therefore say to the children of Israel").

With this will be understood the matter of the large dalet of "Echad" ("One"), which alludes to His attribute of kingship, may He be blessed, as is known. If so, we need to understand what is said afterwards, "Blessed be the Name of the glory of His kingship forever and ever": was the matter of His kingship not already alluded to in the large dalet of "Echad"?

But the explanation is that the large dalet of "Echad" alludes to the level of the essence of His attribute of kingship, may He be blessed, which is above enclothement in Beriah, Yetzirah and Asiyah;

and therefore the four sides, east and west, north and south, are nullified in their existence there, for there is no division of above and below there, as mentioned above.

But the level of "the Name of the glory of His kingship," the matter of these three words, is the radiance drawn from His attribute of kingship, may He be blessed, to be enclothed in the very innermost of the worlds as the light that fills all worlds (memalei kol almin), actually,

"the power of the Maker within the made." And since they are divided in general into three parts, the higher and lower Gan Eden and this world, the levels of "I have created it, I have formed it, I have made it," therefore three words come for this, namely shem kevod malchuso, "the Name of the glory of His kingship."

And this is the meaning of "Blessed be the Name of the glory of His kingship forever and ever": 22
that we draw down, so that there be flows from the level of the light that fills all worlds (memalei kol almin). And this is [the meaning of] what is written, "For with You is the source of life," and it does not say

"For You are the source of life"; for then it would imply that He, blessed be He, is the source from which life flows by way of a chain (hishtalshelus) of cause and effect.

And this is not possible at all, as mentioned above: it was not possible for an ordered and grad- 23
ed chain (hishtalshelus) of cause and effect to be drawn from Him, may He be blessed;

for if the flow had been drawn from Him by way of cause and effect, the worlds would not have come into being at all as limited and measured.

Therefore it says, "For with You is the source of life": the source from which the chain of cause and effect flows is "with You," that is to say, it is something subordinate and nullified in relation to You, because

this source is what is called "the revealed world" and is called the light that fills all worlds (memalei kol almin), which is enclothed within the worlds, in their inner dimension (pnimiyus); and there it is relevant to speak of a chain of cause and effect.

Now, it has been explained that the level of the light that fills all worlds (memalei kol almin) is 24
the radiance of the Shechinah (Divine Presence), which is a mere radiance and illumination; and also, it is drawn down first through an immense tzimtzum (contraction), so that the revelation should be

only like a drop from the ocean, and even more so, beyond all comparison, etc.; then, afterwards, a source for the chain of descent (hishtalshelus) is drawn from this.

Now, the radiance is subordinate and nullified in existence relative to its source, like the nullification of one drop in the ocean, were the sea without limit,

by way of analogy, and like the nullification of the sun's radiance in the sun. That is why it is called "with You," etc. But He, blessed be He, in His being and essence, is separate, in the manner of "There is none to compare to You."

And this is [the meaning of] what is said, "You are first and You are last, and apart from You we have no King": that is, "You," in His being and essence, may He be blessed, is separate, 25

for He is first and He is last, as it is written, "I have not changed," etc.; and the life-force of all the worlds is only from the level of "King," as mentioned above in the explanation of "the living Elokim and King of the world."

Thus the concept and meaning of "holy" has been explained: it is to say that He, may He be blessed, is holy and separate, and gives life to the worlds not through enclothement in their innermost being, in the way that the soul gives life to the body.

And although it was also explained that there is a level of G-dly life-force enclothed in their inner dimension (pnimiyus), as the soul is enclothed in the body, this is only the level of the radiance of the Shechinah (Divine Presence), an illumination of an illumination; 26

but His being and essence, as was explained, is holy and separate; and even of the level of His Name it is said, "For His Name alone is exalted," and only the splendor of His Name is "upon earth and heaven," and this is the level of an illumination of an illumination, as mentioned above.

4. With this will be understood what is said of the nazirite, "He shall be holy; he shall let the locks of the hair of his head grow." We need to understand what holiness has to do with growing the hair. 27

But the explanation is this. It is written, "And the Ancient of Days sat," etc., "and the hair of His head was like pure wool." And the meaning of "Ancient of Days" (Atik Yomin) is as it is said, "Who is exalted above the days of the world."

For "the days of the world" are the level of the source of life that is enclothed as the light that fills all worlds (memalei kol almin), as is known from the explanation of what is written, "Six days Havayah made," and it is not written "in six";

rather, it alludes to the supernal attributes that are enclothed to give life to the worlds: on the first day the level of Chesed (kindness) was drawn down, and through this light and water were created, etc.

This is the level of the light that fills all worlds (memalei kol almin). But of His being and essence, may He be blessed, which is holy and separate, it is said, "Who is exalted above the days of the world": He is raised and exalted beyond being enclothed within them, for there is no comparison to Him at all. 28

And this is the meaning of "Atik Yomin," from the expression "Who removes (hama'tik) mountains": He is removed and separated from the level of "the days of the world." [And see the Zohar, Part III, 133b, on the verse "And My kindness [shall not depart] from you," etc., and it is written, "And with everlasting kindness," etc.;

and folio 134b, on the matter of "the days of old" and "the days of the world." And see what is written elsewhere on the verse "On the eighth day, an assembly," in the explanation of "which You swore to our fathers from the days of old," and in the discourse beginning "The heavens are My throne," on the matter of the Torah

having preceded the world by two thousand years.] And the flow drawn from Him to be a source and life-force for the coming into being of the level of "the days of the world" and the level of the light that fills all worlds is only a contracted illumination, which bears no comparison at all to His being and essence, may He be blessed.

Of this it is said, "And the hair of His head was like wool," etc.: it is likened to the hair breaking 29
through from the brain. For although life-force from the brain is drawn into the hair, as is known that the hair is hollow and within the hollow there is nourishment from the brain,

nevertheless it is only the surplus of the brain and an extremely contracted life-force, so much so that it does not touch the life of the brain at all, to the point

that when the hair is cut the brain feels no pain at all. So, by way of analogy, it is impossible to offer any other analogy for the light and life-force drawn from His being and essence, may He be blessed, to be a source for the level of the light that fills all worlds (memalei kol almin), which is called "the source of life,"

only that of a hair; for from this analogy it is understood how, although this illumination is drawn from Him, nevertheless He is entirely holy and separate;

for the hair does not touch the being and essence of the brain at all, by way of analogy; and so this illumination does not touch His being and essence, may He be blessed, at all,

for He Himself is entirely holy and separate; and only a contracted illumination, which is likened to hairs, is drawn down to be a source for the coming into being of "the source of life" and of the light that fills all worlds.

That is why holiness is connected with hair. For it is specifically the hair that indicates holiness, 30
since the one depends on the other: because He is holy and separate, the flow from Him can come only through the level of hairs specifically.

Therefore the supernal holiness hangs on these hairs, for they are drawn from the level of the holy and separate, the level of the light that encompasses all worlds (sovev kol almin), from which no inward flow at all is possible except through hairs, etc.

Whereas from the level of the life-force of the light that fills all worlds (memalei kol almin), which is drawn down and enclothed in the innermost of the worlds, where enclothement and a chain (hishtalshelus) of cause and effect apply; and it was explained above that enclothement and a chain of descent mean that the very being of the cause is held in the effect,

like the enclothement of the intellect in an attribute, or even like the enclothement of the soul in the body; therefore the flow from there need not come through the level of hairs specifically.

For this chain of descent is the opposite of the level of hairs: the hair indicates a flow that comes with an immense contraction, so much so that it bears no comparison at all to the source.

Rather, there the analogy of the soul's enclothement in the body applies, or like the enclothement of the intellect in the power of action in the hand, etc.

That is why our Sages, of blessed memory, said, "A woman's hair is nakedness (ervah)": for 31
"woman" alludes to the level of the life-force enclothed in the worlds, which is the level of Nukva (the feminine), as is known.

Therefore, when the flow is drawn from there by way of an immense contraction, in the manner mentioned above, as a hair, the external forces can draw nourishment from it, because of the many contractions.

And that is why the Levites, too, were commanded "to pass a razor," etc.: since they themselves are of the level of Gevuros (restraints), therefore, when the flow would be drawn from them through hairs and contractions, the external forces would draw nourishment.

(And see what is written about this at the end of the discourse beginning "And Korach took," and in the discourse beginning "When you go out," on the matter of "and she shall shave her head," and in the discourse beginning "Sarai your wife." And see in Parshas Vayechi, folio 217a, "and before it became bald (galish)," etc.

And in the Mikdash Melech and in the Zohar HaRakia there. And see in Parshas Acharei, folio 60b, and in Parshas Naso, folio 142a. And see in the book Nishmas David on the Song of Songs, on the verse "Your hair is like a flock of goats," [which] explains that the external forces have no hold at all on her hair, etc.; see there.

And so it is implied by what is written elsewhere in the name of the Tikkunim, in the explanation of "And the locks of your head are like purple": these are the reasons of the Torah, and they are the hairs of Nukva, from which the revelation of the reasons of the Torah is drawn into the chambers of Beriah; and the meaning of "like purple" is "colors that are included within colors," as written in the Idra, 141b, and in the Idra Zuta, folio 296a. Seemingly, this contradicts the statements mentioned above.

But the explanation is as written in the Zohar HaRakia, Parshas Vayechi, there: when Nukva is above, in Atzilus, the external forces have no nourishment at all from her hair; but when Nukva is below, in Beriah, in the mystery of the kelipos, then they draw nourishment from the hair.

And this is [the meaning of] "Your hair is like a flock of goats that streamed down from Mount Gilead": "Gilead" is the idea of "this mound is a witness" (ed hagal hazeh), which is the partition (parsa) that separates between the worlds; and so too there is a partition separating between Atzilus and Beriah, etc. And through this the external forces have no hold at all on her hair.

And this is [the meaning of] "that streamed down" (shegalshu), explained according to its Targum: galish is the Targum [Aramaic rendering] of "bald." That is, as though they had been made bald and there were no hair there at all, so they have no hold from the hair, etc. And this is brought about through the level of "Mount Gilead,"

which is in the manner of "To the righteous it appears like a mountain"; and "Your people are all righteous," meaning that every small prohibition appears to them like a mountain and a screen dividing between a person and his Maker, and through this he will not be drawn after physicality. And as written elsewhere on this verse, "Turn away your eyes," etc.,

"your hair is like a flock," etc. And through this, the level of "that streamed down from Mount Gilead" mentioned above is also drawn forth above. And see what is written on the matter of the partition in the discourse beginning "And the curtain shall divide," that there are several levels of partition between one world and another which prevent the external forces from drawing nourishment, etc.; see there, and as mentioned above.)

Whereas from the level of the light that encompasses all worlds (sovev kol almin), which is holy and separate, from which a chain of cause and effect is impossible, the flow can therefore come only through the level of a hair specifically.

And on these hairs hangs the supernal holiness specifically, which is a source for the coming into being of the level of the light that fills all worlds (memalei kol almin), as mentioned above. And since the matter of the nazirite vow, "when he shall make a wondrous [vow] to be a nazirite,"

this mitzvah alludes to what is very high above: that is, the nazirite ascends to a lofty place and resembles the One Above

(as written in the Zohar, Parshas Naso, folio 127b, and in the Arizal's Likkutei Torah there, in Taamei HaMitzvos, and in the Zohar HaRakia, Parshas Vayechi, there); therefore it is said of him, "He shall be holy; he shall let the locks grow," etc.

5. And this is the matter of the first company, who say "Holy": they are of the level of the seraphim, as explained in the verse and in the Gemara of Chullin there. The explanation is that they are the level of the higher angels in the World of Beriah (Creation), where Chochmah, Binah and Daas are revealed, so that the souls and angels grasp the greatness of the Infinite One (Ein Sof), blessed be He. 32

As mentioned above regarding the level of the light that fills all worlds (memalei kol almin), the life-force divides in general into three levels, the higher Gan Eden, the lower Gan Eden and this world, like head, body and legs. Therefore the seraphim, 33

who are of the level of the World of Beriah (Creation), where the higher Gan Eden is, grasp the greatness of the Infinite One (Ein Sof), blessed be He. And the essence of the grasp is this: how

He, may He be blessed, is holy and separate, in the manner of "There is none to compare to Him," blessed be He; and the source of the drawing of life-force from Him, may He be blessed, to be the level of the light that fills all worlds, is only through an immense contraction, as a hair, as mentioned above.

And from the level of the source called the light that fills all worlds (memalei kol almin) are drawn and revealed all the grasps of G-dliness in the higher and lower worlds and the higher Gan Eden, etc. 34

But He Himself, may He be blessed, is holy and separate, and "no thought can grasp Him" at all. And the life-force with which He, may He be blessed, gives them life not through contractions, which is called the light that encompasses all worlds (sovev kol almin), cannot be enclothed in their innermost at all, but only in the manner of encompassing and concealment.

Therefore it is written, "I have not changed," and there is no division of above and below in Him. And of this it is said, "I am the first and I am the last," as mentioned above.

Now, through their contemplation and grasp of this, they are set aflame and blaze with longing and fiery flashes "to gaze upon the glory of the King," in the level of the light that encompasses all worlds (sovev kol almin), which is holy and separate. That is why they are called seraphim, on account of the fiery flashes and the wondrous longing. 35

And their saying "Holy" once is that they have one will: to be absorbed into the level of the light that encompasses all worlds, etc. And that is why it is said of them, "Seraphim stood above Him."

The question was set out above: how can it be said of a created being that it stands above the Shechinah (Divine Presence), as it were? The explanation is that Isaiah said, "And I saw Ado-nai sitting upon a throne, high," etc., "Seraphim stood above Him." 36

The Name Ado-nai is the level of His attribute of kingship (Malchus), may He be blessed. Now, Isaiah did not grasp the level of His attribute of kingship

as it still is above enclothement in the worlds, which is the level of the large dalet of "Echad," as mentioned above; that, Isaiah did not grasp at all

(except that of Moshe Rabbeinu, peace be upon him, our Sages, of blessed memory, said that He showed him the knot of the tefillin; and it is known that this knot is the level of dalet, namely the large dalet of "Echad").

Rather, his grasp was of the level of His attribute of kingship as it is enclothed in the worlds, as the light that fills all worlds (memalei kol almin), which is the matter of "the Name of the glory of His kingship."

And this is what Isaiah said, "I saw Ado-nai sitting upon a throne," etc.: that is, when it is drawn down to be enclothed in the World of Beriah (Creation), which is called "throne," as is known. And this is "You are mighty forever, Ado-nai": there must first be gevuros (restraints) and contractions, until it is drawn down to be at the level of Ado-nai;

that is, the idea of "You are known as L-rd over all." For from this level is drawn the coming into being of Beriah, Yetzirah and Asiyah with division, and the life-force is enclothed in each one according to its measure;

and this is through gevuros and contractions first, to contract the light and the life-force until it can be enclothed in the worlds, and so that they come into being as limited and measured

(and see the Mikdash Melech at the beginning of Parshas Bereishis, in these words: "I found in the words of the Arizal, of blessed memory, that the point of Malchus that descends into Beriah is called by the Name Ado-nai"). And of this he said, "Seraphim stood above Him";

that is to say, as though they were above the level of the Name Ado-nai, which is the level of the light that fills all worlds; because their main longing is to grasp the level of the light that encompasses all worlds (sovev kol almin), which is called "holy."

That is, they long to go out of their limitation and contraction by the G-dly power of the Maker, which gives them life in a contracted manner from the level of the light that fills all worlds, and to cleave to the level of the light that encompasses all worlds. And since, wherever their spirit turns in their longing, they are called by the name "standing" there,

this is [why] the seraphim "stand," in their longing, "above Him," above the Name Ado-nai: that is to say, their longing is for the level of the light that encompasses all worlds. And this is their saying "Holy" once. And see what is written on the matter of "Seraphim stood" in the discourse beginning "I am black and comely."

Now, man is a small world, and in him too there are the three levels of the three companies of angels mentioned above

(for each of the angels is a particular level, but man is comprised of all the worlds; that is why it is said of him, "Let us make man," in the plural, as explained elsewhere at length). And this

level of the first company, the seraphim who say "Holy" once, whose longing is "to gaze upon the glory of the King" and who blaze with fiery flashes, etc.,

exists in man too: it is the level of the element of fire in the heart. For just as the human body is composed of four physical elements, and so too the animal soul is composed of four spiritual elements of nogah,

so too the G-dly soul is comprised and composed of four spiritual elements of G-dly holiness (as written in Sefer Shel Beinonim, Part I, chapter 3). The seat of the element of water is in the brain, and the element of fire is in the heart.

Now, the blends of the four elements are not the same in every person: in one, the element of water is more dominant, and in another the element of fire prevails more.

It is like, for example, coals: there are burning coals, in which the fire blazes openly, and there are dimmed coals, in which the fire does not blaze, but there is in them only a single spark, hidden. 37

Nevertheless, since there is at any rate one spark in them, therefore when one blows hard on the spark in them, it blazes up in the coal, openly, etc.

So too with the G-dly soul in man: in one, the element of G-dly fire in his heart prevails more, openly, like burning coals in the analogy, etc.;

and in another, the element of G-dly fire in his heart is hidden, like dimmed coals, in which there is only one spark, and that hidden. But one spark there is in each and every one of Israel.

For this the remedy is to blow on it hard, for then it blazes and flames up and spreads through the whole coal, openly. And so too with the G-dly soul in man: one must kindle the spark in the element of fire in the heart, so that it becomes openly revealed, by blowing on it. 38

This is the whole order of prayer up to the Shema, in which one contemplates His greatness, may He be blessed: how He "spoke and the world came into being," "says and does," etc.

For this contemplation in prayer, up to "with all your heart" in the Shema, is all by way of blowing: one blows on the spark of the element of G-dly fire in his heart, so that it shines openly in the heart, etc.

And at "with all your heart" in the Shema the spark of the element of G-dly fire in the heart is openly revealed: it blazes and flames with longing and fiery flashes toward Him, may He be blessed. 39

And this is [the meaning of] "And I shall be sanctified in the midst of the children of Israel": "the midst of the children of Israel" is the inner point of the heart of each and every one of Israel;

and there, in the midst of the inner point of the heart, "I shall be sanctified": their heart burns with fiery flashes and fierce love "to gaze upon the glory of the King," Who, may He be blessed, is holy and separate, and there is no comparison to Him at all.

Therefore the longing for Him, may He be blessed, through the contemplation of how He, may He be blessed, is holy, etc., will be held within the inner core of the point of the heart; and this is the saying of "Holy" by the first company.

In man it is the level of the love of "with all your heart": that is, the inner core of the heart is actually revealed, so that the heart is full and overflowing with the love of G-d, in the manner of the soul's expiring, as it is written, "My soul yearns, and even expires," etc.

(Also, the reason it is called "midst": it was already explained above that the life-force of the soul enclothed in the body divides into three levels, namely head, body and legs, and these are the three levels of head, midst and end; if so, the heart is the level of "midst." And this is "And I shall be sanctified in the midst," etc.:

that it should touch the very midst of his heart, as it is written, "And to serve Him with all your heart," and our Sages, of blessed memory, said, "Service in the heart: this is prayer." But the main meaning of "in the midst" is in the innermost core and inner dimension of the heart, as written in the discourse beginning "Havayah is with me among my helpers," on the explanation of "absorption," that it should be absorbed into its very midst and its inner core.

A further meaning of "And I shall be sanctified in the midst of the children of Israel": "I shall be sanctified" literally; as written in the Zohar, Pekudei, folio 231a, that "when His Name is sanctified in the revealed, His hidden Name ascends upon His throne of glory, as it is written, 'And I shall be sanctified,'" etc.; see there. And the meaning of "ascends" is that it is drawn from a higher place; and this is the meaning of "I shall be sanctified." The matter is as written elsewhere, in the discourse beginning "Go out and see,"

on the explanation of "He did not cease to cherish her until He called her 'My mother'": this is as it is written, "Lift up your hands in holiness (kodesh) and bless Havayah," for the righteous are those who draw down the level of kodesh from the supernal Kodesh, which is very far above the level of kadosh with a vav; that is, through the lifting of their hands in the higher unity (yichuda ila'ah) and the lower unity (yichuda tata'ah), to give over one's soul at "One" in the Shema;

and therefore the Holy One, blessed be He, called her "My mother," for they are the ones who draw down the level of kadosh with a vav, etc.; see there at length. And this is the meaning of "And I shall be sanctified in the midst of the children of Israel": through the stirring from His holiness, may He be blessed, being held in the innermost of the heart of the souls of Israel, so as to be in the manner of "Lift up your hands," etc.,

through this they actually draw down His holiness, may He be blessed; that is, they draw from the level of the supernal Kodesh so that there be the level of kadosh. And this is what is said there, "ascends upon His throne of glory": the light is drawn into Z'eir Anpin (the emotive attributes) from the level of the supernal Kodesh, etc.

And this is what is said in the Raaya Mehemna, Parshas Emor, folio 93a: "And since Israel sanctify," etc., "that Kodesh shines," etc., "and then He is called above Kadosh," etc., "upon the throne, which is heaven," etc.; see there.)

6. Afterwards, the second company says "Holy" twice. The explanation: the first "Holy" is an ascent from below upward, for the seraphim want to be absorbed into the Infinite One (Ein Sof), blessed be He, "to gaze," etc.; and this is the level of the first company. 40

But the level of the second company, who say "Holy" a second time, is that they desire that there also be a drawing down from above to below; since

the thirst of the seraphim is to cleave to the light that encompasses all worlds (sovev kol almin), and specifically through the nullification (bittul) of their very being, utterly; but the second company want and desire the drawing down of the Infinite Light (Or Ein Sof), blessed be He, below.

(And see what is written in the discourse beginning "I am black," mentioned above, on the difference between the seraphim, who say "Holy," and the ofanim, who say "Blessed." One may further note what is written elsewhere on the verse "Then Moshe and the children of Israel sang": that the meaning of the blessing "Blessed are You," etc.,

"from world to world," is that the level of the hidden world (alma de'iskasya) and the level of the light that encompasses all worlds, which is the level of the nullification of "all before Him is considered as nothing," should be drawn down openly into the revealed world as well, "and all flesh shall see," etc.

And along these lines is the service of the company of angels who say "Holy" twice, which is a drawing down from above to below. However, the virtue of the first company is like what is written there: "But the service of the Levites, another quality was in them, and it is from below upward," etc.:

that the level and rank of the revealed world should not appear as any level or rank at all, and should not occupy any place at all, as it is written, "You are Havayah alone," etc., until: and therefore "He turned the sea into dry land."

That is, the inclusion of the creatures of the revealed world into the hidden world itself, as explained elsewhere that it is the ascent of Beriah into Atzilus, and not merely the drawing down of an illumination from the hidden world, etc. And along these lines is the matter of the first company, who say "Holy" once, which is to be absorbed into the hidden world.)

(And see what is written below, in Parshas Behar, on the verse "When you come into the land," on the matter of love that is of the level of fire, etc.)

In man, who is a small world, there is this level too: it is the level and rank of the love of "with all your soul," which comes after the love of "with all your heart";

it, too, is a drawing down from above to below: that a person's Chochmah, Binah and Daas, and the garments of the soul, thought, speech and action, should be bound up with the Chochmah, Binah and Daas of the Infinite One, blessed be He, that is in the Torah, and with His supernal will, blessed be He, that is in the mitzvos;

and also "with all your soul" in its plain sense, "even if He takes your soul," in the manner of what is written, "Whom do I have in heaven? And with You, I desire nothing," etc.: this is the giving over of the soul and of the will, to have only one will, for G-d.

(Nevertheless, it is not like the nullification of the seraphim; for there their will is to separate from the wick of itself, "to gaze," etc., and this is the level of ascent. Whereas in "with all your soul," where one makes the resolve that "even if He takes," etc., this is not ascent alone; on the contrary, he also desires to engage in Torah and mitzvos,

only that he makes the resolve that "even if He takes," etc. And this resolve is a lofty and exalted positive commandment, for the mitzvah of "with all your soul, even if He takes," etc., is counted among the commandments, as is known. And see the Raaya Mehemna, Parshas Emor, 93a: "the vav, the mystery of heaven, ascends," etc.;

that is, the first "Holy" is the level of ascent. And this is as written in the writings of the Arizal, of blessed memory: the union of Abba and Imma (Chochmah and Binah) comes about through the raising of mayin nukvin (feminine waters) with self-sacrifice (mesirus nefesh); for in order to arouse the level of the Infinite One (Ein Sof), so that there be a drawing down of new light into the higher Chochmah (Chochmah Ila'ah), etc.,

this is through a person arousing the level of Ein Sof in his soul, to give himself over at "One," which is the level of the limitlessness of the vessel. And this is the matter of the "Holy" of the seraphim, "above Him," above the level of vav: then "that Kodesh shines" in them, in the level of vav; from the Tiferes of Imma a Keser (crown) is made for Z'eir Anpin.

Afterwards, the second "Holy" is the drawing down that comes through Torah, and the third "Holy" is the drawing down that comes through mitzvos.) (As explained below, and so it is understood from what is written in the Raaya Mehemna there.)

7. "And one company says, 'Holy, holy, holy.'" This level of the third company exists also in the 41
service of man below: it is the level of "with all your might" (me'odecha) in the Shema;

for me'od means without limit, and it is the level of the Infinite (Ein Sof), above the vessels; and one must draw the level of me'od, the level of the Infinite, down below; and this is through the mitzvos.

That is why over them we bless, "Who has sanctified us with His commandments": for through 42
the mitzvos we draw the level of "holy" below as well, etc. And so over the Torah too we bless, "Who has sanctified us," etc., "concerning the words of Torah."

The matter will be understood along the lines of what is written, "Bless Havayah, His angels, mighty in strength," etc., "all His hosts, His ministers, who do His will."

The meaning of "who do His will" is that they make in Him, may He be blessed, a will: that He 43
should want to lower Himself to bring the worlds into being. For of Himself, a will that He should want the worlds to come into being does not apply to Him, since He has no need of them, as it is written, "I, Havayah, have not changed."

And although the Torah preceded the world by two thousand years, He, may He be blessed, is far loftier than the "thousands" (alafim), which are the level of Chochmah and Binah, [as in] "I will teach you (a'alefcha) wisdom, I will teach you understanding"; for it is written, "You have made them all with wisdom," so that even the higher Chochmah is considered like physical action in relation to Him, may He be blessed.

However, at first the drawing down of this will was from His own side, in gratuitous kindness, as it is written, "And a Torah of kindness"; and this was because "and there was no man to work," etc. But now there must be an arousal from below (isarusa dilesata) to arouse this drawing down.

And this is [the meaning of] "His angels, mighty in strength," with the arousal from below (is- 44
arusa dilesata); and through this they arouse above, as it were, the drawing down of the will. And this is "who do His will": they make Him a will, that He should want to set His light aside, as it were, and descend to contract Himself, etc.

Now, the main [way of] this drawing down is through Torah and mitzvos, for through them one makes Him a will, as it were, that He should want to be King of the world; as our Sages, of blessed memory, said on the verse "And you shall do them": "'You' (atem) is written: as though they made Me";

that is, they draw down the shiur komah (the full stature), the level of "like the appearance of a man," which is the drawing down to be a source and life-force for the coming into being of the worlds, etc.

[See what is written about this on the verse "Go out and see," and see what is written in the discourse beginning "To My mare," in Shir HaShirim, on the matter of "For I said, the world shall be built with kindness."]

And this is the meaning of the blessing over all the mitzvos, "Blessed are You, Havayah": 45
"blessed" is a drawing down, that "Havayah our G-d" be revealed to the souls of the righteous, and that He be "King of the world" in the outer dimension (chitzoniyus) of the worlds as well. "Who

has sanctified us with His commandments": the word "who" (asher) gives a reason: the power for this drawing down is because He has sanctified us with His commandments; that is why we can, through the mitzvos, draw down the will that He should want to be King of the world.

(And see what is written on this matter in the discourse beginning "When Israel put 'We will do' before 'We will hear,'" concerning the explanation of "who do His word," etc.; and as will be explained below, in the explanation of "For I am Havayah, Who sanctifies you.")

8. Now, in particular, there is a difference between the drawing down that comes through en- 46
gaging in Torah and the drawing down that comes through the mitzvos. Through the Torah one draws from the inner dimension (pnimiyus), by engaging in the Written Torah and the Oral Torah; for "Malchus is the mouth; the Oral Torah we call it."

And as our Sages, of blessed memory, said, "Our Mishnah is a queen": that is the speech with which one speaks words of Torah, in which the word of G-d is enclothed, as it is written, "And I have put My words in your mouth." And through engaging in the practical mitzvos one draws from the level of the outer dimension (chitzoniyus),

like the mitzvah of charity, which is a giving, "to revive the spirit of the lowly"; so too one draws from above that there be an influx "to revive the spirit of the lowly" and "the heart of the contrite." (And see what is written about this in the discourse beginning "And G-d spoke all these words.")

Now, these two levels, of Torah and of mitzvos, are written in the Shema: first it is written, "And you shall speak of them" (bam), and speech is a term for leading;

and this is that through his engagement in Torah he will draw and lead the level of the Infinite Light (Or Ein Sof), blessed be He, "into them," that is, into the words of Torah that he speaks; and through this he draws this flow into the inner dimension of the worlds. And this is the level of the second "Holy."

And afterwards it is written, "And you shall bind them," which is the practical mitzvos, for all 47
the mitzvos are compared to tefillin. The reason is that the main inner intent of all the mitzvos is entirely to draw the level of "One" down below.

And this is more explicit in the mitzvah of tefillin, in which "One" is written on physical parchment, and likewise in the mezuzah; and from it we learn about all the mitzvos, that the inner intent is entirely to draw the level of "One" down below. And this is the level of the third company, who say "Holy" three times;

that is, as it is written, "Holy, holy, holy is Havayah of Hosts; the whole earth is full of His glory": "the whole earth is full" precisely, that the drawing down be into physical action. And this is the drawing down of the level of "your might" (me'odecha), the Infinite Light (Or Ein Sof), which is without limit, down below.

(In general this drawing down is through Torah and mitzvos, and in particular, through the mitzvos the revelation is drawn into the more outer dimension as well, as written elsewhere on the verse "And David made a name." That is why they are two levels of "Holy," and both of them are drawings down from above to below.

And they are the levels of "with all your soul" and "with all your might," apart from the first "Holy," which is from below upward, etc., the level of "with all your heart."

And what is written elsewhere several times, that the level of "with all your might" is the great love (ahavah rabbah) that is above the vessel, does not contradict what is written here; for here it is expounded according to the saying that "with all your might" is "with all your wealth," that is, the mitzvah of charity, which is the general and collective expression (klalus) of the mitzvos;

and further, here too the intent is that the level of me'od is without limit, only that it is by way of a drawing down from above to below, as it is written, "Your commandment is exceedingly (me'od) broad": the mitzvos are a vessel for the revelation of the level of me'od, as this verse is explained in Iggeres HaKodesh, in the passage beginning "It is known that through an arousal from below"; see there.)

9. "I am Havayah, Who sanctifies you." The meaning: it comes to say how there is the power in 48
man, through practical mitzvos and words of Torah that speak of the practical mitzvos, to draw down through this a revelation of the actual Infinite Light (Or Ein Sof), blessed be He, where "no thought can grasp Him" at all. To this He said, "I am Havayah, Who sanctifies you."

The meaning: Havayah is the order of the drawing down, for every drawing down from above to below is drawn through the letters of the Name Havayah: the yud indicates the contraction (tzimtzum) that must come first so that the drawing down can take place, and the hei, which has length and breadth, indicates the expansion.

And then the vav is the drawing down to the level of the lower hei: "When they were created" 49
(behibar'am), "with a hei He created them." Therefore He says, "I am Havayah, Who sanctifies you": for the drawing down of the level of the holy and separate, the Infinite Light, blessed be He, through Torah and practical mitzvos, which are not commensurate, etc.,

"I" do this for you, and draw down for you the order of the drawing down of supernal holiness through the letters of the Name Havayah; and "I" is the Infinite One (Ein Sof), blessed be He, Himself, Who, may He be blessed, gives this power, that we are able to draw down the Infinite Light, blessed be He, through Torah and mitzvos

(and see what is written elsewhere, in the discourse beginning "On the eighth day, an assembly," concerning "Give truth to Yaakov," etc., and what is written in the discourse beginning "Remember the Shabbos day," that this is the matter of the giving of the Torah, when this power was given, etc.; see there).

Only, first there must be "And I shall be sanctified in the midst of the children of Israel": that is, we must prepare the vessel, so that the level of His holiness is held in the innermost of the children of Israel, which is the level of the first "Holy";

that is, that there be a revelation of the inner core of the point of the heart, which is the level of the element of G-dly fire in the heart, so that it burns toward the level of "holy," which is the Infinite One, blessed be He, in the manner of the first company, the seraphim.

And then, through this, "I am Havayah, Who sanctifies you": through Torah and practical 50
mitzvos this "holy" will be drawn from above to below into the vessels of all the positive commandments and their branches, and of the keeping of the prohibitive commandments and their branches, and of the Rabbinic commandments.

It is like, by way of analogy, physical fire: all vessels are made through fire, for any vessel one wishes to make of silver or of gold, its main making is first to heat it in the fire, and afterwards he shapes it

and smooths it. So too above, as it is written, "And vessels of diverse vessels, and royal wine in abundance": the many vessels are the mitzvos of the Torah and of the Rabbis and their branches, as mentioned above; and "royal wine in abundance" is the flow that is drawn into these vessels.

But the making of all the vessels is through the level of the element of G-dly fire, which is the level of the seraphim; for through it one can make all the vessels mentioned above.

Now, first it is written, "And you shall not profane," etc.; for all that was said above, of the level 51
of "And I shall be sanctified" and the level of "Who sanctifies you," is the level of "and do good."

But first there must be "turn from evil," completely; and of this it is written first, "And you shall not profane My holy Name": that you should not make a void (chalal) and an interruption that separates, G-d forbid, between a person and our Father in heaven.

This is as it is written, "Your iniquities have separated between you and," etc.: through the iniq- 52
uities one makes a void that separates, and then the blowing on the spark of the element of G-dly fire in the heart will not help, for it is extinguished by this.

And this is "And you shall not profane": through your being at the level of "turn from evil," completely; and then there can be "And I shall be sanctified in the midst," etc.,

and afterwards, as a matter of course, there will be "I am Havayah, Who sanctifies you," as mentioned above. And see what is written along these lines in the discourse beginning "In the wilderness of Sinai, in the Tent of Meeting," etc.:

that first there must be the level of the Exodus from Egypt, which is "turn from evil," and then afterwards one can come to the levels and rank of "the wilderness of Sinai" and "the Tent of Meeting," etc.; see there.

LIKKUTEI TORAH • PARSHAS EMOR • MAAMAR 2

לבאר הדברים ע"פ ונקדשתי בתוך בני ישראל בענין...

To Explain "And I Shall Be Sanctified in the Midst of the Children of Israel"

To explain the matters on the verse "And I shall be sanctified in the midst of the children of Israel," concerning the three groups of angels: one group says "Kadosh" ("Holy"), 1

and this is the matter of the Seraphim; and one group says "Kadosh, Kadosh," etc. We must first preface what is written in the Raaya Mehemna, Parshas Emor, folio 93, side a, on this verse of "And I shall be sanctified": "Kodesh ('holiness') is the supernal side," etc.

"And what is called Kadosh," etc. "And since Israel sanctify, they raise the supernal glory from below to above, until the vav, the secret of the supernal heavens, ascends on high. Once those heavens have ascended on high, that Kodesh shines in them, and then it is called on high Kadosh," etc. 2

And it is explained in Pri Etz Chaim, Shaar Kerias Shema, chapter 2, regarding the Kedushah of [the blessing] Yotzer Or, and these are his words: "Now, the matter of Kadosh is that first the secret of the vav of Tiferes rises to receive illumination from Chochmah, which is called Kodesh, and it becomes Kadosh. 3

Afterwards it spreads down to Tiferes, etc., and there the second Kadosh is formed." And this is [the meaning of] what is written in the Raaya Mehemna there: "And those heavens return to their places," etc.

"Afterwards it spreads into Yesod, and there the third Kadosh is formed, etc., and from there it spreads into Malchus." Thus far his words. And so he wrote in Shaar Chazaras HaAmidah, at the beginning of chapter 3. And this is [the meaning of] what is written in the Raaya Mehemna there: "Afterwards that light descends, until one supernal Tzaddik, a precious level, takes it all, to sanctify everything below." 4

The explanation of the matter will be understood by first prefacing what is written in Etz Chaim: that for the sake of the union of Abba and Imma (Chochmah and Binah) there must be an elevation of mayin nukvin (feminine waters) through actual self-sacrifice (mesirus nefesh) in the Shema.

But for the sake of the union of Z'eir Anpin and Nukva, the elevation of mayin nukvin through Torah and mitzvos suffices, for through this one draws down the union of Z'eir Anpin and Nukva. Therefore even one whose Torah is his occupation interrupts [his study] for the Shema; and our Sages, of blessed memory, said: "Greater is one who recites the Shema in its time than one who occupies himself with Torah," etc.

(And although in the Likkutei Torah [of the Arizal], Parshas Bereishis, it is stated that [the word] mitzvah is the Name Havayah, since the two letters mem-tzadi of mitzvah are, in the Atbash [exchange of letters], yud-hei, which means that through the mitzvah one also brings about the union of Abba and Imma, which are yud-hei; nevertheless, they are letters exchanged into mem-tzadi, to show that this is not a complete revelation

like the vav-hei, which come in mitzvah without an exchange of letters. But the essential union of Abba and Imma, which are the actual yud-hei, is what is drawn down through the elevation of mayin nukvin of self-sacrifice in [the word] Echad ("One"), and this is the matter of the Shema. And see the explanation, and the matter of the exchange of letters, in [Sefer Shel] Beinonim, Shaar HaYichud VehaEmunah, chapter 12.)

The reason for this is that, since the light and the flow of the Infinite One (Ein Sof), blessed be He, has already been drawn into the vessels of Atzilus, then the flow has already come and exists at the level of the order of the chain of descending worlds (hishtalshelus), that is, when it was drawn into Atzilus, into Z'eir Anpin and Nukva; and one need only draw it from there into Beriah, Yetzirah and Asiyah.

(And this is the matter of the union of Z'eir Anpin and Nukva: through this union the birth of souls is drawn from Atzilus into the World of Beriah, as is written in Etz Chaim, Shaar 47, the Shaar of the Order of Atzilus, Beriah, Yetzirah and Asiyah, chapters 4 and 5.)

Therefore through Torah and mitzvos, too, one can draw down this flow: since the flow already exists in the vessels of Z'eir Anpin and Nukva of Atzilus, therefore through Torah and mitzvos, which are at the level of vessels, one draws this flow that is in the vessels of Z'eir Anpin and Nukva so that it be drawn into Beriah, Yetzirah and Asiyah.

(And the occupation with Torah, too, must also be in a state of self-nullification (bittul), so that it be [in keeping with] "And you shall not profane": not to make a void and an interruption, G-d forbid; for otherwise "he does not even have Torah." Yet even so, it is at the level of a vessel; whereas self-sacrifice means to go out of the vessel entirely.

Therefore, to draw down the union of Z'eir Anpin and Nukva, which is the drawing down of the light that is already enclothed in a vessel, one draws it down through the elevation of mayin nukvin of occupation with Torah and mitzvos, which are themselves of the level of Z'eir Anpin and Nukva: the Torah is in Z'eir Anpin

and the mitzvos are in Nukva. Nevertheless, he wrote in [Sefer Shel] Beinonim, at the end of chapter 25, that the keeping of the Torah and its mitzvos depends on this: that one always remember the matter of giving over his soul to G-d for His unity, so that it be fixed in his heart always, literally, etc.; see there.)

But in order to draw down the union of Abba and Imma, which is the drawing down of new light, that which has not yet been drawn into the vessels of Atzilus at all,

rather one must arouse and draw down new light and a truly new flow from the Infinite Light (Or Ein Sof), blessed be He; and this is the matter of the union of Abba and Imma. For the meaning is not that the flow begins from Abba and Imma alone; rather,

Abba and Imma receive from Keser, and Keser from Atik, up to the Infinite One, the Supernal Emanator; for He alone has the power to renew constantly, since He has no end, which is not so with the emanated beings, etc.

It is only called by the name of the union of Abba and Imma because while the light is still above Abba and Imma it is at the level of "the most hidden of all

hidden things" and very concealed, and the beginning of revelation is in Chochmah, and from it the light is drawn into Binah. All this is as written in Pri Etz Chaim, Shaar Kerias Shema, chapter 11, and it is explained at greater length in the Likkutei Torah [of the Arizal], Parshas Vayera.

(And see the Zohar, Parshas Beshalach, folio 63, side b, on the verse "Out of the depths I have called You": "Rabbi Chizkiyah said: When the Ancient One, most hidden of all hidden, wishes to prepare blessings for the worlds, He places everything and includes everything in this supernal depth," etc. And see the Mikdash Melech there, in the name of the Arizal, of blessed memory.

And see further in Parshas Vayigash, folio 210, side a: "Come and see: the house of Pharaoh," etc.; see there. One may further say that the reason it is called by the name of the union of Abba and Imma is that when the light is drawn down and reaches Chochmah and Binah, this is the bond and the drawing of the light that encompasses all worlds (sovev kol almin) into the light that fills all worlds (memalei kol almin). And see what is written regarding Pesach on the matter of "And Havayah our G-d brought us out": Abba and Imma, who enclothed, etc. And see what is written at the end of the discourse beginning "Set me as a seal"; see there.)

Therefore, in order to arouse and draw down from the Infinite Light itself, there must be an elevation of mayin nukvin through self-sacrifice, for through this one draws a new flow from "the root of all"; otherwise one cannot arouse and draw down from the level of the Infinite One itself.

Therefore, to arouse this flow there must be an elevation of mayin nukvin through actual self-sacrifice, for through this one arouses and draws from the essence of the Infinite Light, blessed be He, and draws from there a new flow through the union of Abba and Imma. (And see what is written on this in the discourse beginning "How beautiful are your steps in sandals," and in the explanation of the verse "Show me your appearance.")

This matter will be understood further from what is written elsewhere, in the discourse beginning "Patach Eliyahu": that from Atzilus to Beriah, Yetzirah and Asiyah, although the light is drawn through a parsa (partition), it is nevertheless called the order of hishtalshelus; whereas from the Infinite One, blessed be He, to Atzilus it is not according to the order of hishtalshelus,

but only through tzimtzum (contraction) and an empty space, for "There is no comparison to You," etc., "One, but not in number," etc.; see there at length.

Now in man, too, there is the level of the chain of descent (hishtalshelus) and that which is above hishtalshelus. That is, from Chochmah downward is the level of hishtalshelus: intellect and emotive attributes (middos), and thought, speech and action. Therefore through these one also draws down from the order of hishtalshelus, from Atzilus to Beriah, Yetzirah and Asiyah. 5

But for there to be a drawing down of new light from the Infinite One (Ein Sof), blessed be He, which is from above the order of hishtalshelus, this is only through the elevation of mayin nukvin through self-sacrifice (mesirus nefesh) specifically, which in the soul, too, is from the level that is above the order of hishtalshelus, that is, above intellect and reason.

And intellect, relative to that which is above intellect and Chochmah, is not according to the order of the chain of descending worlds (hishtalshelus), as it is written, "And wisdom, from where (me'ayin) shall it be found?" And see what is written on this at the end of the discourse beginning "For the matter is very near to you." 6

This is the level of yechidah in the soul, from which the will for G-d with self-sacrifice (mesirus nefesh) is drawn; and therefore through this specifically one arouses and draws down from above the order of hishtalshelus, etc.

(And this is what is written in Pri Etz Chaim, Shaar Kerias Shema, chapter 5: that the ruach and nefesh [levels] of the righteous are the mayin nukvin (feminine waters) and mayin duchrin (masculine waters) of Z'eir Anpin and Nukva, but the neshamah of the neshamah and the neshamah are the mayin nukvin and mayin duchrin of Abba and Imma. And see on this in Shaar HaYichudim, chapter 8.

That is, ruach and nefesh are the level of the light enclothed in a vessel, and through them one draws down the light that is already enclothed in vessels, as mentioned above; but to draw down the union of Abba and Imma (Chochmah and Binah) there must be an elevation of mayin nukvin at the level of me'odecha ("your might"), without limit, which is the level of yechidah, and this is the matter of the neshamah of the neshamah,

as is known; that is, it is above the level of the souls of the vessels, etc.) And this is the matter of the first Kadosh, which the Raaya Mehemna explains as the ascent of the vav, which is Z'eir Anpin of Atzilus, into Chochmah, which is called Kodesh.

And this ascent means that Z'eir Anpin rises as mayin nukvin, so that through this there will be the union of Abba and Imma; and this level is brought about through self-sacrifice below.

And Above, too, it is a state of self-nullification (bittul) and inclusion of Z'eir Anpin Above. (And see what is written on this in the explanation of the verse "Set me as a seal," on the difference between the ascents of the worlds and the ascents of Z'eir Anpin in the state of ibur (gestation) in the womb of Imma, through which it draws down the mochin of gadlus (the mature intellect), etc.; see there.)

And through this specifically the union of Abba and Imma is drawn down: Chochmah is called Kodesh and is the level of ayin (nothing), and Binah is called yesh (something), and the union is that it be drawn down and come into being from ayin to yesh.

This is the drawing down of new light, and not necessarily in Chochmah and Binah of Atzilus alone; rather, the root of this flow is from above Atzilus, and also in the World of the Akudim, that it be drawn from Chochmah to Binah, etc.

And this is [the meaning of] "Blessed is He who says and does": the saying is in Chochmah and 7
the doing in Binah, which are the thirty-two paths and pathways drawn from Chochmah to Binah,

which are the thirty-two Names Elokim in the work of Creation. And this is [the meaning of] "You made them all with wisdom": [the making is] in Binah. This is because Chochmah is called ayin and Binah is called yesh.

Therefore the enclothement of the Infinite Light (Or Ein Sof) is in Chochmah specifically, be- 8
cause Chochmah is the level of self-nullification (bittul), as is written in Sefer Shel Beinonim (Tanya), chapter 35, in the name of the Maggid, whose soul is in Eden.

That is, Chochmah is only this very comprehension that comprehends the intensity of the bittul: how "all before Him is considered as actually nothing," and "there is nothing else,"

and how "no thought can grasp Him at all." Therefore Chochmah is called truth; as is written on this on the verse "And Moshe wrote their goings forth," etc.

But the level of Binah, which is the level of comprehension, is called yesh (something). (As is written elsewhere on the matter of the mochin of Abba and the mochin of Imma: the mochin of Imma are the source of the order of the chain of descending worlds (hishtalshelus), from cause to cause, but the mochin of Abba are that which is above the order of hishtalshelus.)

(See on this in the discourse beginning "This matzah," etc., and in the discourse beginning "There are sixty queens," regarding "And a spring shall go forth from the house of Havayah.")

And this is why specifically through the ascent of the vav, which is the level of "heavens," Z'eir Anpin of Atzilus, to the level of Kodesh, which is Chochmah, which is in a state of bittul and ayin, through this it draws down the union of Abba and Imma,

so that a new flow be drawn from the Infinite Light, and come into being and be drawn from ayin to yesh. And this is the matter of "Seraphim stand above him (mima'al lo)," and they are the one group that says Kadosh once,

that is, the level of the first Kadosh. Their service is to be absorbed and nullified in the Infinite Light, blessed be He, which below is called self-sacrifice (mesirus nefesh).

Therefore they "stand above lo": that is, lo (lamed-vav) is the name for the drawing down of the light that has already been drawn into vessels, which is the level of the vav of Kadosh.

(And also, vav times vav is numerically lamed-vav (thirty-six), as is written elsewhere on the matter of "Who created these (eleh)": that eleh is the six attributes, each one comprising six, which is the numerical value of eleh.)

But the Seraphim stand above the lamed-vav, for they bring about, in Atzilus too, the ascent of the vav to the level of Kodesh, which is above the level of vav.

(This is along the lines of what is written elsewhere, in the discourse beginning "Lech Lecha," on the matter of "He made us, and we are His (velo)": velo with an alef, and lo with a vav. And along the lines of what is written in the Idra Zuta, folio 292, end of side b, on the verse "And by Him (velo) actions are weighed"; see there.

In the same way, vaed ("and ever") is, in the exchange of letters, echad ("one"). Thus what is in echad the level of alef, the head of the letters, is in the exchange of letters a vav, and this is the level of vaed. Therefore the level of self-sacrifice in Echad is above the vav of vaed, for vaed is the lower unity (yichuda tata'ah), whereas echad is the higher unity (yichuda ila'ah), etc.)

(And with this will be understood what is said in the Jerusalem Talmud, at the beginning of chapter 9 of Berachos: "The thickness of the firmament is a journey of five hundred years. The hooves of the Chayos are a journey of five hundred and fifteen years, the number of yesharah ('straight')."

(It is cited in Tosafos, chapter 2 of Chagigah, folio 13, side a.) For it is not understood why the foot is specifically fifteen more than the thickness of the firmaments and [the distance] between each firmament, which are all a journey of five hundred years.

The explanation is that the five hundred years are drawn from the level of the five attributes in the verse "Yours, Havayah, are the greatness, and the might, and the beauty, and the victory, and the splendor,"

which are the essence of the attributes; whereas the level of the sixth attribute, the level of "for all (ki chol)," is the bestowal, which is the general and collective expression of the five essential attributes, as is written in Pri Etz Chaim, Shaar 28, end of chapter 1.

And see what is written on this in the discourse beginning "You set all the borders of the earth." 9
And the heavens (shamayim) are fire and water (esh umayim), that is, they were drawn from the level of the supernal attributes;

therefore each of them is five hundred years, according to the essential attributes from which they were hewn. However, the service of the angels who are at the level of "standing above lo"

is to draw down the light from the union of Abba and Imma, which is above the level of the attributes, for in Chochmah is enclothed the Infinite Light (Or Ein Sof), which is far above the level of the attributes, etc. Therefore it is said, "And their feet were a straight (yesharah) foot," for the number of yesharah is the level of yud-hei more than the level of five hundred.

That is because they draw from the level of yud-hei into the attributes, which are the level of five hundred years; for the source of renewal from ayin to yesh is from the level of yud-hei, as it is written, "For in Yah, Havayah, is the Rock of the worlds," etc.

In the same way will be understood the matter of the fifteen vavs in Emes VeYatziv, which correspond to the fifteen Songs of Ascents: this too is to draw from the level of yud-hei into the level of vav-hei. (And see what is written in the discourse beginning "See, I set before you," on the matter of "May His great Name be blessed," etc.)

2. And the matter of the second Kadosh, which the Raaya Mehemna explains: "And afterwards 10
that supernal light shines upon the throne, which is the heavens,

and those heavens return to their places and settle in that light, and then it is called Kadosh": this is what is afterwards drawn from Chochmah and Binah to Z'eir Anpin, and it is the matter of Tiferes of Imma becoming Keser for Z'eir Anpin.

That is: through the ascents of the vav of Kadosh into Kodesh, which below comes from the level of the elevation of mayin nukvin through self-sacrifice (mesirus nefesh), through which the union of Abba and Imma comes about, as mentioned above, there afterwards comes about from this that Tiferes of Imma becomes Keser for Z'eir Anpin; and this is the second Kadosh. And this flow is through occupation with Torah.

And see Etz Chaim, Shaar 22, chapter 3, that the soul of the Keser of Z'eir Anpin is from Tiferes of Abba. And this is why specifically through the union of Abba and Imma the Keser is drawn to Z'eir Anpin. 11

The explanation of the matter is this. The Infinite One (Ein Sof), blessed be He, is as His Name: He has no beginning and no end, and all the worlds were emanated and created with one thought alone.

And this is the matter of "He looks and gazes to the end of all generations," that is, in one glance. Therefore it is an immense tzimtzum (contraction) for Him to contract Himself, as it were, into the one thought. At the beginning of creation this came of itself, "for He desires kindness";

but now there must be an arousal from below, to raise mayin nukvin, to draw down for Him, may He be blessed, a will (ratzon): that He will want to contract Himself to give life to the worlds.

And this is the matter of drawing down so that there be the Keser for Z'eir Anpin: the Keser is will, and it is the drawing down of the will that there be the level of Z'eir Anpin of Atzilus. 12

For in truth even the level of Atzilus is a tzimtzum in relation to Him, may He be blessed, for Atzilus is from the expression "And He drew (vayatzel) from the spirit," which is the level of an illumination and revelation from Him, may He be blessed.

From the perspective of the recipients, the level of Atzilus is called a revelation from concealment, for He, may He be blessed, is not comprehended; He is the Concealed One, "the most hidden of all hidden." 13

And Atzilus is what is drawn down in a revealed way. But in relation to Him, may He be blessed, it is the opposite, for before Him, may He be blessed, there is nothing concealed.

And since for the level of Atzilus, which is the revelation for the recipients, to come about there must be an immense tzimtzum (contraction), then this Atzilus is called concealment in relation to Him, may He be blessed: 14

that is, the essence of the light is in concealment and is not revealed at all in Atzilus, etc. If so, what is called revelation for us

is called concealment in relation to Him, may He be blessed; as the saying of the Zohar that the supernal Keser, "even though it is a clear light, is black before the Cause of causes": that is, the light and revelation of Keser is called darkness and concealment relative to the Infinite One (Ein Sof), blessed be He.

(And see what is written on this on the verse "I am black," [concerning] "black fire.") And it is known that Keser is called the Atzilus of Atzilus; that is, what is called, relative to the Ten Sefiros, Atzilus and revelation is in truth concealment in relation to Him, may He be blessed, for the reason mentioned above: that this revelation comes about through the concealment of the essence of the light, etc.

And in the same way our Sages, of blessed memory, said: "He contracted His Shechinah between the two poles of the Ark." For seemingly it is not understood what is meant by "He contracted His Shechinah between the two poles of the Ark":

is it not [so that] "there is no place empty of Him," and "the whole earth is full of His glory," [and] "I fill the heavens and the earth"?

And the Maggid, whose soul is in Eden, explained: in the whole world, though He fills the whole 15
earth, He is concealed from the world, which is why He is called "the most hidden of all hidden."

Only between the poles of the Ark was His light, may He be blessed, revealed openly. But this revelation itself is a tzimtzum (contraction) in relation to Him, may He be blessed, for He Himself, may He be blessed, is "the most hidden of all hidden."

And it is impossible for anything but a mere glimmer to be revealed; therefore every revelation 16
is a tzimtzum (contraction) in relation to Him, may He be blessed.

Something of an analogy for this: as, by way of example, when a teacher delves very deeply into some very deep idea, and all his intellect and thought are in the depth of that idea,

and while he is absorbed in the depth of his thought he also speaks it in speech. For the teacher, 17
the glimmer of the idea that has come out from him in speech is as nothing compared with the essential depth of the idea in his thought, which has not been drawn and revealed in speech at all.

But for the student who listens, the teacher's speech is for him the revealed, and the teacher's thought is the concealed.

And for the teacher it is the reverse: this revealed [speech] is concealment, etc. From all this 18
one understands why it is necessary to draw down from Tiferes of Imma to become Keser for Z'eir Anpin.

For Z'eir Anpin is the emotive attributes (middos) of Atzilus when the lights are enclothed in vessels, and they are called Chesed, Gevurah and Tiferes, which are the order of the conduct of the worlds.

And this is a tzimtzum (contraction) in relation to Him, may He be blessed, for "He is not of any of these attributes at all." Therefore it is necessary to draw down for Him a will (ratzon), that He will want this tzimtzum, which is the revelation in the attributes (middos) of Atzilus, through which the worlds are conducted. 19

And this is the matter of the Keser of Z'eir Anpin, which is the level of will, which is drawn from Tiferes of Imma. For Imma is called "Ein Sof" relative to Z'eir Anpin (see Etz Chaim, Shaar 25, Derush 5), and also, the revelation of Atik, which is Ein Sof, is in Binah.

And this is the matter of the second Kadosh, and it is drawn down through occupation with Torah, which "comes forth from Chochmah and Binah." But this is after the elevation of mayin nukvin of the first Kadosh, self-sacrifice (mesirus nefesh) in Echad, through which one draws down the union of Abba and Imma, 20

which is the drawing down of new light from the Supernal Emanator, etc.; and then afterwards the second Kadosh is what is drawn from Abba and Imma: the Keser for Z'eir Anpin, as mentioned above.

(The meaning of what is said in the Raaya Mehemna, "that supernal light shines upon the throne, which is the heavens," will be understood from what is written elsewhere, in the discourse beginning "The heavens are My throne": that the heavens are the Torah as it is enclothed in the attributes of Chesed and Gevurah. And for the Torah to come into being at the level of heavens, for "the Torah preceded the world by two thousand (alpayim) years,"

that is, the level of "I will teach you (a'alefcha) wisdom, I will teach you understanding," which is above the level of world and above the level of heavens, this is called the level of "My throne," which is the level of sitting and lowering, and this is through an arousal from below, etc.; see there. And this is what the Raaya Mehemna says: "And afterwards that supernal light shines upon the throne, which is the heavens."

"Throne" specifically, as it is written, "The heavens are My throne," as mentioned above; and this is what is drawn from Abba and Imma: the Keser for Z'eir Anpin, which is called heavens, and this is through occupation with Torah.)

3. And the third Kadosh is when it descends and is drawn further down, to the level of Tzaddik, which is "the end of all levels," which is the level of Yesod. 21

And this is brought about through the fulfillment of the practical mitzvos. For the meaning of Tzaddik is along the lines of what is written of Avraham, "And they shall keep the way of Havayah, to do tzedakah," etc.;

for tzedakah is "to revive the spirit of the lowly," and all the mitzvos, too, are called tzedakah, as it is written, "And it shall be tzedakah for us, if we take care," etc.

And so Above: the drawing down of the light to the level of Tzaddik, from which it is drawn into Malchus, the source of Beriah, Yetzirah and Asiyah, is through the practical mitzvos.

The explanation of the matter will be understood by first understanding the difference between occupation with Torah and the fulfillment of the mitzvos. Now, although the Torah is only an explanation of the mitzvos, to teach how the mitzvah is to be done, so that the main thing is the deed, 22

and so our Sages, of blessed memory, said, "Not study is the main thing, but deed"; and also what they voted and concluded, "Study is greater," is because it leads to deed

(and see what is written on the verse "And now, may it be great," in Parshas Shelach, that this is why the Torah is called His garments: it is called a garment relative to the mitzvah and the supernal will itself,

and as the Ramaz wrote on Parshas Bamidbar, folio 118, side a, that Abba is the inner garment of Arich, etc.; and see further what is written in the discourse beginning "Ani" ("I") of the passage of tzitzis, regarding "hair on the right and hair on the left"),

even so, the Torah, which is the level of Chochmah, is loftier than the mitzvos, for it draws from the inner dimension (pnimiyus), which is the revelation of the higher Chochmah (Chochmah Ila'ah) itself,

whereas the performance of the mitzvos draws only from the outer dimension (chitzoniyus) of Keser (and see what is written on "And He spoke" of the Ten Commandments). Therefore through occupation with Torah one draws the Keser to Z'eir Anpin,

for "the Torah comes forth from Chochmah," and the essence of Torah study is to understand it thoroughly; so it is the drawing of Chochmah into Binah, and from Tiferes of Binah the Keser for Z'eir Anpin is made.

And through the practical mitzvos one draws down that there be a Keser for Nukva, that is, for the level of Malchus, the source of Beriah, Yetzirah and Asiyah. And this is what is said in the Raaya Mehemna there: "to sanctify everything below."

So the flow through the Torah is inner: it is the drawing of the Keser and the will (ratzon) into the level of Atzilus; while through the mitzvos, by which the Keser is drawn to Nukva, the source of Beriah, Yetzirah and Asiyah, this is the flow in the outer dimension.

However, it is explained elsewhere that every level and rank that is lowered further down has a higher and loftier root.

(And see what is written on the verse "And Moshe spoke to the heads of the tribes," on the matter of the inanimate, vegetative, animal and speaking, which are along these lines.) And also, every loftier level and rank can be lowered and descend further down, along the lines of "And I will pass through the land of Egypt": I and not an angel, etc.

So too here, regarding the practical mitzvos: the mitzvos are all in physical things, tzitzis of physical wool, and likewise the parchment of the tefillin, and this is because their root is very high, loftier than Chochmah;

and therefore the Torah, which "comes forth from Chochmah," has not been lowered so far down as the mitzvos. (And see Iggeres HaKodesh, [the letter beginning] "He and His life-forces," that it is like an inverted seal, etc.)

That is, the practical mitzvos have been lowered into things that are under the dominion of kelipas nogah, which is from the shattering of the vessels that fell into kelipas nogah,

which before the shattering were at a very high, lofty rank, namely from the World of Tohu, which is the level of Nekudim, which is above Atzilus, which is the level of Berudim, etc.

Therefore man receives life-force (chayus) and is nourished from the vegetative and the animal; 23
and "a child does not know how to call 'father' until he tastes the taste of grain."

And likewise the eating of matzah, "the food of faith"; and even those whose souls are from Atzilus itself, and even Moshe our teacher, peace be upon him, also needed to eat matzah.

This is because the faith drawn from eating matzah, which is "the food of faith," is from above 24
the level of Atzilus; that is, because its root is from the World of Tohu, etc.

But now, after the shattering, they are far from the Infinite Light (Or Ein Sof), blessed be He, for they fell in the shattering into kelipas nogah. But when they are refined through the Name Mah, which refines them, which is the level of the higher Chochmah, for "through Chochmah they are refined,"

and this is through the level of the first Kadosh, which is the ascent of the vav into the supernal 25
Kodesh for the sake of the union of Abba and Imma. And through their being refined they ascend to their source and root, the Name Sag, which is above Mah; and then they are loftier than Atzilus, for then they come close to the Infinite Light (Or Ein Sof), blessed be He.

Therefore through the elevation of mayin nukvin mentioned above one draws down the union of Abba and Imma, for the source of the flow is from the Supernal Emanator, far above Chochmah.

And see what is written in the explanation of the verse "And I was beside Him as a nursling (amon)," on the meaning of "From your dwellings you shall bring," etc.: that this is the matter of the Shema, the union of Abba and Imma, which is drawn down specifically through the nullification (bittul) of the yesh, the refinement of the 288 sparks, etc. 26

And this is what is written in Etz Chaim: that the drawing of the Keser to the Ten Sefiros of Tikkun is also from the refinements of the World of Tohu; Atik of Tikkun took the first five of the Keser of Ban, etc.;

that is, specifically from the refinements of the 288 sparks of the shattering one can draw the Keser to the ten Sefiros of Tikkun, and this is for the reason mentioned above: that after they are refined they come close to their root, which is from the World of Tohu, the level of Nekudim,

which is above the level of Tikkun, which is the level of Berudim. Therefore in them and through them the Keser of Tikkun is drawn down. (And see what is written on this in the explanation of "And he spoke" of "the heads of the tribes.")

4. Let us return to our subject, the superiority of the practical mitzvos: because they are done with a thing that fell under the dominion of kelipas nogah, which are from the shattering of the vessels, 27

such as the parchment of the tefillin and the wool of the tzitzis, and so all of them; and they are themselves the refinement and elevation of the very substance of the thing that fell in the shattering;

therefore they specifically draw the Keser to Nukva, which is Malchus of Atzilus, the source of Beriah, Yetzirah and Asiyah. This is the matter of drawing down the will (ratzon) "to revive the spirit of the lowly," that is, for the bestowal of light and life-force (chayus) in Beriah, Yetzirah and Asiyah;

and this is a greater tzimtzum (contraction) than the drawing of the Keser to Z'eir Anpin, which is not yet actually the source of Beriah, Yetzirah and Asiyah. Therefore this Keser and will must be drawn from a higher and loftier place,

as mentioned above, that specifically whatever is higher and loftier can be lowered and descend further down. (And see what is written in the discourse beginning "And you shall make holy garments," and in the explanation of the verse "My dove," on the matter of "my beloved, my beautiful one.")

Therefore the drawing of the Keser to Nukva is specifically through the practical mitzvos, which are the refinement of the substance of the thing that fell in the shattering of the vessels,

whose root is very high, from Sag, which is above Atzilus; therefore through this refinement and elevation one arouses far, far above, and specifically from there it is drawn down to be the revelation below, in the source of Beriah, Yetzirah and Asiyah, etc.

And see what is written on this in the explanation of the verse "Let them bring the royal garment": that it is like the analogy of a torch that shines far off, etc.; and since it shines far off, it must be that in its own place it is a very great light, etc.;

so, because the root of the mitzvos is far, far above, therefore through them the light is drawn far off, and this is the drawing of the Keser to Malchus, which is the source of Beriah, Yetzirah and Asiyah.

And this is the matter of the third Kadosh, which, as explained in the Raaya Mehemna, spreads 28
and is drawn further down, to the level of Tzaddik, "to sanctify everything below": this is the drawing of the Keser to Nukva, for from Tiferes of Z'eir Anpin the Keser for Nukva is made. And see what is written on this in the explanation of the verse "And Korach took."

And this is [the meaning of] "For My glory I have created it, I have formed it, I have also made 29
it." That is, kavod (glory) is the level of Keser, as it is written, "The wise shall inherit glory": the wise will inherit the glory,

which is above Chochmah, which is the level of Keser. And it is like the difference between Anochi and Ani (both "I"): Ani is at the level of Malchus,

and Anochi, which also means "I," but at the level of glory and exaltation, and therefore it is at 30
the level of Keser. And this is indicated by the added kaf in Anochi, which is the initial of the word Keser and of the word kavod. And see what is written on this at the end of the discourse beginning "This is the dedication of the altar."

But the meaning of "For My glory I have created it, I have formed it," etc., alludes to the drawing of the Keser to Nukva, which is the source of Beriah, Yetzirah and Asiyah, and it is drawn through the practical mitzvos. And this is [the meaning of] "He has distributed, he has given to the needy," etc., "his horn (keren) shall be exalted with glory."

That is: Malchus of Atzilus is called keren because it is the joining of Atzilus with Beriah; and this is, by way of analogy, like a keren zavis (a corner),

which is the joining of two walls, as is written elsewhere; and see on this in the Zohar, Parshas Bamidbar, folio 120, side a. And the meaning of "his horn shall be exalted with glory" is the exaltation of Malchus, as it is written, "I will exalt You, my G-d the King,"

and this is "with glory," which is the Keser; and this is what is drawn through "He has distributed, he has given to the needy," which is tzedakah, which is the general and collective expression (klalus) of the mitzvos, as is known. And see the Zohar, Parshas Behaalos'cha, folio 154, beginning of side a, on the matter of "his horn shall be exalted," etc.;

and the Raaya Mehemna, Parshas Pinchas, folio 255, side b: "The supernal Keser," etc., "the supernal glory," etc. And see what is written further on the meaning of "For My glory I have created it," etc.,

"I have also made it," in the explanation of the verse "Who has counted," etc., "and the number," etc. But the Torah is the Chochmah that refines the performance of the mitzvos;

but it does not contain the substance of the 288 sparks themselves that are refined from the shattering of the vessels, which is specifically through the practical mitzvos, as mentioned above; except that "the moving of his lips," his reading and reviewing, is also a deed,

and it is also refinements of the 288, etc.; but nevertheless the essential elevation of the 288 sparks is through deed. 31

Therefore through the Torah is the drawing of the Keser to Z'eir Anpin. And this is [the meaning of] "Havayah is near to all who call upon Him, to all who call upon Him in truth," and "there is no truth

but Torah": for through occupation with Torah one calls and draws the Keser to Z'eir Anpin of Atzilus. But for the Keser to be drawn to Malchus, this is specifically through the practical mitzvos, for the reason mentioned above.

Furthermore, Z'eir Anpin and Nukva are the level of Yetzirah and Asiyah within Atzilus; and Beriah, Yetzirah and Asiyah are thought, speech and action. Therefore through occupation with Torah, which is the level of speech, one draws the Keser to Z'eir Anpin, which is Yetzirah within Atzilus; 32

but for the drawing of the Keser to be at the level of Asiyah within Atzilus, which is Malchus, this is specifically through the practical mitzvos. And see what is written in Parshas Shelach on the verse "The land is very, very good,"

and on the verse "And now, may it be great": that this is why through the Torah the light is drawn into the higher Gan Eden, and through the mitzvos it is drawn into the lower Gan Eden, etc.; see there.

Nevertheless, this flow through the Torah is the inner level (pnimiyus), and of this they said, "All desirable things cannot compare to it," etc., as is written elsewhere.

5. And with this will be understood the saying of our Sages, of blessed memory: "Just as the world cannot be without winds, so it cannot be," etc. That is, there must be a drawing down of the will (ratzon) into the existence and the chain of descent (hishtalshelus) of the worlds. 33

For the simple will, that it arose in His will to create the world, was at that time as a free gift, without an elevation of mayin nukvin; but after the creation of man there must be "to work it and to guard it," to raise mayin nukvin to draw down the will.

This is through the Torah and the mitzvos, for through them one draws down two crowns, to Z'eir Anpin and to Nukva, which are the level of the will that there be the World of Atzilus and Beriah, Yetzirah and Asiyah, etc. 34

And this is [the meaning of] "Do not read 'your children' (banayich) but 'your builders' (bonayich)," for they are occupied with the building of the world. And this is also the matter of occupation with the Written and the Oral Torah on the night of Shavuos, by which one draws the Keser to Z'eir Anpin and Nukva, as is written in Pri Etz Chaim.

It is like, by way of analogy, the diadem and crown made for a king of flesh and blood from gold and precious stones, in which there are two things: first, the substance and body of the gold and precious stones; second, that they are fashioned to be set in the most fitting design and splendor in the crown and diadem. 35

In the same way will be understood, by way of this analogy, Above: in the drawing down of the Keser there are also two aspects, namely Torah and mitzvos. 36

For through the mitzvos come about the refinements of the 288 sparks, which are likened to the substance of the precious stones, whose preciousness is because it is a wondrous thing that a stone, which is inanimate, should shine.

So is the matter of the refinement of the 288 sparks from kelipas nogah, which fell very far down, and through the refinement they shine greatly by virtue of their lofty root.

Yet even so, for them to rise to be at the level of Keser, this is specifically through the Torah, which is the level of Chochmah: how and what their refinement and ascent will be, for "through Chochmah they are refined."

And this is why in all the days of the Counting [of the Omer] there is the refinement of the 288 sparks, as is known from the matter of the Omer of barley, animal food, the Name Ban, etc.; 37

and afterwards, on the night of Shavuos, one occupies oneself with the Written Torah and the Oral Torah, in which one says that so it is fit and if not it is unfit, and likewise with pure and impure, forbidden and permitted, liable and exempt, etc.;

that is, that specifically in this way the sparks will ascend and not in another way: this is the matter of the design of the crown and diadem, by way of analogy, and this is through the Torah, etc.

But the foundation and root of all this is the first Kadosh, which is the level of the Seraphim, the elevation of mayin nukvin through self-sacrifice (mesirus nefesh) in the Shema, through which is the ascent of the vav of Kadosh, which is Z'eir Anpin of Atzilus, into Kodesh, which is the higher Chochmah (Chochmah Ila'ah), to unite the mochin of Abba and Imma.

And it is specifically "through Chochmah that they are refined"; so it is specifically through this 38
that the essential completion of the refinement of the 288 sparks comes about, and then one can draw from them and through them the Keser to the Ten Sefiros of Tikkun.

And when below one raises mayin nukvin through self-sacrifice (mesirus nefesh), so too it comes about Above that the vav of Kadosh rises into Kodesh, to draw down the supernal union of Abba and Imma.

And so in reverse, from above to below: when Above the vav rises into Kodesh, etc., so too it comes about below, etc. As is written in the explanation of the verse "And I was beside Him as a nursling," on the matter of "Yaakov is the rope of His inheritance," etc. (And see what is written at the end of the discourse beginning "The Song of Songs.")

6. Now, according to this one may explain the verse "Go forth and see," etc., "the crown with 39
which his mother crowned him." It is along the lines of what is said in the Midrash on Parshas Kedoshim, at the end of section 24, on the matter of the three times Kadosh:

"A parable of the people of a province who made three crowns for the king. What did the king do? He placed one on his own head and two on the heads of his sons. So every day the supernal beings crown before the Holy One, blessed be He, three sanctifications, saying 'Kadosh, Kadosh, Kadosh.'

What does the Holy One, blessed be He, do? He puts one on His own head and two on the heads of Israel, as it is written, 'For I am holy,' 'and you shall sanctify yourselves, and you shall be holy.'" End of quote.

The meaning: the first crown, which the Holy One, blessed be He, puts on His own head, is the level of the drawing down of the supernal Keser of Atzilus, which is above even the higher Chochmah, which is called "His head," by way of analogy; and this Keser is called "the will of all wills,"

and it is drawn down through the first Kadosh of the Seraphim, which is the level of self-sacrifice (mesirus nefesh) in Echad, through which one draws down the union of Abba and Imma; for this flow is from "the source of all" itself, and from there it is drawn into the mochin of Abba and Imma. And this is the matter of "He puts one on His own head."

And the two that He puts on the heads of Israel are the drawing down of the two crowns to Z'eir 40
Anpin and Nukva, which are drawn through the Torah and the mitzvos, as mentioned above.

And see the commentary of the Ramaz on the Zohar, at the beginning of Parshas Shelach, folio 159, side a, regarding "The Holy One, blessed be He, has three worlds," what he explains there on the matter of the three times Kadosh; and it is close to what has been explained here.

Now, it is explained elsewhere that the Congregation of Israel (Knesses Yisrael) is called "My mother" through self-sacrifice (mesirus nefesh) in Echad, from where is the source of the Torah; and through this it draws down the revelation of the Torah. 41

Therefore it is called "My mother," "the mother of children," for it is what gives birth to the revelation, etc. And therefore it is said, "the crown with which his mother crowned him": that is, "with which she crowned him"

is the one crown that He puts on His own head. And of this the liturgical poet said, "He shall be sanctified with one of three sanctifications": this is the one, the unique one, which is drawn from the level at which the Congregation of Israel is called "My mother," as mentioned above.

And on account of the two crowns that He puts on the heads of Israel, that is, through the mitzvos and the Torah, it is called "My daughter" and "My sister," as is written elsewhere on the verse "Sing and rejoice, O daughter," etc. 42

Therefore it is said of this crown that He puts on His own head, "Go forth and see." The meaning of "Go forth" is: from the vessel and the limit, in the manner of "with all your might," without limit; and along the lines of what is explained elsewhere in the explanation of the matter of the Name of forty-two [letters] in the first section of the Shema, through which one draws down this crown, etc.,

as mentioned above. And also as is written elsewhere, that the meaning of "Go forth" is from the garments in which the soul is clothed in Gan Eden, for it is above the power of wisdom and comprehension, etc.; see there.

LIKKUTEI TORAH • PARSHAS EMOR • MAAMAR 3

וספרתם לכם ממחרת השבת מיום הביאכם את עומר...

"And You Shall Count for Yourselves from the Morrow of the Shabbos"

"And you shall count for yourselves from the morrow of the Shabbos, from the day you bring the Omer of the waving, seven weeks," etc. Now, usefartem ("you shall count") is an expression of brightness, as in "a sapphire stone" (even sapir); and likewise "the Ten Sefiros" is an expression of brightness. 1

And this is [the meaning of] "And you shall count for yourselves," etc.: that is, to draw down the Ten Sefiros so that they shine for you below. (See the Pardes, Sha'ar 8, chapter 2, in the name of Sefer HaBahir: "Why are they called Sefiros? On account of 'The heavens declare (mesaprim),'" etc. And see the Zohar, Terumah, 136b: "What is mesaprim?" etc., "that they shine," etc.)

To understand this: Pesach is the Exodus from Egypt, and the festival of Shavuos is the Giving of the Torah; and before receiving the Torah they had to count seven complete weeks, and afterwards they could receive the Torah

(and see the Zohar, Parshas Emor, page 97). For it is written, "And the living creatures (chayos) ran and returned (ratzo vashov)": that above, everything is in the aspect of ratzo and shov.

So too, Pesach is the level of ratzo and Shavuos is the level of shov. For Pesach is the Exodus from Egypt, which was in haste, as it is written, "And you shall eat it in haste."

And it is written, "For in haste you went out," etc. For then there was a revelation of G-dliness from above, as it is said, "until the King of the kings of kings, the Holy One, blessed be He, revealed Himself to them and redeemed them": in the aspect of haste. But of the Future it is written, "For not in haste shall you go out, nor shall you go in flight," etc.: that it will not be in the aspect of haste,

whereas the Exodus from Egypt was in haste, etc. (See what is written about this in [Midrash] Rabbah at the end of Parshas Bo, and in the Mechilta, Parshas Bo, section 7, and see there; it is also brought in the Yalkut, Parshas Bo. And see Sefer Shel Beinonim (Tanya), chapter 31. And see what is written at the end of Parshas Vayeshev, at the end of the discourse beginning "Thus says," etc., [on] "And I will give you places to walk,"

but in the Time to Come, when the level of the light that encompasses all worlds (sovev kol almin) is revealed, etc., even the shov will be in the aspect of walking, like the ratzo, etc. And [see] what is written at the end of the discourse beginning "And the number of the children of Israel shall be," on the matter that in the Future the superiority of the arousal from below (isarusa dilesata) will be great and high without end, etc. From all this the matter of "For not in haste" will be understood.)

And this is the level of ratzo, from below upward; whereas Shavuos is the level of shov, which is the level of the Giving of the Torah, the revelation of His will below, as it is written, "And Havayah descended upon Mount Sinai": a drawing down from above to below.

Now, it is written, "So that you remember the day of your going out of the land of Egypt all the days of your life"; and as our Sages, of blessed memory, said, "In every generation," etc.: that each day there must be the level of the Exodus from Egypt.

That is, in the Shema, "And you shall love," etc.; and one concludes, "I am Havayah your G-d, Who brought [you] out," etc. In particular, [the prayers] from Baruch She'amar until the Shema are a preparation for one to come to the level of the Exodus from Egypt, "And you shall love," etc. 2

That is, when one contemplates how "all the host of heaven bow down to You," and "the ofanim and the holy chayos, with a great noise," etc., and "the chayos tremble with dread of the Throne; they carry and are carried with the Throne"; "a thousand thousands and ten thousand times ten thousand serve Him"; and all of them are constantly at the level of self-nullification (bittul).

And this is [the meaning of] "To make known to the sons of man His mighty deeds and the glory of the splendor of His kingship": this is the level of "the splendor of His kingship," that all of them are truly nullified before Him. And the self-nullification is drawn to them through their comprehending that "Your kingship is the kingship of all worlds." 3

The meaning of "Your kingship": that the life-force (chayus) of all the worlds is only from the level of "Your kingship" (Malchus), merely the radiance of His Name; not as the soul gives life to the body, where the very essence of the soul's life-force is enclothed within the body itself. Rather, His being and essence is exalted and uplifted, etc.

And nothing whatsoever enclothes Him; [He] was, is and will be without any change at all, as it is written, "I, Havayah, have not changed"; "You are He before the world was created, and You are He after it was created," etc., 4

without any change whatsoever; and nothing at all covers over or conceals before Him. But only the mere radiance of "the Name of the glory of His kingship": this is the life-force and the coming-into-being of all the worlds.

And this is [the meaning of] "Your kingship is the kingship of all worlds": that all worlds, even though they are a thousand thousands and ten thousand times ten thousand, as it is written, "Is there any number to His legions?", and "from the earth to the firmament is a journey of five hundred years," etc., 5

nevertheless they bear no relation at all to His light, etc., which is truly the level of the Infinite One (Ein Sof). As is known, even one, relative to ten thousand times ten thousand, has a relation [to it],

for it is a small part of it; but ten thousand times ten thousand, relative to [what is] without limit, at the level of the Infinite One itself, has no relation at all.

And through their comprehending all the above, through this they are constantly at the level of self-nullification. And through contemplating all the above in the depth of Daas (knowledge), 6

then, of itself, one will come to the level of ratzo in the Shema, so that there will be "And you shall love Havayah your G-d with all your heart": to go out of the straits (meitzarim) and limits, all of which are in the aspect of limitation,

like a journey of five hundred years, whether in physicality or in spirituality: it is in the aspect of a strait and a limit, which cover over and conceal, so that [the world] appears as an entity, a thing unto itself; but only to cleave to Him, etc., Who is without limit, truly the level of the Infinite One.

This is what is called the Exodus from Egypt: going out of the straits (meitzarim) and limits, as mentioned above. And this is why, in the exile of Egypt, it is said of Pharaoh, "I do not know Havayah": that the Name Havayah, 7

which is [that] He was, is and will be without change, "I do not know"; [I know] only the Name Elokim, which covers over and conceals so that there be, specifically, an entity, a thing unto itself.

And this is [the meaning of] "I do not know Havayah": that Daas (knowledge) was in the aspect of exile. And this is why one concludes the Shema with "I am Havayah your G-d, Who brought [you] out," etc.: "I am Havayah," specifically.

2. And this is [the meaning of] the saying of our Sages, of blessed memory, "The prayers were instituted by the Patriarchs." The meaning: the Patriarchs are Chesed (kindness), Gevurah (restraint) and Tiferes (beauty), from which are drawn love and awe and compassion; these are Avraham, Yitzchak and Yaakov. 8

That is, the whole of prayer consists of three kinds of verses: namely, verses of Chesed, from which there comes about, in the Shema, "And you shall love," etc.,

through the contemplation mentioned above, which is the level of "Avraham, who loves Me": that there be a revelation of love in the soul, the level of ratzo. And through this, afterwards, [comes] "And these words which I command you shall be," "and you shall speak of them," etc.

And although in the second section [of the Shema] it is written, "And you shall gather in your grain," nevertheless it comes to be "their Torah fixed and their work occasional." And this is [the meaning of] "For man is the tree of the field": that he is 9

like a tree that grows in the ground, whose main thing is the fruit upon it. Even so, it also has thorns and leaves and the body of the tree; and the main thing is only the fruit, etc.

So too with a person: the main thing is the fruit, that is, Torah and mitzvos, as our Sages, of blessed memory, said, "What is 'fruit'? Mitzvos." And this is the matter of "their Torah fixed"; and all the other needs of his body are like the leaves relative to the fruit.

And all this comes about from the level of "And you shall love," etc., which is the level of Avraham. And likewise Yitzchak, the level of Gevurah (restraint), from which there comes about the level of awe in the soul: "the Fear of Yitzchak." 10

And the level of Yaakov is the level of compassion: that is, one whose heart is like a heart of stone, so that even though he contemplates all the above, he will not come to the level of

"And you shall love" of the Shema, because he is very bound up in the vanities of the world, so as to be an entity, a thing unto himself; and because of this his heart is like a heart of stone. Then the counsel for this is to arouse great compassion upon his soul.

As it is written, "To Yaakov, who redeemed Avraham." And this is through the verses of compassion in the prayer, namely, "The King Who is exalted," etc., "In Your abundant compassion, have compassion on us." 11

"Our Father, compassionate Father, have compassion on us, and put understanding (binah) in our heart, to understand and to comprehend, and let us not be ashamed forever and ever." The explanation: for it is written, "For man shall not see Me and live," and our Sages, of blessed memory, said, "In their lifetime they do not see,

but in their death they see." For in their lifetime, when the soul is enclothed in the body, [the body] covers over him and conceals, so that this world appears to him as an entity, a thing unto itself.

But when the soul leaves the body, then they see that in truth His being and essence, etc., was, is and will be without any change, and that nothing at all can enclothe Him or conceal Him; and it was an utterly mistaken transaction, that the world appeared to him as an entity, a thing unto itself.

Then the shame is exceedingly great, that all his thoughts and aims were in the vanities of the world and in his affairs, as if it were truly a thing unto itself; and this is great impudence and brazenness, etc. 12

Therefore our request is, "In Your abundant compassion, have compassion on us, and put understanding (binah) in our heart": that is, to understand one thing from another; that is,

that even while the soul is enclothed in the body, one will understand and comprehend that in truth everything is utterly nullified, just as before the world was created, truly without any change, as mentioned above; "and let us not be ashamed forever and ever,"

so that afterwards there will not be the shame forever and ever. And this is [the meaning of] "To Yaakov, who redeemed Avraham." [See the discourse beginning "How beautiful are your steps."]

3. Now, all the above, which is the level of ratzo, the Exodus from Egypt, is only for the G-dly soul alone, which is in the aspect of exile within straits and limits that cover over, etc. 13

As Pharaoh said, "I do not know Havayah," etc. And as it is written, "I will go down with you to Egypt, and I will bring you up," etc.: for this was said to Yaakov, who is the G-dly soul alone.

Yud akev (yud and heel); "Yaakov is the cord of His inheritance," "for Havayah's portion is His people." As it is written, "And Israel saw the great hand that Havayah had wrought": that Israel alone, which is the G-dly soul,

for "Israel arose in [G-d's] thought," [and] Yisrael is li rosh, "a head for Me," etc., Israel alone saw what Havayah had wrought, etc.

So too in the Shema, the level of ratzo, the Exodus from Egypt mentioned above, "And you shall love," etc., is only for the G-dly soul alone; but the animal soul, nevertheless, wants to eat as an animal does, etc. 14

And in order to receive the Torah, which is the revelation of His will, may He be blessed, as it were, below, there first had to be the level of the nullification of the animal soul as well. [And see what is written on "When a man brings," etc., "you shall bring," etc.; see there.]

This is through the waving of the Omer and the Counting of the Omer. As it is written, "And he shall wave the Omer before Havayah, for your favor (lirtzonchem); on the morrow of the Shabbos the kohen shall wave it." For 15

the Omer is from barley, which is animal food. And likewise above there is also the level of an animal (behemah): this is the supernal Chariot (Merkavah), "the face of a lion on the right, and the face of an ox on the left,"

for a wild animal (chayah) is included in [the term] behemah. As it is written of the Sea that Shlomo made, "It stood upon twelve oxen, three facing north," etc.,

which is the supernal Chariot; "and the Sea was upon them, above," which is the level of the supernal Sea, the level of the great animal (behemah rabbah), the Name Ban (52), numerically [equal to] behemah,

which is the root of the Chariot of "the face of a lion," etc. And this Chariot is the root and source of all the animals and of the animal soul below, which are drawn from it.

16 And barley (se'orah) is shi'ur hei, "the measure of hei": that is, [it is] from the refinements (birurim) below, which are refined and included in the level of the great animal mentioned above; as in the saying, "Who forms ministering [angels]," for there are angels that are nullified every day, and are swallowed and included in the level of the great animal mentioned above,

like the food of barley that is swallowed into an animal below; and they are renewed again every day, etc.

17 And this is [the meaning of] "the kohen shall wave it": [the kohen,] who is the level of supernal Chesed (kindness), raised up the level of the great animal mentioned above [see the Zohar, Parshas Balak, page 188b] through the Omer of barley, shi'ur hei, mentioned above.

"Before Havayah": above Havayah, as is known. And this is [why it says] "from the morrow of the Shabbos" and not "from the morrow of the Yom Tov": for it is above the level of Shabbos. This suffices for one who understands.

18 And through this, afterwards, through the Counting of the Omer, there were drawings down of encompassing lights (makifim) from above to below, to the Omer, etc. And this is [the meaning of] "Today is one day of the Omer": "day" is the level of Chesed (kindness), as it is written, "By day Havayah commands His kindness";

that is, the level of supernal Chesed, to draw down from the very highest [levels] to the level of the Omer, so that there be the nullification of the will of the animal soul too, specifically.

19 And this is [the meaning of] "for your favor (lirtzonchem)": so that there be the nullification of your will (ratzon), through the drawing down of the encompassing lights mentioned above, through the Counting of the Omer, etc.

And this is [the meaning of] "And you shall count for yourselves": that is, to draw down the radiance of the encompassing lights mentioned above, which is specifically from "the morrow of the Shabbos," as mentioned above, "for yourselves," below, to transform the animal soul too, so that there be the nullification of your will.

And this is [the meaning of] "From the day you bring the Omer": the meaning is, from that day on which they waved the Omer, which is "before Havayah," then "you shall count for yourselves": you shall draw down for yourselves, through the Counting of the Omer, "seven weeks," which are the forty-nine attributes (middos). 20

And then, afterwards, there could be the Giving of the Torah on Shavuos, which is the revelation of His very will from above to below, which is higher than prayer, which is the level of the Exodus from Egypt, which is the ratzo, as mentioned above.

"And you shall love with all your heart" is still not at the level of utter self-nullification (bittul), for there is one who loves, etc. Torah study, by contrast, is the very word of G-d in his mouth. 21

As it is written, "And I have put My words in your mouth": My words, truly. "I am the Mishnah that speaks in your mouth." And as our Sages, of blessed memory, said, "These and these are the words of the living G-d," etc.: that they are truly the words of G-d, the very revelation of His will below.

And this is [the meaning of] "And you shall speak in them (bam)": in them, truly. And this is the level of "and with all your soul," that is, to bind thought with thought, etc. (And see what is written at the end of the discourse beginning "And I appeared to Avraham.")

But our Sages, of blessed memory, said, "Whoever says, 'I have nothing but Torah,' even Torah he does not have": for since he is an entity, a thing unto himself,

then even when he speaks words of Torah, this is not the word of G-d at all, and this is not the revelation of His will at all. Rather, there must first be the level of the ratzo, the Exodus from Egypt, from below upward, as mentioned above.

And through this, "spirit brings spirit and draws down spirit"; for through an arousal from below (isarusa dilesata) [there comes] an arousal from above (isarusa dile'eila), and it arouses above the drawing down of His will, as it were, below. 22

But that it should be enclothed in physical things, such as terumos and tithes and offerings, etc.: "and it is not the way of the King to speak of the matters of a commoner," etc.

And for this, the kohen first had to wave the Omer, which is barley, shi'ur hei, the food of the great animal mentioned above, "before Havayah": above Havayah, as mentioned above. 23

And through this, afterwards, through the Counting of the Omer, there was the drawing down of the encompassing lights below, to the Omer: "And you shall count for yourselves," etc., "seven weeks," etc.

And afterwards there could be the Giving of the Torah on Shavuos, which is the revelation of His will, as it were, below, in the letters of the Torah. [And see the Zohar, Parshas Tetzaveh, page 182, end of side b, "And since," etc., and page 183a, until "brings forth the Torah," etc.; and see below.]

LIKKUTEI TORAH • PARSHAS EMOR • MAAMAR 4

והניף את העומר

"And he shall wave the Omer"

◇

"And he shall wave the Omer." Now, the Omer is a food of barley, which is animal fodder. The 1
matter is according to what is said, "Who forms ministering [angels], and whose ministers," etc.: that there are two kinds of angels.

The first are those who stand in the heights of the universe since the six days of Creation; they are eternal and endure until the world returns to tohu (chaos), etc.

And these are the chayos (holy beasts) of the Chariot. And there are angels that are created 2
every day, and say song, and expire; that is, the level of the sparks of holiness that fell in the shattering

[into] the nogah of Beriah, Yetzirah and Asiyah. And when they are refined and rise as mayin nukvin (feminine waters), each and every day anew, this is the matter of their song and the expiry of their soul (klos hanefesh): that they expire and are included in the level of Malchus.

And it is like the saying of our Sages, of blessed memory: "The Holy One, blessed be He, 3
stretched out His little finger among them and burned them." And the explanation is known: that because the radiance of the revelation of G-dliness upon them was more

than the measure and limit that they could contain and confine within themselves, they were burned and included in the One G-d, and they go out of the vessel. However, this was by way of punishment, because they had accused [man, saying], "What is man," etc.

But likewise, from this example, it will also be understood concerning the birurim (refined sparks), that they are refined and expire into the level of Malchus: this is because of the abundant revelation of the Infinite Light (Or Ein Sof) upon them.

And this is the essence of their constant service, etc. And this is the matter of "the thousand 4
mountains that the great beast (behemah rabbah) eats" (see the Zohar, Parshas Pinchas, 217a), which is the level of Malchus, called behemah (beast), whose numerical value is [that of] the Name Ban (52), in which the birurim of nogah are included, etc.;

and it is called behemah rabbah because it is a general level, as against the Chariot of the twelve oxen, which are particular levels; and Malchus includes everything. Therefore it is called rabbah (great).

And this is along the lines of what the Zohar explains in Parshas Vayechi, 247a: "What is rabbos? Rather, as it is written, 'The outcry of Sedom and Amorah, for it is rabbah,' like gadlah (great)." 5

"And so rabbos [means] great ones, supernal and greater than all." And there it refers even to the twelve oxen of Beriah mentioned above, which are also called rabbos relative to the particulars that are drawn from them.

Just as the twelve tribes are inclusive souls: the tribe of Reuven, for instance, has in its camp many myriads and thousands, and the soul of Reuven himself includes all the souls of his tribe, which are branches of him; and so with every tribe, etc.

And this is the matter of "Many daughters (rabbos banos)," etc.; see there. However, relative to the level of Malchus, the twelve oxen mentioned above are called particular levels, and Malchus, 6

which includes them all, is called behemah rabbah. And likewise the Malchus of Adam Kadmon is called behemah rabbah [and see Etz Chaim, Sha'ar Arich Anpin, chapter 1, and Sha'ar Z'eir Anpin, chapter 1].

Now, in the Malchus of Beriah are included the birurim from the nogah of Beriah, and in the Malchus of Yetzirah are included the birurim of the nogah of Yetzirah, etc. And likewise the matter of the Omer, which is animal fodder, 7

being a food of barley, is the level of the birurim that become included in the level of Malchus. This is likened to eating: the food is digested in the stomach, and the waste is pushed outside, and the choicest part rises up to the brain and becomes life-force (chayus) for his soul.

So too these birurim, which become included in the level of Malchus, become life-force in it, etc. However, the matter of se'orah (barley) is shi'ur hei (the measure of five), as is mentioned in the Zohar. 8

And the explanation is that shi'ur hei is the division of the five Gevuros into many parts, to give life to the many creations, which differ from one another: the camp of Michael, etc.

For this division comes from the five Gevuros, which separate and divide the simple voice, so that it is divided into many parts in the letters of speech; and in general it is divided into the five places of articulation of the mouth: alef-ches-hei-ayin from the throat, beis-vav-mem-pei from the lips, etc.

And afterwards it is divided into myriads upon myriads of combinations of letters, of one place of articulation with another; and this is the cause of the coming into being of the angels and the souls without number, as it is written, "A thousand thousands minister to Him": that is, through the division of the combinations of letters in the Ten Utterances, "Let there be light," etc. 9

And the root of the five Gevuros is from the five Gevuros of Imma: that is, the level of the division of the letters in thought, which are the level of the letters of Imma, which are called "engravings of a signet" (pituchei chosam), 10

that is, in the Yesod of Imma. For as the combinations of the letters are divided in thought, so speech is drawn to speak these very combinations;

that is, according to the will one has for certain combinations of letters, so does he think, and as a matter of course it is afterwards drawn so into speech [and see what is written on this in Parshas Chukas, on the verse "And they shall take to you a heifer," etc.; see there].

Now, the birurim by which Malchus refines the 288 sparks are also through the five Gevuros, which are the level of gevuros (powers of restraint) and contractions (tzimtzumim), to descend below and to seize the sparks from the hands of the external forces (chitzonim). 11

Therefore it is said of this, "And she gives teref (food) to her household": this is the matter of the refinement of the 288 [sparks], which is called teref (prey), like a lion that tears (tores), which is through Gevurah. And below, in divine service, this is the matter of "A person should always incite his good inclination against his evil inclination."

Therefore the birurim are called se'orah, shi'ur hei, and it is the fodder of that behemah [and see the Zohar at the beginning of Parshas Yisro, at the end of 67b, and the Ramaz there; and from there will be understood our saying the psalm "May G-d be gracious to us" in the days of the Counting, at the time of the counting of the Omer].

2. However, the matter of the waving of the Omer [is] "a waving (tenufah) before Havayah." And it is explained in the Zohar, Parshas Balak, 188b: tenufah is tenu peh ("give the mouth"); "Give glory," etc. 12

And the matter is according to what is explained concerning the difference between Pesach and Shavuos: that on Pesach there was the level of the elevation of Z'eir Anpin from the level of smallness (katnus), called Mitzrayim (Egypt), the level of meitzarim (straits) and limits, rising to receive the level of the intellect (mochin) of greatness (gadlus);

and this is the level of the ascents of the G-dly soul in man, whose root is from Z'eir Anpin, for "you are called adam (man)," whose numerical value is [that of] the Name Mah (45), etc. [and see what is written elsewhere in the explanation on the verse "When a man (adam) of you brings an offering"; and see the Zohar, Parshas Vayechi, 245b].

And afterwards, on the second day of Pesach, the kohen, whose root is from Abba, waves the Omer, which is the level of the elevation of the animal soul in man, that it be refined so as to be transformed (lis'hapcha), etc. 13

And its root is from the level of Malchus, which is called behemah, whose numerical value is Ban, etc.; that is, the root of the animal soul is from the Chariot of the twelve oxen, whose root is from the level of Malchus. For it too needs to be elevated afterwards, on Shavuos, in order to receive the Torah, which is from the level of Keser, the Supernal Will.

For there are two kinds of will, the Supernal Will and the lower will: the Supernal Will, which is above intellect, and the lower will, which is below intellect, which branches out because he has grasped with his mind the goodness of that thing; therefore he wants it and desires it.

14 And on Shavuos, at the Giving of the Torah, there was the level of the revelation of the Supernal Will. And this could not be except through preparation first, to beget the will for G-d through contemplation; and through this the Supernal Will will rest upon him.

And this is the matter of "Make His will as your will, so that He will make your will as His will," and as is explained elsewhere on the verse "Go forth and gaze," etc. And this is the matter of the counting of the Omer;

that is, after he has waved the Omer "before Havayah," above the Name Havayah of Z'eir Anpin, that is, in the level of Binah, and this is from below upward, then afterwards one draws down from above to below.

And this is the matter of "And you shall count for yourselves from the morrow of the Shabbos," etc.: that is, the drawing down of the encompassing [lights] (makifim) of Imma, which is called "the morrow of the Shabbos." For the eve of Shabbos (ma'alei shabbata) is the level of Malchus,

15 and the day of Shabbos (yoma deshabbata) is the level of Z'eir Anpin. And "the morrow of the Shabbos" is the level of Binah, which is above Shabbos. [This is] by way of comparison like the known explanation of what is written, "beyond the river (be'ever hanahar),"

which is the level of Chochmah, called "beyond the river," that is above the river of Binah, [as in] "And a river goes forth from Eden." And so is the meaning and matter of "the morrow of the Shabbos":

that is, the level of Binah, which is above the level of Z'eir Anpin and Nukva, which are the levels of the Shabbos of the night and the Shabbos of the day. And although Binah too is called Shabbos,

yet it is called Shabbos Shabbason (a Shabbos of complete rest) [as the Pardes writes in Erchei HaKinuyim, under the entry "Shabbos"; and see the Zohar, Part II, 63b and 88a]. And from the level of Binah the encompassing [lights] are drawn to Malchus.

And this is the meaning of "the day" (hayom), whose numerical value is [that of the Names] Kel Havayah: it is the drawing down of the encompassing [lights] to the Omer, to the level of Malchus, which is called omer. And the matter of the encompassing [lights] will be understood along the lines of what was written above concerning the angels, who expire because of the revelation of the Infinite Light upon them beyond their measure; 16

that is, because their vessel is too small to contain this great light, and it is this that becomes the level of an encompassing [light] surrounding them. And the angels whose vessel is larger can contain this light in the manner of

an inner [light]. If so, by this proportion, even upon them, if there were the radiance of a very great and exalted light, such that even their vessel could not contain it, it too would be in the manner of an encompassing [light] upon them.

So too in the service of G-d there are two levels of love. The first is the love that is limited within the soul, in an inner manner; and this love has an end and conclusion in time, such as one hour and the like. 17

But there is the second love, which comes from contemplating the greatness of G-d Himself and His glory, "For I, Havayah, have not changed," etc.; and because of this a love that is above his vessel will be aroused in his soul.

And it is this that is called the level of an encompassing [light] (makif), which is the level of a guard (shomer). For with the first love, since it has an interruption, he can then afterwards come to desire 18

physical things, since "a prisoner cannot free himself," etc. For on the opposing side too ("one opposite the other") there is, corresponding to this inner level, [something] that opposes and contradicts it.

But this love, which is above being limited in a vessel, is the level of a guard. And this is the matter of the garment of the Chashmal, which clothes Z'eir Anpin and Nukva on both their sides, so that the external forces should not draw nourishment.

And the explanation of the matter in divine service is this: the intellect (mochin) that entered in the manner of an inner light (or pnimi) is the reasoning and contemplation from which love and longing are drawn into the emotive attributes (middos) of the heart. 19

And this can be interrupted, the attribute being interrupted, and there can be the coming into being and birth of foreign attributes and desires. Only, the safeguard against this, so that he not

fall from his level, is through higher mochin, which did not enter the middos at all, but only encompass the middos and guard them, so that he should have no desire or will other than for G-d alone.

And that is through contemplating the greatness of the Infinite One, blessed be He, in the grasp of his mind and his understanding, [a contemplation] which the heart is too small to contain, and which did not enter into the revelation of the heart, etc.

[The substance of this matter is explained elsewhere, on the verse "It is better to take refuge in Havayah than to trust in man"; see there. And see what is written on this also in the discourse beginning "The eyes of all look hopefully to You."]

And this is what is written, "Seven complete weeks (shabbasos) shall there be": that is, so that 20
"you shall count fifty days" in the seven emotive attributes (middos) of Imma: Chesed, Gevurah, Tiferes, Netzach, Hod, Yesod and Malchus, for there [it is] above the level of, etc.,

where there is no place at all for the external forces to draw nourishment; and it is called "the world of freedom" (alma decheirusa), as is written in the Zohar, Parshas Tetzaveh, 183a, on the verse "And you shall proclaim liberty," etc.

Whereas in Z'eir Anpin, [which is] Avraham, from whom Yishmael came out, etc., the external forces draw nourishment from the waste of the middos. And therefore in Binah they are called "seven complete weeks (shabbasos)," for they are in a state of completeness, from which the external forces do not draw nourishment.

Now, through the drawing down of the encompassing [lights], there can afterwards be, on 21
Shavuos, the revelation of the radiance of the Supernal Will at the Giving of the Torah, from the level of Keser Elyon (the Supernal Crown): "I am Havayah," etc.

And this is because on Pesach there was the level of the ascent of Z'eir Anpin, which is called ish (man), etc.; and afterwards, through the Omer, there is the ascent of Malchus; and then on Shavuos there will be the union of Z'eir Anpin and Nukva, one crown for both of them. And this is what is written, lirtzonchem ("for your acceptance"): that is, to make the level of will (ratzon) and crown, etc.

[And this is the matter explained in the Zohar, Parshas Tetzaveh, at the end of 182b: "Come and see: it is written, 'And he shall atone for himself and for his household,' etc.

In the same way, this level begins to be sanctified." The meaning is: on the first day of Pesach Z'eir Anpin was sanctified, through the mochin of Abba and Imma being drawn into it; and this is the matter of "The voice of my beloved," etc., "leaping upon the mountains," etc.

"And since he has been sanctified, he needs to atone for the house of the vav": that is, that there be the rectification and ascent of Malchus too; and this is through the arousal from below (isarusa dilesata) of Israel in the counting of the Omer, animal fodder, etc.

And through this, afterwards, on the festival of Shavuos, there is drawn down and revealed a level higher than both of them, which is the revelation of the Keser to both of them. And this is "skipping upon the hills": skipping (kipotz) is with both [feet].

And this is along the lines of what was explained elsewhere on the verse "Male and female He created them, and He blessed them": that through the union of [the Names] Mah and Ban there is drawn down and revealed a level higher than both of them (see on this in the explanation on the verse "His eyes are red with wine," and in Parshas Tetzaveh, at the end of the discourse beginning "And you shall make holy garments"); and in the same way it will be understood here.]

3. Now, to understand what is written in the Zohar, Balak, 188b, that the level of chitah (wheat) too is only in the level of Malchus, as is written there: "Chitah: the daughter who pleads endearingly (mischata) before her father," etc.; "but we see that in all the tribes there is no ches and tes, and in her there is ches and tes, and we call [her] chitah," etc.; see there. 22

And this seemingly contradicts what was said above, that the level of se'orah, shi'ur hei, is the fodder of that behemah rabbah, which is the level of Malchus, the Name Ban. 23

But chitah is human food; and yet from what the Zohar writes it is clear that chitah too is in the level of Malchus, which is called behemah, whereas none of the tribes has the letters ches and tes, etc.

And further, we must understand what was said above, that the root of the G-dly soul is from the level of Z'eir Anpin and the root of the animal soul is from the level of Malchus. Yet it is explained in very many places that Malchus is called Imma Tata'ah (the lower mother) and Knesses Yisrael (the Congregation of Israel), which is the root and source of the souls, [of] the G-dly soul. 24

But the matter is that Malchus receives the five Chasadim and the five Gevuros: the five Chasadim are drawn to her from Abba, and the five Gevuros are drawn to her from Imma.

And these two levels are also the levels of the inner dimension (pnimiyus) of Malchus and the outer dimension (chitzoniyus) of Malchus. And the root of the souls of Israel is from the level of the inner dimension of Malchus, which receives the five Chasadim mentioned above, whose root is from Abba; and this is the level of chitah, as is explained in Pri Etz Chaim, in the discourse on Shavuos. 25

And the matter, according to Chassidus, is explained elsewhere, on the verse "And you shall count for yourselves," with regard to the festival of Shavuos: that it is like the matter of "A child does not know how to call 'Abba' (father) until he tastes," etc.; that the daas (knowledge) newly born in the child is the matter of the revelation of the hidden daas, which is above the daas that is grasped, etc.,

only that it is clothed in the smallness of the child's daas. And so it is with the drawing down of the five Chasadim of Abba: the level of the higher Chochmah (Chochmah Ila'ah) is above comprehension, and it is drawn down and clothed in the souls of Israel, to be the self-nullification (bittul) of the soul, etc. And this is the matter of "Abba founded the daughter" (Abba yasad barta).

[And see the Zohar, Part I, 112a, and Parshas Emor, 100b, on the matter of "the daughter of my father," from which it is explained that the drawing down of the souls from the level of Malchus is when she receives from the level of Abba specifically.]

And se'orah, which is in the outer dimension (chitzoniyus) of Malchus, was explained above and will be explained further below. And what is written in the Zohar, that in the tribes there were not the two letters ches and tes mentioned above, that is 26

because in truth the two letters ches and tes are from the Gevuros, and the tribes were higher than them. Only after the hei has been joined to the two letters mentioned above,

that is, the five Chasadim of Abba, then the two letters ches and tes mentioned above are sweetened, and it is called chitah. [And see what is written elsewhere, that the difference between chametz and matzah lies between ches and hei.]

And this is what is written in the Zohar, "like a daughter who pleads endearingly before her father, and he does her will": that is to say, her father does kindness (chesed) for her, that is, the drawing down of the five Chasadim of Abba to sweeten the letters ches and tes mentioned above. 27

And this is "who pleads endearingly (mischata)," etc. [along the lines of "And I and my son Shlomo will be chata'im (offenders)"; and this is "Redeem your sin (chata'ach) with charity (tzedakah)," for charity draws down the five Chasadim into Malchus].

Now, the chitah mentioned above is in the level of Malchus, only it is in the inner dimension (pnimiyus) of Malchus: Gevuros sweetened by the five Chasadim. And therefore Adam, the first man, whose soul was from the Tree of Life (ilana dechayei), was higher than this; that is, he was from Z'eir Anpin, which is called the Tree of Life. 28

And therefore [concerning] the sin of Adam, "The Tree of Knowledge was wheat (chitah)": for chitah was a level below him, the level of Malchus of Atzilus, which is called the Tree of Knowledge relative to Z'eir Anpin, etc.

[And the explanation is that chitah is daas being lowered and drawn downward into smallness, like the matter of what is written elsewhere on the verse "When I break for you the staff of bread," etc.;

and this pertains to the level of Malchus, where there is the refinement of the level of chet (sin) through the five Chasadim, whereas Z'eir Anpin is above this level.

But seemingly we must understand: the souls are born through the union of Z'eir Anpin and Nukva of Atzilus; and if so, in every soul there is [something] of the mother's share, which is the level of Malchus, and that is the level of chitah.

If so, why is this called a sin for Adam, that he ate chitah? But the answer is according to what is 29
written in the Zohar, Terumah, 167b: "The first Adam was formed and engraved without a female," etc.;

see there. For seemingly the meaning is that just as physically he was not born of a woman but was the handiwork of the Holy One, blessed be He, so too his soul was rooted above the level of the union of Z'eir Anpin and Nukva of Atzilus.

And if so, he had in him nothing of the level of the Tree of Knowledge and of the level of chitah, 30
but only [what is] above this level, that is, the higher Chochmah as it is in its essence.

And therefore it was a sin that he ate of the level of chitah, etc. Whereas all the souls after him: just as they are born below through male and female,

so the root of their soul is from the union of Z'eir Anpin and Nukva. Therefore the level of chitah, human food, etc., pertains to them, by virtue of their root in the level of the inner dimension (pnimiyus) of Malchus.

And by virtue of their root from Z'eir Anpin, the tribes did not have the letters ches and tes, etc. 31
However, in the Zohar at the end of Parshas Emor, folio 104, at the end of side a, it writes: "And Adam

came forth from male and female." And the Ramaz explains that the soul of Adam, the handiwork of the Holy One, blessed be He, was also drawn from the union of Z'eir Anpin and Nukva of Atzilus, only that it was in the chambers (heichalos) of Abba and Imma, etc.; see there.

And see the Raaya Mehemna, Parshas Kedoshim, 83, at the end of side a, and what is written on 32
it in Sefer HaGilgulim, chapter 18, and in the Likkutei Torah [of the Arizal], at the end of Parshas Bereshis.

And according to this, the explanation of the Zohar, Terumah, mentioned above is in another way; and see the Mikdash Melech there. And if so, seemingly the question returns to its place.

But in truth there is no difficulty at all. For it is explained in the Zohar, Bereshis, 37, at the end of side a, on the verse "My spirit shall not abide in man forever":

"Rabbi Acha said: At that time, that river which flows and goes forth would bring forth spirit from the Tree of Life and pour it into the tree in which death dwells, and spirits were drawn into human beings for many days,

until the wicked arose," etc. "Then the supernal spirit departed from that tree, at the time that the souls in human beings flew off," etc. And see there in the Mikdash Melech, that at first the essence of the soul was from Z'eir Anpin, and a little from Malchus.

And also from Z'eir Anpin, that is, what is drawn to it from Arich Anpin through Imma Ila'ah 33
(the higher Imma); and therefore they lived long, for "length of days is from Arich."

And after they sinned it was the reverse: the drop of the female was greater than [that of] the male, and it is called the tree of death; therefore they did not live long. Thus far his words. And see the Zohar at the beginning of Parshas Beshalach, 44, at the end of side b.

And since it is so, that even in human beings, and after the sin of the Tree of Knowledge, never- 34
theless the essence of the soul was then from Z'eir Anpin and from higher and higher, etc.,

how much more so, by a fortiori reasoning, in Adam himself, who was His handiwork, and before the sin of the Tree of Knowledge: the essence of the soul, which is from higher and higher, was greater than the drop of the female; and as is written in Sefer HaGilgulim,

chapter 19, that he had nefesh, ruach and neshamah of Atzilus, and also a neshamah of the neshamah of Atzilus. And therefore this is called a sin for Adam: that he descended into the level of chitah.

And see what is written on this further in the explanation of the matter of the Splitting of the Sea 35
of Reeds, the discourse beginning "Behold, the Sea of Reeds."] And se'orah is the level of the outer dimension (chitzoniyus) in Malchus, which is to give life to all the particulars of the division of creations, angels, which is through the five Gevuros.

And their root is from the five Gevuros of Imma [for Binah nests in the Throne, the World of Beriah; and likewise the level of the outer dimension in Malchus, which is clothed in Beriah, Yetzirah and Asiyah, the source of its receiving is from the five Gevuros of Imma]. And this is, by way of analogy, like speech in man, which is drawn through the five places of articulation, alef-ches-hei-ayin from the throat, etc.

For the voice is simple, and it was contracted and is divided into twenty-two letters through the five Gevuros, and the source that divides them is thought. Likewise, all the particulars of the division of the combinations of letters of the word of G-d, the level of Malchus, are through the five Gevuros, and their root is from the five Gevuros of Imma, the level of thought.

And this is the matter of se'orah, as was written above. And from there too is the root of the animal soul, whose root is from the twelve oxen; but the G-dly soul, its root is from the inner dimension (pnimiyus) of Malchus and from Z'eir Anpin itself, as is written in the Zohar, Vayechi, folio 245.

And this is why the level of Malchus is sometimes called behemah, as mentioned above, and sometimes called adam: when she is in Atzilus she is called adam, and when she descends into Beriah she is called behemah, as it is written, "and the spirit of the beast that goes down below," etc. And these are the two levels mentioned above, the outer [dimension] of Malchus and the inner dimension of Malchus.

And the matter of the counting of the Omer, which is the refinement of the animal soul: this is 36
the rectification and elevation of the level within Malchus that is called behemah; and through this, afterwards, on the festival of Shavuos, it becomes the level of adam, which rises into Atzilus, into the inner dimension (pnimiyus) of Malchus.

And this is the matter of "And you shall offer a new meal-offering," etc. And the mayin duchrin (masculine waters) that are drawn down through this are the matter of the Giving of the Torah, etc., which is the drawing down of Keser and Chochmah into the letters of the level of chitah.

And it is like the matter of the union and joining of the good of the Tree of Knowledge and its inclusion in the Tree of Life, to be one in one (lemehevei echad be'echad) (and see the Zohar, Parshas Emor, folio 96a; and see what is written in the explanation on the verse "The voice of my beloved," etc.).

LIKKUTEI TORAH • PARSHAS EMOR • MAAMAR 5

והניף הכהן אותם על לחם הבכורים תנופה לפני...

"And the kohen shall wave them upon the bread of the first fruits"

"And the kohen shall wave them upon the bread of the first fruits, a wave-offering before Havayah, upon the two lambs," etc. And it is stated in the Gemara that the bread is on top, etc., 1

that he waves the lambs together with the bread. And [we must] understand this matter, and this joining: that the lambs are with the bread in the waving.

Now, it is known that the purpose of all creation is that the "something" (yesh) be nullified to the "nothing" (ayin). And in every world the nullification of the yesh is drawn down according to its level.

Now, the essence of self-nullification (bittul) is to be nullified and actually included in the Infinite Light (Or Ein Sof), blessed be He, and united with it in a complete and true union, the ultimate union, like the union of the limbs of the body with the vital soul that rests and is enclothed within them, for they have no other life-force apart from the life-force of the soul. 2

Therefore the limbs obey the will of the soul in complete nullification and union. And so should the powers of the vital soul be nullified and actually included in the Infinite Light, blessed be He, which rests upon and encompasses his soul.

And see what is written on the verse "And you shall offer a burnt-offering, a fire-offering." But in the nature of man, as he is born, there is nothing like this nullification, and its like is not 3

found in physicality at all: to nullify his will before the will of others at the level of this nullification, as though he had no other will at all.

Rather, this nature is in domestic animals, which are nullified to the will of the one who leads them: wherever he wishes he turns them, and they do not change their appointed task. This is because their root and foundation is "in the holy mountains."

These are lofty levels in the Infinite Light (Or Ein Sof), blessed be He, and there they are at the level of nullification in the Infinite Light itself (see what is written on the verse "And He fed you the manna," on the matter of the "great beast" (behemah rabbah) that is above man). Only, they fell far down, below the level of man, and the level of nullification was drawn down below, under the hand of man.

This is the meaning of the sacrifices: they would offer the animal upon the altar, and its life-force rises into its source and root, which is the level of nullification

in the very Infinite Light, blessed be He. And the sacrifices were from the cattle and from the flock, from among all the domestic animals, and not from the wild beasts; for a domestic animal has more nullification than a wild beast.

Likewise, from among all the domestic animals, lambs were chosen for the most part, because 4
the level of nullification is drawn into them more. For cattle are "the face of an ox on the left," the level of Gevuros (restraints).

Also, an ox gores with its horn; and goats, too, are the level of Gevuros. But lambs are at the level of compassion, and "Yaakov separated the lambs (kesavim)," for lambs (kevasim) are at the level of Yaakov's attributes (middos), the level of compassion.

For lambs have a voice of pity that arouses compassion. This is because their source and root is from a higher level, which is the source of compassion.

Therefore, when the life-force fell below, the voice that arouses compassion was drawn to them. 5
They are also weak by nature, from birth, so that the nature of nullification is recognizable and felt in them. [Lambs also have wool, whose root is very high, and as is written

in the Zohar Gadol, Part I, folio 42, column c, on the verse "And Hevel, he too brought of the firstborn of his flock": "His thought was on that place of which it is said, 'And the Ancient of Days (Atik Yomin) sat,' etc., 'and the hair of His head was like clean wool'; and the Holy One, blessed be He, joins a good thought to the deed, and because of this He accepted it," etc.

See what is written below in Parshas Pinchas on the verse "Command the children of Israel," etc.; and see the Mishnah at the end of chapter 6 of Kerisos. And see the Zohar, Mishpatim, 125a; and see what is written elsewhere on the verse "Your hair is like a flock of goats that streamed down," etc.]

2. Now, when the life-force has fallen below into physicality, they are called by the name 6
kevasim (כבשים), with the beis before the shin. For the beis alludes to the level of Chochmah (wisdom), [as it is written,] "With wisdom a house (bayis) is built." And the shin alludes to the three lines that branch out and are drawn downward; whereas when they are above, in their source, they are a single unity.

And there they are called kesev (כשב), with the shin before the beis, for the shin is the supernal attributes (middos) that are above Chochmah and intellect, which are called in the Zohar "the mountains of darkness." 7

[See what is written in Parshas Toldos, in the explanation (biur) on the verse "Many waters" in the Song of Songs, on the matter of the supernal Daas (knowledge), and in the discourse beginning "Your teeth are like a flock."]

But "And Yaakov separated the lambs (kesavim)" [means] that Yaakov is the one who draws the level of the kesavim from their level and rank in their source to the level of separation, so that they will be called by the name kevasim.

[This is] so that the level of nullification will be drawn also into the world of separation (alma deferuda): "The one lamb you shall offer in the morning, and the second lamb you shall offer toward evening," etc.

The explanation is: morning is "the morning of Avraham," the level of supernal Chesed (kindness), in which the Infinite Light (Or Ein Sof), blessed be He, spreads forth above without end and below without limit.

Now, as it spreads downward, level after level, in the descent of the levels by way of the chain of descending worlds (hishtalshelus) and enclothement, there is nurture and a hold for the kelipos (husks) and the sitra achra (the other side), to draw nurture from holiness: the level of "the tents of Kedar," and as Avraham said, "O that Yishmael might live before You." 8

And it is necessary to put first a lamb, which is the level of nullification, with the quality of pity, so that the Infinite Light (Or Ein Sof), blessed be He, will be drawn only at the level of nullification: that the Infinite Light should rest and be revealed in one

who is nullified to it, specifically. [See what is written in Parshas Vayeira on the verse "I am a shield to you"; and see the Zohar, Balak, folio 204b, and the end of Parshas Miketz, folio 203.]

"And the second lamb you shall offer toward evening": the time when the attribute of Yitzchak, the level of Gevuros (restraints), holds sway, in order to sweeten them, etc. And the drawings-down of this level of nullification, the two lambs, at the level of morning and at the level of "toward evening," are accomplished through Yaakov, 9

who is "the middle bar that runs through from end to end." Therefore Yaakov separated the lambs from the level of kesavim, as they were in their source and root, to the level of kevasim, for the world of separation, to be divided into two different aspects and levels.

But on Shavuos, "And the kohen shall wave them upon the bread," etc., "upon the two lambs": he waves the lambs upward, to their root and source, the level of kesavim, so that they are nullified and united in the very Infinite Light (Or Ein Sof), blessed be He. And this is with the bread, because

the meaning of the wavings of the two loaves is [as follows]. For the two loaves allude to the Written Torah and the Oral Torah, as it is written, "Come, eat of my bread," etc.

For they are lofty levels: in the Written Torah there is what is not in the Oral Torah, and this is the matter of the cantillation marks (te'amim) of the Torah, zarka, makaf, shofar holech, segolta, etc., which are the level of melody, with the quality of sweetness and delight.

Of this it is said, "And his songs were a thousand and five," and "At night His song is with me": 10
for the cantillation marks are at the level of song and melody, to sing in song and hymn out of great joy and delight. These cantillation marks are in the Written Torah and not in the Oral Torah, and in the Oral Torah there is no interpretation

or explanation of the cantillation marks, to explain and interpret for us what this song is. [See what is written in Parshas HaBerachah on the verse "The Torah [Moshe] commanded," and on "And it came to pass at the end," and on "The Song of Songs," and on "And I was with Him as a nursling (amon), and I was a delight," etc.]

The Oral Torah, however, is the interpretation and explanation of the basis of the mitzvos and their root; this interpretation and explanation is in the Oral Torah specifically and not in the Written Torah. For there is no mitzvah in the Written Torah that does not need the interpretation

and explanation of the Oral Torah: how the mitzvah is to be performed and in what manner. And on Shavuos the two levels of the bread are waved upward, into their source and root, to be included and united in the Infinite Light (Or Ein Sof), blessed be He,

for there they are united in the ultimate union: "He and His life-forces are one," etc.; "He is the Knower and He is the Knowledge," etc.

And in them and through them the life-force of the lambs, too, is united, so that they are nulli- 11
fied in their supernal root and source, so that everything is at the level of nullification.

Therefore of the two loaves of Shavuos it is written, "They shall be baked leavened." For since it is raised up to the source of the life-force, and the source of the life-force, which brings the separate worlds into being as something from nothing, is at the level of "Who is exalted from the days of the world," and this is their life-force and their coming-into-being,

for because the Infinite Light (Or Ein Sof), blessed be He, is exalted and withdrawn from them, above, and is not actually enclothed within them, therefore their life-force and existence came into being as separate, to be a thing and an entity in its own right; and when they are raised to their source and root,

which is "Who is exalted from the days of the world," they too have become of the level of the exaltation that is above, since they have been included and united in their very source. [See what is written on this regarding the festival of Shavuos, on the verse "And Elokim spoke," etc.; see there.]

With this the difference will be understood between the lambs of Atzeres and the two daily tamid lambs: the two lambs of Atzeres are peace-offerings (shelamim), which are eaten by the owners, whereas the two lambs of the daily tamid are burnt-offerings (olos). 12

The explanation is: the tamid offerings are the lambs that are drawn down below, into the world of separation, as mentioned above. And so it is impossible to give them to the owners to eat, lest it be drawn down still further and there be a hold and nurture for the sitra achra (the other side).

And it must be wholly consumed (kalil). But the lambs of Atzeres, which are "upon the bread of the first fruits, a wave-offering before Havayah," [raised] upward into their source, to the level of kesavim,

and are also included and united in the level of the two loaves, as mentioned above — there is no dominion or nurture [for the other side] there at all. Therefore they are peace-offerings, which are eaten even by the owners.

LIKKUTEI TORAH • PARSHAS EMOR • MAAMAR 6

ביאור ע"פ והניף הכהן אותם

An explanation of the verse "And the kohen shall wave them"

An explanation of the verse "And the kohen shall wave them." 1

Now, first we will explain the matter of Tohu (chaos) and Tikkun (rectification). The root of the soul of man is from the World of Tikkun: "Let Us make man in Our image." But the root of the inanimate, the vegetative and the animal is from the level of the World of Tohu, which preceded the World of Tikkun, as is written in the Idra (folio 135, end of side a, and side b) 2

concerning the World of Tohu: "And because this tikkun (configuration) of Adam was not found, they could not endure," etc.; see there; and on folio 141b, that the level of the World of Tikkun is the level of Adam (Man).

The matter will be understood from what we see below in man: a quality of existence set apart from all the creatures, in that he rules over all the creatures, as it is written, "And let them have dominion over the fish of the sea," etc.

The explanation is that man is the level of a partzuf (configuration), comprising the ten Sefiros and all the levels of all the creatures, and he is not in the mode of one single, particular level and attribute alone, 3

like the other creatures, each of which has a particular attribute, with no admixture at all of anything other than it, as it is written, "and every winged bird after its kind," etc.,

"living creature after its kind," etc. As, for example, among birds: the eagle is by nature compassionate toward its young, and the raven is by nature cruel.

Now, in the eagle there is no admixture at all of the cruelty that is the raven's nature; and likewise, conversely, in the raven there is nothing at all of the eagle's nature: it has no leaning away from the attribute of cruelty even by a hair's breadth, such that compassion would show itself in a single raven even once

(as is written in the Gemara, Eruvin 22a [and] Kesubos 49b; and see there in Tosafos). This is because their nature was created in a single attribute, without inter-inclusion of other attributes.

And this is because their root is from the World of Tohu, where the Sefiros were one beneath the other and were not in the mystery of partzufim and lines (kavin), which is the level of inter-inclusion, as [will be explained] below.

So too the angels, who are also called by the name "birds": "and let birds fly" — "and birds" (ve'of), this is Michael; "fly" (ye'ofef), this is Gavriel.

Michael is the prince of water, Chesed (kindness), love; and Gavriel is the prince of fire, the level of Gevurah (restraint), awe, etc.: each one in a particular attribute. And therefore one angel does not carry out two missions.

But man is not so: by his nature he is composed of many different attributes, a thing and its opposite. (In the words of the Rambam) (in the Introduction to the Commentary on the Mishnah):

"All species of animals and trees have only one action, or two actions, etc.; but man performs many actions that differ from one another," etc.

Now, besides having [something] of all the Ten Sefiros, three intellectual [faculties] and seven emotive attributes, more than this: in each one of the emotive attributes and the intellectual faculties he is also comprised of the other attributes. For example, in his cruelty compassion is included,

like a father who strikes his son: this striking is cruelty, yet included in it are compassion and love, for he strikes him only because of his love and pity for him, as it is written, "He who spares his rod hates his son, but he who loves him disciplines him early."

And so too, in the same way, with the other attributes. He also includes [something] of the levels of the inanimate, the vegetative and the animal (both in his body, for the hair is the level of the vegetative, etc.; and in his soul, which includes a spiritual inanimate, vegetative and animal: the letters are the level of the inanimate, and the emotive attributes the level of the vegetative, etc.

And see what is written in Parshas Bereishis on the verse "And He formed," on the matter that the body of man was at first inanimate, which is not so of the body of animals, etc.; and this is because man includes [everything] from the speaking down to the inanimate). And therefore man is called a small world.

All this is because he was created in the image and likeness of Above, the Supernal Adam (Adam dele'eila), which is the level of a partzuf; and a partzuf is a binding together of the Ten Sefiros, with each Sefirah comprised of ten Sefiros, as is known [regarding] the difference between a point (nekudah), a Sefirah and a partzuf

(in Etz Chaim, Sha'ar 29, Sha'ar HaPartzufim, chapter 7, he wrote: "For a point is the Asiyah within the Sefirah; a Sefirah is the level of the Sefirah complete with the Atzilus, Beriah, Yetzirah and Asiyah within it; and a partzuf is a binding of ten Sefiros, each Sefirah of them complete with Atzilus, Beriah, Yetzirah and Asiyah." End of quote.)

There is also in a partzuf the level of the intellect (mochin), Chochmah, Binah and Daas, which come with changes: sometimes the state of gadlus (maturity), and at times katnus (immaturity). And because

man below, too, was made "in the image of G-d," therefore all the aspects mentioned above are in him, as well as the aspects of the inner dimension (pnimiyus) and the outer dimension (chitzoniyus).

And none of these are in the other creatures, except for man, who was created in the image of G-d, which is the level of the Supernal Adam, who includes everything. 4

And of the Chariot, too, it is written, "and the face of a man for the four of them," small faces and large faces. And therefore it is said of man, "And let them have dominion over the fish of the sea and over the birds of the heavens," etc.:

for just as the Supernal Adam — "upon the likeness of the throne, a likeness like the appearance of a man upon it from above" — rules over all four Chayos (living beings) of the Chariot, which include all the particular living creatures, etc.,

so man, since he was made in the image of G-d and also includes the levels of the inanimate, vegetative and animal, therefore rules and has dominion over them all. (And see the Pardes, Sha'ar 31, chapter 8; and the Shelah, in the Introduction, in [the section] Beis Yisrael.)

2. The reason for all this — why man specifically comes with inter-inclusion and as a partzuf, and not the other living creatures — is that the root of man 5

is from the World of Tikkun, while the root of the inanimate, the vegetative and the animal is from the World of Tohu, which preceded the level of Tikkun, as mentioned above. For the shattering of the vessels of Tohu came about because there was an abundance of light, and the vessel was too small to contain [it].

And therefore the vessels shattered and fell down into Beriah, Yetzirah and Asiyah, and the light withdrew upward. And therefore afterwards the World of Tikkun was made: a lessening of the light and an increase of the vessels.

Now, what is the meaning of an abundance of light? It is the revelation of the light in strength and in utmost intensity (as is explained elsewhere, in the explanation on the verse "Many waters," etc., "the waters of Noach").

Therefore the seven attributes of Tohu were one beneath the other, without any inter-inclusion of one with another at all. Since the light and the attribute came in revelation and in intensity, it did not join with the attribute opposite it, and they were branches that part from one another.

By way of analogy below, our Sages, of blessed memory, said, "A person should always be soft as a reed" — this is an example of the World of Tikkun — "and not be hard as a cedar," which is the level of the World of Tohu.

By way of analogy, a man who is hard in his attributes, without bending from them at all. So too, that light and attribute came with force and with the revelation of that attribute;

therefore it was not included with any other attribute at all, because of the abundant revelation of that attribute. And this is called an abundance of light: that each one [stands] on its own ground, of precisely that attribute, without inter-inclusion with its opposite.

And therefore the vessels could not bear the great and strong light, and they shattered and fell into Beriah, Yetzirah and Asiyah, and the lights withdrew upward, remaining above in a state of concealment.

The World of Tikkun, however, is a lessening of the light; that is, the attribute does not come with intensity, but rather like "soft as a reed," which can bend from its attribute.

Therefore it is in the mode of lines (kavin) and of the inter-inclusion of the attributes one with another: Chesed comprised of Gevurah, and Gevurah of Chesed. And this is [why] Tikkun is the level of Adam, which is not so in Tohu, as mentioned above in the name of the Zohar. 6

That is, Adam is the level of a partzuf, which is the inter-inclusion of the Ten Sefiros together, with all the Ten Sefiros also comprised of all of them; and this inter-inclusion comes to be specifically in the World of Tikkun, for the reason mentioned above.

And therefore man below, too, since his root is from Tikkun, comprises all the attributes, and each attribute also has in it an inter-inclusion of all of them. 7

But the inanimate, vegetative and animal, whose root is drawn from the Sefiros of Tohu, in which there was no inter-inclusion — therefore, likewise, in the nature of the inanimate, vegetative and animal, each animal has a particular attribute, with no other attribute in it at all, as mentioned above.

Now, nevertheless, the level of Tohu comes first and is higher above in its root than the level of Tikkun (as is written in Iggeres HaKodesh, near its end, that they are from [the Name] Sag in the inner dimension of Adam Kadmon, whereas Tikkun, through [the Name] Mah, issues from the forehead, a mere glimmer, etc.; and see on this the Ramaz, at the beginning of Parshas Vayeshev, in the passage beginning "The wisdom of the poor man," and at the end of Parshas Korach).

Yet even so, by virtue of the inter-inclusion mentioned above, Tikkun has a lofty superiority that is not in the level of Tohu. For in Tikkun there is a revelation of the Infinite Light (Or Ein Sof) that is not in Tohu. And this is as is written in the Zohar: "The Holy One, blessed be He, does not dwell

except in a complete place." The meaning: the Holy One, blessed be He, is the essence of the Emanator, "You are the perfection of all," and He dwells only in a complete place, that is, when there is inter-inclusion below and a binding and joining of the Ten Sefiros together;

then the Infinite Light, "the perfection of all," which is above the Ten Sefiros, "and He is not of any of these attributes at all," will dwell in them.

Whereas when each attribute is by itself, this is not a complete place at all, such that there would be an indwelling of "the perfection of all," etc.

And therefore in Tikkun, through the inter-inclusion in the level of the partzuf of the Supernal Adam, the indwelling of the Infinite Light is drawn down from "the perfection of all," which is not so in the World of Tohu. And this is the additional and immense superiority of the level of Adam in Tikkun over the World of Tohu

(and this is [the meaning of] what is written, "Bless us, our Father, all of us as one, with the light of Your countenance," etc.; and as we find at the Giving of the Torah: "And Israel encamped" in unity, and then the Torah was given. And see what is written at the end of the discourse beginning "Your teeth are like a flock of ewes"; and see what is written elsewhere, in the discourse beginning "And Havayah said, 'Behold, they are one people,'" etc.,

that in the place of the inter-inclusion in holiness one draws down the light from the level of Akudim, [bound] in one vessel, and this is the level of "the perfection of all" that is above Tohu. For the World of Tohu is from the level of Nekudim, and the World of Akudim is the level of ta'amim; and in the matter of ta'amim, nekudos, tagin, osiyos (cantillation notes, vowels, crowns and letters), the ta'amim are in Keser and the nekudos in Chochmah, etc., as is explained elsewhere):

3. Now, once the illumination of the Infinite Light that is above the Ten Sefiros dwells in the level of Tikkun, through this the attributes and the Sefiros can afterwards be included [in one another] in a state of actual nullification (bittul) of [their] existence, more than before, when the inter-inclusion was only because of the weakening of the revelation of the light, as in "soft as a reed," etc., 8

but not the level of the essence of self-nullification itself. However, when there is openly revealed upon them the revelation of the Infinite Light, "the perfection of all," before which all the attributes are as nothing —

for as His name, so is He: He is not in the category of an attribute, G-d forbid, but higher and higher without end, even above the level of Chochmah, Binah and Daas, the source of the attributes —

then the attributes become one and are actually nullified, like a candle before a torch, in His light, may He be blessed, that shines upon them, and they occupy no place at all. 9

And this is the meaning of "He makes peace in His heights": between the prince of water and the prince of fire; as is written in Iggeres HaKodesh on the verse "And the work of righteousness shall be peace," etc.;

see there. (And this inter-inclusion is the level of actual, true self-nullification, which is above the level of the nullification in the manner of "like a reed," etc.; so much so that even when the attributes were in an abundance of light, they were nullified and included [in one another],

as in the World of Akudim, where there was certainly an abundance of light, more than in Nekudim, and yet there was no shattering of the vessels there, G-d forbid. That is because of their nearness to the Infinite Light, through which they are in a state of true self-nullification, etc., and true inter-inclusion, to the point that they are bound in one vessel.

And from this level of self-nullification [something] is drawn afterward into the World of Tikkun as well, through the indwelling of the Infinite Light that is drawn into the World of Tikkun, through which the true self-nullification is drawn into them, etc. And see what is written in the explanation on the verse "You shall keep My Shabbosos," on the matter of the lower Shabbos,

which is the ascent of Beriah, Yetzirah and Asiyah into Atzilus, the nullification of the yesh (something); and the upper Shabbos is, in the same way, in Atzilus too: the level of true self-nullification in the level of ayin (nothing), the source of Chochmah, etc. And this, too, is as written [here]: that through the revelation of the Infinite Light in the World of Tikkun a higher self-nullification is drawn down, etc.).

And this is the meaning of "Within is the Name Mah, which is the path of Atzilus, and its watering," etc.: that is, the indwelling of the Infinite Light that dwells in the Name Mah of Chochmah, from the level of "the perfection of all," whereby all the lights and attributes are nullified in their existence before the revelation of the Infinite Light.

And therefore it is "the path of Atzilus," which binds and joins all the lights and Sefiros of Atzilus, so that they are joined in complete and true inter-inclusion

(and perhaps this is the meaning of what is written in Likkutei HaShas from the Arizal, of blessed memory, on the explanation of "bringing peace between a man and his fellow": that is, the gazing face into face between "a man" and "his fellow," which is [the gazing of] Arich into Z'eir.

The point is that relative to Arich Anpin, the attributes of Atzilus are called Z'eir Anpin, for "Yaakov is small"; but "long-suffering (erech apayim) and great in kindness" means that the attributes are without limit, as is explained in the discourse beginning "And it was when Pharaoh sent" and at the end of the discourse beginning "On the twenty-fifth of Kislev."

And this is also the matter of the difference between Gedulah (greatness) and Chesed, as is explained elsewhere. It follows that in Keser Elyon (the Supreme Crown) the attributes are in a state of greatness and strength, and even so they are in utmost inter-inclusion; and that is from the intensity of the self-nullification before the Infinite One, blessed be He, as mentioned above regarding Akudim.

And this is [the meaning of] "Keser Elyon," etc., "within is the Name Mah," etc., as is explained elsewhere, in the explanation on the verse "Who has counted the dust of Yaakov" and on the verse "Show me your appearance." And therefore Keser is called Adam; and in the Pardes, under the entry Adam, [it is written] that Keser is called Adam Kadmon; that is,

because Adam Kadmon is the Keser of Atzilus, Beriah, Yetzirah and Asiyah as a whole, etc. And when [something] of this level is drawn also into Z'eir Anpin of Atzilus, as mentioned above, that through the inter-inclusion [something] of the level of "the perfection of all" is drawn and dwells in it — this is the meaning of "bringing peace between a man and his fellow."

And perhaps this is also the meaning and the matter of "What is His name, and what is His son's name": that is, two levels of Mah, which are the two levels of Adam mentioned above.

And these are the two levels of inter-inclusion mentioned above: the first through the level of "soft as a reed"; the second through the revelation of the Infinite Light from "the perfection of all": "Mah is His name," "within is the Name Mah."

And see the Zohar, Balak, folio 191b, and the Mikdash Melech there, and the Pardes, under the entry Mah, which explains "What (mah) is His name" as supernal Chochmah, etc.; and as is explained also in the discourse beginning "To understand the explanation of the matter of 'The Patriarchs are themselves the Chariot.'"

It can be said that nevertheless the source of the drawing down is from the level of Keser, except that it is through Chochmah, as is known from the matter of the union of Abba and Imma in the recital of the Shema, where the root of the drawing down is from higher and higher, etc. Now, it is explained in Likkutei HaShas there, in the name of the Idra Rabba, that at the time when Arich gazes into Z'eir Anpin, it brings about a union between Z'eir Anpin and Nukva.

And this is [why] from "bringing peace between a man and his fellow" comes the eating of fruits in this world, according to what is written in the Zohar, in Parshas Beha'aloscha, folio 156a: "Because this principal," etc., "and therefore its fruit," etc.; and see there in the Mikdash Melech.

And this is the meaning of "Adam" in Chronicles, with a large alef: for large letters have their root in the level of Keser, and through the illumination of Keser the union of Z'eir Anpin and Nukva is drawn down. And this is what is written in Parshas Metzora, folio 53b: "Adam — this is the perfection of all."

And this is [why] the Mishnah lists, "These are the things whose fruits a person eats in this world, etc.: honoring father and mother, acts of kindness, and bringing peace, etc.; and the study of Torah is equal to them all." That is because through all these one draws the light of Arich Anpin into Z'eir Anpin by way of Abba and Imma, as mentioned above regarding "Mah is His name," etc.

And the matter of acts of kindness will be understood from what is explained elsewhere on the meaning of "G-d Most High, who bestows good kindnesses." And see also what is written on the verse "And I will betroth you to Me forever," in the name of the Zohar, on the meaning of "forever"; and see what is written in the discourse beginning "Havayah — His adversaries shall be shattered," how through this drawing down from Arich Anpin all the judgments are sweetened; and see the Reishis Chochmah, chapter 12 of Sha'ar HaAhavah, on the matter of

"For the king trusts in Havayah, and through the kindness of the Most High he shall not falter," etc. And see what is written in the discourse beginning "Now, to understand the root of the matter of the Giving of the Torah," in Parshas Yisro, concerning David, "with two, and it did not count against him." And see further on the matter of "eating their fruits in this world" in Iggeres HaKodesh, in the discourse beginning "And He put on righteousness as a coat of mail.")

And from this the meaning of "Let Us make man," etc., "and let them have dominion over the fish," etc., will be understood: for man is from the level of Tikkun, in which there is the indwelling of the Infinite Light and also the inter-inclusion of them all, as mentioned above.

And therefore specifically man can have dominion and rule over them all (and see the Zohar, vol. 2, folio 94, end of side b; vol. 3, folio 48a).

(Now, therefore man also has free choice, as the Rambam writes in chapter 5 of the Laws of Teshuvah, that of this it is said, "Behold, man has become like one of us."

"That is to say: behold, this species of man is unique in the world, and there is no second species like it in this respect, that he of himself knows good and evil and does whatever he desires," etc.; see there.

And this is as is explained elsewhere, that this choice was taken from a very high level, which is the level of dominion; for "sovereignty and dominion belong to the One who lives forever," in the manner of "when it arose in His simple will," etc., and none can hold back His hand. And in the same way is the power of choice given to man, so that there is none who can hold back his hand.

However, because this lofty level and quality descended and was clothed below in the physical body and in the animal soul, which are composed of good and evil, therefore this dominion can also choose evil, G-d forbid, may G-d protect us. And this is [the meaning of] "And He formed," etc., "and He breathed into his nostrils," etc.: many contractions, until this power of choice and dominion descended below.

But the root of this level was taken from a very high place (and see the Pardes, Sha'ar 4, chapter 9). And the reason this choice and dominion were given to man is that the root of the level of Adam is very exalted, as mentioned above.

And therefore: "And now, Israel, what does Havayah your G-d ask of you, but to fear," etc.; and as the Rambam writes there, "since the choice is in our hands," etc.)

And therefore it is stated in the books that the pulse in man indicates the illumination of the Infinite Light within him; as is written in the Likkutei Torah of the Arizal, in Ta'amei HaMitzvos, Parshas Vayeira, that the pulse is the back (achorayim) of Abba, and the life-force within it is the Infinite Light.

For the Infinite Light is clothed in Chochmah, and the beating is the mode of "running and returning" (ratzo vashov), that is, the level of "reaching and not reaching" of Chochmah, because the Infinite Light dwells in Chochmah:

4. And from this the matter will also be understood of man's being nourished and receiving life-force from foods, which are the inanimate, vegetative and animal; and also that through this he rectifies and elevates them. 10

That is, because man is from the level of Tikkun, where, through the inter-inclusion, the Infinite Light, "the perfection of all," dwells, as mentioned above, for the Infinite Light dwells in Chochmah.

And therefore man, through his blessing in which he blesses, "Blessed are You, Havayah," can draw down a revelation of the Infinite Light in Chochmah — and "through Chochmah they are refined" — to refine the inanimate, vegetative and animal, of which 11

"that which comes forth from the mouth of Havayah" in the food has its root in the World of Tohu; only, because of the shattering of the vessels, the vessels fell down into Beriah, Yetzirah and Asiyah, and the lights withdrew upward into the Supernal Emanator.

However, after the refinement and elevation of the food to the level of Tikkun through the blessing, through this they draw near to their own lights of Tohu that withdrew upward, and the lights of Tohu are revealed in them and become united with them.

As, by way of analogy, the soul of man, which departs from the body because of death, may G-d protect us, and is bound up in the bond of life in Gan Eden; and when the Resurrection of the Dead comes and the body is elevated, the soul that was in Gan Eden will be revealed and clothed in it, etc.

So too the vessels of Tohu, which died and fell into Beriah, Yetzirah and Asiyah: after they are rectified and included in the level of Tikkun, their soul, that is, the lights of Tohu, is revealed and drawn into them.

It follows that through this a great abundance of light is added to the level of Tikkun, which is 12
man. For the lights of Tohu that withdrew and were included in the essence of the Emanator are much higher than the lights of Tikkun, as mentioned above; only, because of the intensity and strength of the light, the vessel could not contain [it], etc.

But after the vessels have been refined and included in Tikkun, which is in the mode of inter-inclusion, then through this the Adam of Tikkun will live, in that a light greater than the Adam of Tikkun is revealed in him, etc.,

as mentioned above (for it is from Sag in the inner dimension of Adam Kadmon, etc.; and so both advantages are found included in Tikkun: there will be great lights, as in Tohu, and even so it will be in a state of inter-inclusion, through the illumination of the Infinite Light, "the perfection of all," etc., something like the level of Akudim, etc.).

And with this the saying of our Sages, of blessed memory, will be understood (Berachos 55a, on the verse "And he said to me, 'This is the table that is before Havayah,'" in Ezekiel 41:22):

"It opens with the altar and concludes with the table: as long as the Holy Temple stood, the altar atoned for Israel; and now a person's table atones for him."

For the matter of the sacrifices is the elevation of the soul of the animal through the kohen, who is the Chesed of Z'eir Anpin, from the World of Tikkun, and "the right hand draws near."

And therefore, when he blesses, slaughters it and offers it upon the altar, he refines the spirit of the animal that fell in the shattering of the vessels and elevates it to its root, which is from the face of the ox in the Chariot, until it is included in the Malchus of Atzilus; and this is called the eating of the altar.

The altar is the Malchus of Atzilus. And through this the lights of Tohu are revealed; and therefore the angels derive pleasure from the sacrifices, in the revelation of the lights of Tohu, which is their root. And this is what is written in the holy Zohar (Parshas Pinchas, folio 241a): "And they derive pleasure from their foundation and root," as is brought in Iggeres HaKodesh, at the end of the discourse beginning "He and His life-forces."

And this is [the meaning of] "a pleasing fragrance (re'ach nicho'ach) to Havayah": through the fragrance, which is the raising of mayin nukvin (feminine waters) from the refinement of the animal soul, nicho'ach is drawn down — a term [meaning] nachis darga ("a level descended") — and it is a drawing down to Havayah;

that is, a new Havayah is made. For in the Ten Sefiros of Tohu, too, there is the Name Havayah, and it is revealed and drawn into the Ten Sefiros of Tikkun, into the level of the Name Havayah of Tikkun.

And therefore the altar atones for man, who is from the level of Tikkun, through drawing down "a pleasing fragrance to Havayah," etc. So too, now, a person's table atones for him, 13

through his eating with a blessing and with intention, through which he too refines the inanimate, vegetative and animal, raises mayin nukvin from the shattering of the vessels, and draws down a revelation of the lights of Tohu.

But this is through his first praying, to be nullified to Him, may He be blessed; for this is the level of the Adam of Tikkun, whose superiority is the level of

self-nullification: Adam has the numerical value of Mah (45). And then the table is called "a person's (Adam's) table," after the pattern above, where the level of the Malchus of Atzilus, which refines the sparks, is called a table for the Supernal Adam, Z'eir Anpin of Atzilus.

And therefore, through this, it atones for him like the altar, etc. (And see the Zohar, Parshas Terumah, folio 153, end of side b, and folio 133a; and see the Raaya Mehemna, Parshas Ekev, folio 271, end of side b, on the matter of "this is the table"; and see what is written in Parshas Naso, in the discourse beginning "So shall you bless," etc.):

Now we will come to the matter of the waving of the bread upon the two lambs. But first let us introduce the matter of the two lambs of the daily offerings (temidin), which are every day. 14

For it is stated in Pri Etz Chaim, Sha'ar 5, chapter 3, on the matter of the daily burnt-offering (olas hatamid), that every burnt-offering is the level of Leah, who is higher, and there are all the harsh judgments; and therefore the daily burnt-offering comes corresponding to her, to sweeten her judgment.

And see the Ramaz at the beginning of Parshas Tzav, who asks: but the main union of the morning is that of Yaakov and Rachel! And he explains that nevertheless a sweetening of the judgments of Leah is also needed, etc.; see there. 15

And the explanation of the matter of the union of Yaakov with Rachel and with Leah, and that for this the two daily offerings come, to sweeten the judgments, etc.: for it is written, "like a ewe (rachel) before her shearers she is mute"; and a rachel is a lamb (keves), and it is the level of Malchus, which is likened to a ewe.

For we find that the ewe has the nature of submission more than all the animals. Also, in everyone who sees it, it arouses compassion for itself, and its voice is a voice that arouses compassion.

And also, it lets itself be shorn and does not let its voice be heard, whereas all the animals do not keep quiet and do not rest when [people] come to shear them

(and all this is the level of submission and self-nullification, the level of "and let my soul be as dust to all," as is explained elsewhere, in the discourse beginning "If you do not know").

And the counterpart of this is in the Shechinah, which descends to bestow upon Beriah, Yetzirah and Asiyah and gives life even to the external forces (chitzonim), and bears this, their nurture being from the hairs; and this is the meaning of "before her shearers she is mute," and as is explained on the verse "These are the journeys of the children of Israel," etc.

And in order to sweeten the judgments of the two Nukvin, Leah and Rachel, in which the external forces take hold, it is said, "The one lamb you shall make (ta'aseh) in the morning"; ta'aseh is a term for rectification (tikkun),

as in "and she shall do (ve'asesah) her nails." And this rectification is through the daily burnt-offering, in which the physical lamb, whose root is from the World of Tohu, is offered upon the altar.

And by this one raises mayin nukvin (feminine waters) from the 288 sparks, and through this mayin duchrin (masculine waters) descend and are drawn down from above. And this is the matter of the fire above, "a lion that consumes the offerings": aryeh (lion) has the letters of re'iyah (sight), which is the illumination of the Name Mah from Chochmah, which refines the mayin nukvin; and through this the Gevuros of Nukva are sweetened.

And this is the matter of the union of Yaakov and Rachel, and likewise the union of Leah: for every Nukva needs sweetening to come from the masculine (Dechura), that is, the level of Yaakov, Z'eir Anpin of Atzilus. 16

The point is that Rachel is the letters of speech, and Leah is the letters of thought. And therefore both are called Nukva, for letters are the last level; only, relative to Rachel, which is speech, the revealed world (alma de'isgalya), Leah, which is thought, is called the concealed world (alma de'iskasya);

but nevertheless thought, too, is the level of letters, etc. Now, the division of the voice and the breath in pronunciation through the five places of articulation of the mouth is through the five Gevuros, Mantzepach, which divide the voice and the breath into parts, etc.

And this is [why] the structure of the Nukva, the letters, is from the Gevuros. And so it is also with the letters of thought, which also come with division,

like the letters of speech, through the five Gevuros, Mantzepach, of Imma, etc. (And see what is written on the verse "And they shall speak of Your might, to make known to the children of men His mighty acts," etc., and in the discourse beginning "Ado-nai, open my lips.")

Now, through the chain of descent of the Gevuros comes the nurture of the external forces, which are the harsh judgments; and their nurture is from the waste of the Gevuros of holiness (and see what is written on this matter in the discourse beginning "And let them take to you a heifer," in Parshas Chukas).

But through Yaakov, who is the level of "Then your light shall break forth like the dawn," the drawing down of the Infinite Light that dwells in Chochmah Ila'ah (the higher Chochmah), and from higher and higher, etc. —

through this the judgments and the Gevuros are sweetened, and there will not be the level of "her shearers," separating the hairs and the letters into a yesh (something), a separate thing, etc.; and that is through the revelation of the self-nullification from the level of Chochmah Ila'ah, etc.

And this is what is stated in Mishnas Chassidim: "The one lamb, Yaakov, you shall make in the morning," etc.; for Yaakov is the one who draws the level of keves (lamb) from its source and root, 17

as will come shortly regarding "And the lambs (kesavim) Yaakov separated": that he draws from the level of Keser and Chochmah into Chesed, Gevurah and Tiferes of Z'eir Anpin; and this is the matter of keves.

And therefore, through this drawing down, in which he draws this revelation into the letters of thought and speech, the harsh judgments that take hold in the combinations of the letters, between one combination and the next, etc., are sweetened

(and see what is written on this matter in Parshas Pinchas, on the verse "The one lamb," etc. And it is further explained regarding Yaakov, "then shall break forth," in the discourse beginning "To understand the matter of 'Who gladdens the groom and the bride,'" in Parshas Tzav.

And see what is written further on the matter of sweetening the judgments of Leah in the explanation on the verse "I have come into My garden," etc. And in [Midrash] Rabbah the matter of "The one lamb you shall make in the morning, and the second lamb," etc., is mentioned in Parshas Vayechi, section 99, on "in the morning he shall devour the prey";

Naso, section 14, folio 261d; Shir HaShirim Rabbah, at the end of [the passage on] "To my mare"; in Esther, on the verse "Also Vashti"; Zohar, Part I, folio 133a; folio 229b; folio 244a; Part III, folio 242a; folio 226b, in the Raaya Mehemna. And see the Likkutei Torah of the Arizal, Parshas Kedoshim, in the passage beginning "The prohibition of shaatnez."

And it is brought in the Mikdash Melech, Parshas Kedoshim, on folio 86b, how through the offering of the lambs one arouses from the supernal Daas of the mazala of Arich, which unites Abba and Imma; and from there strength is added to Z'eir, and then he unites with Malchus. And this is the meaning of "And Havayah turned to Hevel and to his offering," etc.):

5. And this is the meaning of "And the lambs (kesavim) Yaakov separated." Now, almost everywhere in the Torah it says keves, with the beis before the shin, but here it says kesavim, with the shin before the beis; and it is mentioned again there, in Parshas Vayetzei, concerning Lavan's sheep. 18

The matter will be understood by first introducing what is written, that Abba and Imma clothe the arms of Arich Anpin; as is written also in Pri Etz Chaim on the explanation of "We were slaves to Pharaoh, and Havayah our G-d brought us out": Abba and Imma, who clothed the arms of Arich, as is explained elsewhere. 19

And it is also stated in Etz Chaim that Abba and Imma draw nurture from the mazalos of Arich Anpin: Abba draws from the eighth mazal, and Imma from the thirteenth mazal.

And the mazalos are only the level of hairs. The point is that the term "nurture" (yenikah) is like, by way of analogy, an infant that nurses from its mother's breasts: 20

the very existence of the infant has already come into being from its mother's womb, and its nursing from its mother's breasts brings about growth and increase in the infant's limbs.

So too the meaning and matter of "Abba draws nurture from the eighth mazal": after Abba has already been emanated from the light of the Emanator, the growth and increase in the light of Abba come about through its drawing nurture from the eighth mazal.

And the growth is to be in the state of a partzuf and of mature mochin (mochin degadlus); and then it can bestow below, so that its Netzach, Hod and Yesod become mochin for Z'eir Anpin, and from Z'eir Anpin to Nukva, the lower Chochmah, the Malchus of Atzilus, to give life to Beriah, Yetzirah and Asiyah. 21

And if it did not have this growth into the state of a partzuf and mature mochin, it could not bestow below through the descents of the levels;

only after it draws nurture from the eighth mazal, which comes from Chochmah Stima'ah (the hidden Chochmah), as is written in the Idra Zuta, folio 292a, and from there the light of Abba grows —

then it can bestow below. And as is known, specifically one who is greater in wisdom is the one who can explain the concept even to others; that is because the higher a thing is, the lower it can bend down and descend.

And therefore, after Abba draws nurture from the mazal that is drawn from Chochmah Stima'ah, which is a very high level, then it can bestow below.

But before this, even though Abba and Imma clothe the arms of Arich Anpin, which are Chesed, Gevurah and Tiferes of Keser, they did not yet have this growth, and they could not bestow the mochin below to Z'eir Anpin and Nukva, etc.;

rather, this growth comes about after it receives from Chochmah Stima'ah, which is far above the level of Chesed, Gevurah and Tiferes of Keser. (And see what is written in the explanation on the verse "These are the journeys" mentioned above, regarding the explanation of "G-d Most High, who bestows good kindnesses," etc.

And see what is written on the verse "Go forth (lech lecha)": that Av-ram ("exalted father") is Chochmah Ila'ah, and that its being drawn and descending to bestow below is through the light of Keser being drawn into it, etc.; see there. And see what is written in the explanation on the verse "Moshe would speak," on the matter of the three worlds that issue from the first tikkun.)

Now, even so, the nurture from the mazalos, although it is drawn from a high place, from Chochmah Stima'ah, is nevertheless drawn in the mode and manner of an external flow.

Whereas Abba and Imma's clothing of the Chesed and Gevurah of Arich Anpin comes into them in an inward manner; for the clothing in which one clothes another is a closeness to, and a grasping of, the very essence and being of that which is clothed in it.

As, by way of analogy, the clothing of the intellect in the emotive attributes: the very being of the intellect is grasped and clothed in the attribute, and they become one. So too Abba and Imma's clothing of the Chesed and Gevurah of Arich Anpin: this clothing is, by way of analogy, like the clothing of the will in the intellect, which also becomes one with the intellect; 22

as, for example, because of his will for some thing, an intellectual reason for that thing comes into being for him. And as it is written, "And Havayah smelled the pleasing fragrance, and said," etc., "I will not again," etc., "for the inclination of man's heart is evil from his youth."

For this argument, that the inclination of man's heart is evil, from which at first guilt was drawn, afterwards gave rise to a good reason for merit; and that which argues for guilt argues for merit.

And that is through the revelation of the supernal will in Chochmah, which inclines the Chochmah toward Chesed, in accordance with the level of the will, which is Arich Anpin, "and abundant in kindness," etc. And this is the level of clothing, in which the very essence of the attributes that are in Keser is clothed in Abba and Imma.

Whereas the nurture from the mazalos is not clothing, only the level of nurture from the mazalos; and this nurture, too, is drawn only through the level of hairs alone.

The point is that from the Chesed and Gevurah of Arich Anpin, which are the seven lower [Sefiros] of Arich Anpin, the flow can come into Abba and Imma in the mode of actual clothing, from the very essence of Chesed and Gevurah, and in the mode of the order of the chain of descent of cause and effect; and from them came into being the essential being of 23

Abba and Imma. However, the growth and increase, to the point that through this it can bestow below, are drawn from a higher place, that is, from Chochmah Stima'ah, and it is above the order of the chain of descent of cause and effect; and therefore clothing does not apply, and it is also drawn only by way of the level of hairs, etc.

(And see what is written in the book Mevo She'arim, Sha'ar 3, Part 2, end of chapter 5, and these are his words: "Like the second head of Arich, which is clothed in the thirteen tikkunei dikna and not in the limbs, because of its great concealment." End of quote. And that is the level of ayin (nothing), of which it is said, "And Chochmah is found from ayin (nothing)"; and it is not clothed in the limbs, which are the Chesed and Gevurah of Arich, but only in the thirteen tikkunei dikna, which are the mazalos, etc.)

And this is the matter of kesev, with the shin before the beis: the letter kaf is the level of Keser, and the shin that precedes the beis is the Chesed, Gevurah and Tiferes of Arich, the attributes that are in Keser, from which the beis is drawn, that is, Abba and Imma, the "two companions," who clothe the Chesed, Gevurah and Tiferes of Arich Anpin, as mentioned above.

Now, seemingly there are three mochin, Chochmah, Binah and Daas; so why is only beis mentioned, which is only Chochmah and Binah? 24

But the point is as is written in Sefer Yetzirah, "ten and not eleven": although with Daas they are eleven, when Keser is counted Daas is not counted, for Daas is not reckoned as a Sefirah in its own right;

rather, it is an intermediary level, to unite and join Chochmah and Binah. So too, the Daas that extends into the emotive attributes is what binds the intellect to the attributes, and it is not reckoned as a level in its own right; and it is the inner dimension of the attributes and their life-force, etc. And all this is the matter of kesev, with the shin before the beis.

However, afterwards Chesed, Gevurah and Tiferes of Z'eir Anpin are drawn down from Chochmah and Binah, and then it is called keves, with the beis before the shin; for the shin is Chesed, Gevurah and Tiferes of Z'eir Anpin, which receive and are drawn from Chochmah and Binah, the level of beis, as mentioned above

(and this is the matter of the attributes that are drawn from the intellect; whereas the shin of kesev is the supernal attributes that are above the intellect, as is known from the matter of "mountains of darkness" and "mountains of light." And see what is written on the verse "Your teeth are like a flock of ewes," etc.; and see what is written in the explanation on the verse "Many waters," etc.,

"if a man would give," on the matter of the two levels of attributes mentioned above; and see what is written in the discourse beginning "To understand the explanation of the matter of 'The Patriarchs are themselves the Chariot,'" on the matter of "Z'eir Anpin is attached to and hangs upon Atika"; and see what is written on this in the explanation on the verse "Set me as a seal").

And this is made and drawn down through Yaakov, who is the middle bar, the central line, which draws from Keser and Chochmah into Z'eir Anpin, as is written in the Zohar, Terumah, folio 175b.

And this is [the meaning of] "And the lambs (kesavim) Yaakov separated": that which was shin before beis, that is, as it was before the flow of Chochmah and Binah down into Z'eir Anpin, when Chochmah and Binah received from Chesed, Gevurah and Tiferes of Arich —

Yaakov drew from this level also into the world of separation; that is, that the mochin be drawn from Chochmah and Binah to Chesed, Gevurah and Tiferes of Z'eir Anpin, and it will be keves, in which the shin, Chesed, Gevurah and Tiferes of Z'eir Anpin, will receive from Chochmah and Binah, the beis, which receives from the kaf, Keser, etc.

And the meaning of "separated" is that from this it comes about that there are two levels, Leah 25
and Rachel; and of this it is said, "The one lamb you shall make in the morning, and the second lamb," etc.; and this is called the union of Yaakov and Rachel,

and likewise with Leah. And the matter of this drawing down is that the supernal self-nullification be drawn down below as well, in the world of separation; and this is "And the lambs (kesavim) he separated," etc.

And that is through the coming about of the level of keves, in which the illumination of Keser and the mochin of Abba and Imma are drawn into Chesed, Gevurah and Tiferes of Z'eir Anpin, and from Z'eir Anpin to Rachel, the source of Beriah, Yetzirah and Asiyah, as mentioned above.

However, the matter of the waving of the two lambs on Shavuos is [raising them] to their root 26
and source, to the level of kesavim; that is, that the level of keves, in which the shin is below the beis, be elevated to its root and source, the level of kesev, in which the shin is before the beis;

that is, that Z'eir Anpin be elevated to its root and source, Chesed, Gevurah and Tiferes of Arich, which are above Chochmah and Binah. And this is [the meaning of] "And the kohen shall wave them," etc., "before Havayah": above Chochmah, etc.

Now, when the shin is below the beis, there is a need to sweeten the judgments of Leah and 27
Rachel, so that there be no nurture of the external forces from the level of the shin, G-d forbid, that is, from the attributes; as is mentioned in the Zohar at the beginning of Parshas Bereishis, regarding "The letter shin entered," etc.: "He said to it: You are fitting, and you are good, and you are true;

but since the letters of falsehood take you to be with them," and then it is called sheker (falsehood); see there. And this is the matter of the nurture of the external forces from the supernal attributes of the letter shin; and see the Zohar HaRakia there.

(And see the Zohar, Parshas Mikeitz, folio 204a, and Parshas Terumah, folio 148b; and see Pri Etz Chaim on the intention of Kabbalas Shabbos.) And therefore the daily offering is brought in the mode of an arousal of compassion, so that the light be drawn only into holiness, etc.:

But when the level of keves is waved to its root, the level of Chesed, Gevurah and Tiferes of Arich, which is called kesev, there the external forces have no dominion or nurture at all 28

(and it can be said that there is an allusion to this in the verse, in what is written in Parshas Emor, "An ox or a kesev," etc., and afterwards it is said, "And he shall wave them," etc.; that is, the waving is to the level of kesev, in which the shin precedes the beis, etc.

Now, it can be said that keves is the conduct of the shin, the attributes, through the mochin, and that is in the manner of "soft as a reed," the World of Tikkun; whereas kesev, with the shin before the beis, is the attributes that are above the intellect, and they are in the mode of the strength of the attributes, and even so [they are] Tikkun and inter-inclusion, like the matter of Akudim, in one vessel, etc., as mentioned above):

6. But now, the waving of the two lambs was specifically together with the two loaves; and it is stated in the Mishnah (chapter 5 of Menachos): "He places the two loaves on top of the two lambs," etc. 29

And to understand why the bread was on top, since the level of the animal is more honored in quality than the vegetative: the point is that just as man, although he is a speaking [being] and much higher than the inanimate, vegetative and animal, nevertheless in their root the inanimate, vegetative and animal were taken from a level higher than man,

that is, the matter of the World of Tohu, which is higher than the World of Tikkun; only they fell lower than man through the shattering of the vessels, and therefore man receives his life-force from the inanimate, vegetative and animal —

so too in the inanimate, vegetative and animal themselves: although the root of all of them is from the World of Tohu, in Tohu, too, there are many levels, one above the other; and when they fell in the shattering of the vessels,

what was higher there fell lower, as is known from the analogy of a stone falling from the top of a wall, etc.; and as is written in the Or HaChaim on the matter of the lion and the ox, and as is explained elsewhere.

And along these lines regarding the inanimate, vegetative and animal: the vegetative is a level lower than the level of the animal because its root in Tohu is higher than the root of the animal. 30

And therefore, in its fall downward in the shattering of the vessels, it could not be clothed in the level of the animal, only in the level below that, the level of the vegetative.

And therefore the animal is nourished and receives its life-force from the vegetative; and man, too, is nourished from both, yet it is specifically "bread [that] sustains man's heart," whereas meat, although it increases blood, does not satisfy as bread does.

And therefore the Grace after Meals is recited only over bread specifically. And that is because the root of the vegetative (and especially bread, and wheat, [which is] Daas, etc.)

is higher in Tohu than the root of the animal; and therefore, although it fell lower, nevertheless the quality of satisfying remained in it more than in the level [of the animal].

And therefore, when the two loaves and the two lambs are waved to their root, then the bread is on top, for there, in their root, they are higher.

Therefore, on the contrary, the ascent of the two lambs so high above is by means of the two loaves, whose light is higher

(and see what is written elsewhere on the matter of what Moshe our teacher, peace be upon him, said, "From where shall I have meat," etc.). And the waving of the bread and the lambs was on the festival of Shavuos;

for after they have counted the forty-nine days of the Omer, the refinement of the animal soul and the drawing down of the forty-nine gates of Binah, then on the festival of Shavuos [comes] the revelation of the fiftieth gate, the drawing down of Keser, etc.; then the two lambs are waved, that is, to their root and source, to the level of kesavim.

And this ascent of theirs is through the two loaves, for the reason mentioned above. That is, the two loaves correspond to the Written Torah and the Oral Torah, 31

that is, Chochmah Ila'ah (the higher Chochmah) and Chochmah Tata'ah (the lower Chochmah), "Chochmah at the beginning and Chochmah at the end." The Written Torah is the twenty-two letters and is called chitah (wheat), and this is the first loaf, the level of the higher Chochmah; and the second loaf corresponds to the level of the lower Chochmah, the Oral Torah.

Now, the Oral Torah has an advantage, for in it is explained the revelation of the will that is in the mitzvah: how and what to do, the tzitzis and the tefillin (and see what is written elsewhere, in the explanation on the verse "Therefore say to the children of Israel").

However, the Written Torah has what the Oral Torah does not, and that is the matter of the cantillation notes (ta'amim) — zarka, makaf, shofar, etc. — which are melodies.

And this is [the meaning of] "and his songs were a thousand and five"; and in the Oral Torah there is no explanation of this at all (and see what is written in the discourse beginning "The Torah commanded," in Parshas Vezos HaBerachah). The point is that, by way of analogy, in intellectual comprehension there are two levels.

The first is what one can explain and convey of the concept in speech or in writing; and the second level is the essence of the concept and the depth of what is grasped, which one cannot explain in speech at all.

But even so, through a hint one can reveal something of the essence of the concept; and this is the matter of "for the wise, a hint." And it will be understood further along the lines of what is written in Pri Etz Chaim

(Sha'ar 16, chapter 1), that the Arizal, of blessed memory, grasped during his sleep on Shabbos supernal secrets which eighty years would not suffice to expound.

That is because his grasp was in the mode of seeing the essence of Chochmah, and not in the mode of hearing and understanding; and therefore in a brief moment he could grasp and see what would need a long time to explain in speech, etc.

And something like this, by way of analogy, is the matter of "for the wise, a hint": it needs no 32
preface of words and explanation; rather, through the hint one grasps the essence of the concept and its root.

And along these lines is the matter of the cantillation notes and melodies in the Written Torah, which are like hints, by way of analogy, through which a tiny fraction of the higher Chochmah is revealed: what cannot come and be revealed in the letters of the Torah,

that is, what cannot be revealed in speech. For what is drawn into speech and letters is only the outer dimension of the higher Chochmah, novlos chochmah (the "fallen fruit" of wisdom);

but the revelation from the inner dimension and essence of the higher Chochmah cannot be revealed in speech and letters, as in the story of the Arizal mentioned above, that eighty years of speech would not suffice, etc.; and this revelation is only through the cantillation notes and melodies, etc.

And the root of this matter of the two loaves upon the two lambs is according to what was ex- 33
plained above: that Abba and Imma's drawing nurture from the mazalos of Arich is a very high level, more exalted than their clothing of the Chesed and Gevurah of Arich Anpin;

for it is a drawing down from the level of Atik, which shines through the first three [Sefiros] of Arich Anpin in the mode of the mazalos that issue from Mocha Stima'ah (the hidden brain), etc.; and the level of Atik is the lowest level within the Emanator (and see what is written on this in the discourse beginning "On Yom Tov of Rosh HaShanah that falls on Shabbos").

It follows that this is a revelation of a much higher level; and this is [why] the two loaves are above the two lambs. For the waving of the lambs is to the level of kesavim, that is, to Chesed, Gevurah and Tiferes of Arich Anpin;

and the two loaves — "the Torah issues from Chochmah and Binah" — are waved to their root and source, the two mazalos that issue from Mocha Stima'ah; for lechem (bread) has the numerical value of mazala, from which is the root of the drawing down of bread (as is written in the Mikdash Melech on the explanation of the Zohar, Terumah, folios 153 [and] 155, and in the Ramaz there).

And one may further say, regarding the waving of the two loaves, according to what the Ramaz writes at the beginning of Parshas Korach on the explanation of "more desirable than gold, than fine gold," etc.: that the root and source of the Torah is the Daas in which Chesed and Gevurah, the positive commandments and the prohibitive commandments, are concealed, etc.

And it can be said that the waving of the two loaves alludes to this: for wheat is Daas, and the two loaves are the positive commandments and the prohibitive commandments, etc.

And they are also the Written Torah and the Oral Torah, for the Oral Torah is in the mode of the level of the prohibitions, most of which are fences and safeguards, as is explained elsewhere.

And this is [why] the two loaves are above the two lambs even after the ascent of the lambs to their root in Chesed, Gevurah and Tiferes of Arich: for the level of Daas, the root and source of the Torah, is the Daas of Atik, as the Ramaz writes there, and it is far above Chesed, Gevurah and Tiferes of Arich. 34

Also, according to what was explained above regarding kesev, that the beis alludes to Chochmah and Binah, and that Daas is not counted because Keser is counted — if so, it must be said that the drawing down is from the level of the outer dimension of Keser.

But the level of the Daas of Atik is a drawing down from the inner dimension of Keser, etc. (And see what is written elsewhere on the verse "And they shall return your bread by weight," [as referring] to the level of the matkela (the scale); and see further on this in the explanation on the verse "Arm from among you," etc.)

And this drawing down, too, comes through the two mazalos of Arich Anpin, from which Abba and Imma receive; for this is the drawing down that is above the order of the chain of descent and above clothing, etc., as is explained elsewhere; and see what is written above in the name of Mevo She'arim, Sha'ar 3, Part 2, end of chapter 5.

Now, because the Torah was drawn from a very high place, therefore it could descend below into physicality (as is explained elsewhere on the verse "Go forth" and in the discourse beginning "And I was with Him as a nursling").

And therefore, too, it is specifically through the two loaves that the ascent and waving of the two lambs to their root and source come about, as mentioned above.

And this is [why] concerning the waving of the bread and the lambs it is stated: "He moves [them] forward and back, raises and lowers." "Raises" is the elevation, and "lowers" is that from there it will be drawn and descend to be clothed below, etc.; and as mentioned above, in order for the drawing down below to come about, it is through being drawn specifically from the highest place, etc.:

LIKKUTEI TORAH • PARSHAS BEHAR • MAAMAR 1

כי תבואו אל הארץ אשר אני נותן לכם...

When You Come into the Land That I Am Giving You

◇

"When you come into the land that I am giving you, the land shall rest a Shabbos to Havayah. Six years," etc. Now, the implication of the verse is that immediately, "when you come into the land," "[the land] shall rest," before the six years begin. 1

This will be understood by first explaining the verse, "Open to Me, My sister, My beloved," etc. The meaning is that the Holy One, blessed be He, said to the Congregation of Israel (Knesses Yisrael), "Open to Me," so that you will be at the level of "My sister, My beloved." 2

Although the Congregation of Israel is always called by this name, nevertheless this level is at times revealed and at times covered and hidden.

Therefore He said, "Open": to remove the covering and the concealment, so that this level will be revealed. And [we need] to understand what the essential nature of this level is when it is revealed, and what the covering and the garment are that hide this revelation. 3

Now, the meaning of achosi ("My sister") is from the expression "the Alexandrian joining (ichui)" in the Gemara, which is an expression of connection: that it joins two things together so that they become one, like truly one body.

So it is, by way of analogy, with the natural love in the souls of Israel, [which comes] from the source from which they are hewn: for they are truly "a part of G-d above," and are united in the ultimate union with the very Infinite Light (Or Ein Sof), blessed be He. 4

Therefore, even below, after they have been created from nothing into something and have descended lower and lower to be enclothed in a body and the vital soul, this is the trait of the righteous (tzaddikim): by virtue of the G-dly soul within them, their desire and their yearning is to be included

in the light of G-d and to be nullified in [their very] existence to Him, may He be blessed, with a true expiring of the soul (kelos hanefesh), from the depth of the heart. All their days they are constantly in the self-nullification mentioned above, because of the nature of their souls, which has become nature for them, and they need no contemplation or preparation at all to arouse the love.

As it is written, "When I remember You upon my bed, I meditate on You in the night watches." 5
And it is written, "When you sit in your house and when you walk on the way, and when you lie down and when you rise."

This is, by way of analogy, like the love of a brother and sister: the love between them is fixed and planted of itself, by nature, from their birth, without any arousal at all. And this is the true love, from the point of truth to its very truth, which has no interruption and stands forever.

Whereas when this love is not fixed and planted in a person's heart, but [is present] only at the time when he arouses the love at set times, at the time of the recitation of the Shema and prayer and the like, and afterwards it passes and departs from him, this love is not called by the name "love of truth to its very truth,"

that is, [a love] from the very point of truth, but rather by the name "lip of truth" (sefas emes), from the expression "a border (safah) for its opening," which is the hem around the garment, that is, the border of the garment and its edge.

So, by way of analogy, this love that comes at a time of arousal is the lip of truth and its edge, that is, the beginning of truth, but it is not called by the name "complete truth to its very truth."

Therefore it is said in the Zohar (at the beginning of Parshas Tisa, folio 188; and see there in the Mikdash Melech and in the Ramaz): "'The lip of truth shall be established forever': it is not written 'is established forever,' but 'shall be established forever.'" And it is written, "Havayah is near to all who call upon Him, to all who call upon Him in truth": "in truth," precisely.

That is, with the point of truth and not with the lip of truth. For since he must constantly arouse the love, then it has not yet become the nature of his very essence and being, from the very point of the heart.

Nevertheless it is called by the name "lip of truth," since at any rate at that time he arouses the 6
love from the point of his heart, each one according to his own measure;

and also after prayer an impression (reshimu) remains, so that when he remembers G-d, a generous spirit is aroused within him of its own accord toward the love of G-d. Thus there is fulfilled in him, too, what is written, "When I remember You," etc. [And see Sefer Shel Beinonim (Tanya), Part I, at the end of chapter 13.

And see what is written elsewhere, in the explanation on "These are the journeys," etc., "And 7
Moshe wrote," etc., on the subject of "You will give truth to Yaakov." And see what is written elsewhere on the subject of the eight times "truth" [is said] in Emes VeYatziv.

The first four times "truth," up to "Ezras," are the will and the yearning of the heart to cleave to G-d to the point of its expiry, which is called the Chamber of Will (Heichal HaRatzon); and afterwards another four times "truth,"

that is, the true truth, by which he is helped from above, so that the four [times] "truth" below are made true, to be true truth, with self-sacrifice (mesirus nefesh) to the point of its expiry, etc.

And see Iggeres HaKodesh, the passage beginning "And one who sows charity [has] a reward of truth."] And [as for] the cause that prevents the love from entering the depth of the very point of the heart:

For this love is enclothed and hidden in the power that desires physical things, [which comes] from the vital soul, whose root is the level of coarseness of spirit, "the skin of the serpent," which covers over and hides the power and the level of this love. And in it there are

different degrees, several kinds of garments: the lesser one according to his smallness; and the greater one, according to the greatness of his stature, must remove even the level of a subtle garment from the level of coarseness of spirit. Our Sages, of blessed memory, said, "I and he cannot," etc.

And one must open the covering, as in the analogy of a person who wants to open a hole in a dividing wall: he must cut and break the wall until a hollow space is made.

So must a person who wants this love to be implanted in his heart, entering into the inner dimension (pnimiyus) of the point of the heart and its innermost core, from the very depth of the heart, with expiring of the soul and nullification of existence

to Him, may He be blessed, have a broken heart and a broken spirit, to remove his coarseness of spirit and the power that desires physical things [and desires] to be a something (yesh), separate unto himself; rather, he should set his heart only on Him.

Of this our Sages, of blessed memory, said, "Open for Me [an opening] like the point of a needle, and I will open for you [an opening] like the entrance of the Hall," which was before the Sanctuary in the Holy Temple. 8

For "one who comes to purify himself is helped" to remove from him every level and degree of coarseness of spirit, and to raise him higher and higher, to the loftiest of heights.

Through this, the light of this love will shine within the inner dimension of the very point of the heart, until the power of the soul's being is nullified, like a flame that rises of its own accord, to be included in and to cleave to His light, may He be blessed (as is written in the Sifra DeTzniusa)

(at the beginning of chapter 1; Zohar, Part II, folio 176b): "and the earth was nullified." And this is the level of "My sister" mentioned above; and from this one will come further to the level of "My beloved." (And see what is written further on the subject of the level of "My sister" in the discourse beginning "You have captured My heart, My sister, bride.")

2. The explanation of the matter of "My beloved" (rayasi) is along the lines of what our Sages, of blessed memory, said: "Israel sustain their Father in heaven"; and as it is written, "that no banished one be cast away from Him": "from Him," precisely, as is explained elsewhere; that is, to be absorbed into the body of the King. 9

To understand this: how can the soul, which is at the level of a created being, a something (yesh) and a thing unto itself, be absorbed, etc.? But the Zohar says, "Three bonds are bound together as one: the Torah with the Holy One, blessed be He, and Israel with the Torah," etc.

For because the level and stature of the Torah is higher than the level, stature and degree of the souls of Israel [as they are] at the source from which they are hewn, since "the Torah emerges from Chochmah," etc. And this is what our Sages, of blessed memory, said: "Fortunate is he who comes here with his learning in his hand."

But this needs to be understood, for the Torah, too, is enclothed in physical matters, such as the matters of tzitzis, tefillin and sukkah, and many monetary laws and claims, for example, Reuven claims thus and Shimon claims thus. What do these have to do with the higher and the lower Gan Eden?

But it is written, "Come, eat (lachamu) of My bread (belachmi)." For just as [with] bread, physical food, by which a person lives the life of his body: this is through its being absorbed into the person's limbs.

So the Torah, which is called food and life for the spiritual soul, must be absorbed into the limbs of his soul and become truly like his flesh; and through this the soul will return to G-d, to be absorbed into the body of the King (le'ishtaava begufa demalka), to be truly absorbed into the body of the King.

As it is written, "I have eaten My honeycomb with My honey," etc. And this is [the meaning of] "Come, eat of My bread": first "eat" (lachamu), that there be for you bread and food to be absorbed into the limbs of your soul, and afterwards "of My bread" (belachmi).

Now, in the primary categories of labor (avos melachos) of Shabbos, the Tanna followed the order of [making] bread: "one who sows," etc. For in order to make bread that is fit for a person to eat, so that it is absorbed into his limbs and becomes like his flesh, there must first be the work of sowing, and grinding, kneading and baking. 10

To understand these four labors in the service of G-d, we must explain well, in detail, the matter and the order of sowing in the physical [world], by way of analogy: one sows a kernel of wheat 11

or plants the seed of a fruit in the ground and covers it with soil, and that seed rots and decays, and the power of growth in the earth brings forth wheat or fruit like the seed that was sown or planted in the ground.

For since the power of growth in the earth is a general power, one sows that seed to be like a raising of mayin nukvin (feminine waters) to the power of growth, so that it brings forth a particular power like that seed.

That is, because that seed, too, came into being from the power of growth, and there is within it 12
the aspect of the power of growth in concealment, only it became physical and diminished from its essence until it became a seed.

Nevertheless, it has some connection to the spiritual power of growth. Therefore, when the body of the seed rots and decays,

the power of growth enclothed in it is nullified before the general power of growth in the earth and becomes mayin nukvin to it, and it brings forth [growth] like the seed, with an increase greater than the original.

So too it brings forth all kinds of fruits, with kinds of flavors, color and fragrance like that seed: for example, if the seed was of apples, it brings forth apples, and if it was of grapes, it brings forth grapes, and the like.

Although in that seed no taste or fragrance at all is seen or sensed, [it is] only like mere wood, nevertheless it is at any rate of the essence of that fruit, and within it, in its potential, there are enclothed and hidden all the powers of the tastes, the colors and the fragrance in that fruit;

only it is very contracted, so that no taste or fragrance is sensed or seen in it. And therefore it can draw forth the power of growth to bring forth the fruits of that seed in all their aspects, in their taste and their fragrance and their appearance, without any concealment or contraction at all.

Now, in accordance with all the details of this analogy, the discerning person should contem- 13
plate the service of G-d and His Torah. For the Torah is His wisdom and His will, may He be blessed,

and He and His wisdom are one: "He is wise, but not with a knowable wisdom," etc. And through the many contractions (tzimtzumim) and the chain of descent (hishtalshelus) from level to level, it descended lower and lower, until it was enclothed in physical matters and became physical.

This is like the analogy of the kernel of seed or of fruit, which is taken from the power of growth; that power is at the level of actual nothingness (ayin), from the utterance "Let [the earth] sprout" (Tadshe),

that is, esh das, "a fiery law" (so writes the Shach in the name of the Rash). And the fruit that grows from it, through its being enclothed in the earth, is at the level of something from nothing (yesh me'ayin),

but nevertheless it has spiritual life-force within it, for it is good for food and pleasant to the sight, or it has fragrance.

Whereas in the seed that is sown, the life-force within it is so contracted that not even any taste or fragrance is seen or sensed in it.

So too, by way of analogy, with the Torah, which has been enclothed in physical things and become physical: the life-force within it is very contracted. For in the higher Gan Eden, which is the World of Beriah, the Chochmah, Binah and Daas of the Infinite One (Ein Sof), blessed be He, shine, and the light of the Torah shines as delight, in intellectual apprehensions of actual G-dliness.

Nevertheless, that apprehension is at the level of something from nothing (yesh me'ayin) relative to the source of all, the supernal Chochmah, [of which it is said,] "He is wise, but not with a knowable wisdom." Whereas in its descent below it became physical, until no delight or G-dly intellect is seen or felt in it, but only laws and rulings concerning physical matters 14

(and see what is written elsewhere on the statement in Parshas Bereshis, folio 27b: "'I will make him a helper,' etc.: this is the Mishnah," etc.; see there).

And this is [the meaning of] "Those who sow in tears will reap in joyous song": for at the time of his learning he has no delight, and nevertheless "in joyous song they will reap,"

for because of the learning the light of the Torah becomes sown in the higher earth. For [it is] the level of "the word of G-d, this is halachah," and it is nullified before the power of growth, the level of Chochmah, etc.

Through this "the reward of a mitzvah is a mitzvah" grows forth in the higher Gan Eden, where "the righteous sit and delight in the radiance of the Shechinah" and take delight in their apprehension, the apprehension of G-dliness; for that apprehension is at the level of something from nothing, and a radiance and glow from the light above, in the power of growth.

That is, the radiance of their very Torah and service, which is, for example, like the power of growth that brings forth [growth] like the seed, etc. And the physical bodies of the laws are at the level of a raising of mayin nukvin to His wisdom and will, may He be blessed, which are enclothed in "the word of G-d, this is halachah."

Now, just as in physical sowing [the seed] does not grow until the seed rots and decays and changes from its nature and is truly absorbed into the earth, and they become truly one; 15

so must a person's soul be nullified from its own being through self-sacrifice (mesirus nefesh) in Torah and mitzvos, and be absorbed and united in the higher earth, which is His Malchus and "the Shechinah of His might," through this self-sacrifice, as a raising of mayin nukvin, as it is written, "Into Your hand I entrust my spirit," etc.

Through this, the Torah that he learned in this world is also absorbed and united in the higher earth, like the union of the power of growth in the seed with the power of growth in the physical earth.

From this the discerning person should reflect [how] his learning is to be in this manner: that it be at the level of mayin nukvin, and that he not make the secondary into the essential; that is, that he not direct all his aim to the Torah only as it is in its physical garments. 16

For "one who says, 'I have only Torah,' does not have even Torah." Rather, he should set his heart on the inner G-dliness enclothed in it, from its source and root above, the level of supernal Chochmah, and [he should] discuss and deliberate in the word of the Omnipresent;

for this halachah is the word of G-d, and His wisdom and will are enclothed in it. Then his learning is at the level of mayin nukvin and nullified before His wisdom, may He be blessed, and they become truly one.

3. And in order that [the Torah] also be united with his G-dly soul: prayer is called "soul," as it is written, "And I poured out my soul," etc. 17

He must arouse the love in prayer from the depth of the heart, with a true expiring of the soul, with self-sacrifice (mesirus nefesh), with nullification of existence to Him, may He be blessed:

the level of "My sister" mentioned above; so that this self-sacrifice and self-nullification mentioned above become fixed in his mind and heart at the time of prayer, which is the level of supernal Chochmah

(as it is written, "Say to wisdom, 'You are my sister'"; and this is [the meaning of] what is written, "She is my sister, the daughter of my father," etc.: "at the time when she receives from the house of Abba," as is written in the holy Zohar, Parshas Emor, folio 100b).

Therefore, when he learns afterwards in the manner mentioned above, so that his learning is nullified before the supernal Chochmah enclothed in his Torah, then the light of his Torah and the light of his G-dly soul are united together.

For this reason the time fixed for learning should be immediately after prayer. And this is [the meaning of] "Fortunate is he who comes here with his learning in his hand": that is, that his G-dly soul comes here through the self-sacrifice and self-nullification mentioned above, and his learning, too, is in his hand, in the manner mentioned above.

The labor of grinding in the service of G-d is the level of "a broken and crushed heart." The meaning of "crushed" (nidkeh) is from the expression "he pounded it in a mortar" (dachu bamedochah). So too the matter of grinding: one grinds and crumbles the wheat until it is fine as flour; and as it is written, "And you shall grind some of it very fine." 18

And regarding the learning of Torah, too, it is written, "My soul is crushed (garsah)," and the Gemara's expression garsinan ("we learn") is also from the expression "a mill for grits (gerosos)."

Afterwards [comes] the level of kneading: one puts water into the flour to join them, to make one body and one dough. 19

So one must arouse the love, to cleave to Him, may He be blessed, and to be drawn after Him like water, so that there be no separation, G-d forbid. And the level of baking is like what is written, "And when you bring a meal offering baked in an oven."

Takriv, "you bring," is written without a yud, and the written form has authority (yesh em lamasores); that is, when the soul wants to bring itself near to G-d, then it will be at the level of "baked in an oven," as it is written, "And ten women shall bake your bread in one oven." 20

That is, he should arouse in his heart the fiery flashes (rishpei esh) of love because of the level of "one," that is, from the greatness of the King of the kings of kings, the Holy One, blessed be He, who fills and encompasses all worlds (memalei vesovev kol almin), and before whom all is truly considered as nothing; so that therefore

his soul will blaze and flame up "to gaze upon the glory of the King," and the power of the soul will be nullified from its being and essence, in a love that is fierce and exceeds the love of G-d that is to cleave to Him alone, to quench his thirsting soul, which is the level of water mentioned above.

For just as physical water and fire are two opposites in their nature: water is by nature joining and combining, and fire is by nature crumbling and separating the elements, as is known, that in fire all the elements separate: the element of water goes out in smoke, and the element of earth becomes scattered ash, etc.;

so the love that is the level of fiery flashes is a level opposite to the love that is the level of water, which is to cleave to Him, that is, that the essence and being of the soul should remain cleaving to Him, may He be blessed.

Whereas the level of fiery flashes is the love that separates the powers of the soul from their being and essence, and the soul pours itself out into the bosom of its Father, the very Infinite Light (Or Ein Sof), blessed be He.

Furthermore, this is the level of baking, as it is written, "And Yosef hurried, for his compassion was stirred toward his brother," etc. The meaning of "his compassion was stirred" (nichmeru rachamav) is from the expression "warming meat" (mechamar bisra), which is an expression of warmth; 21

for compassion comes from warmth, since his heart grows warm within him (as is explained elsewhere on the Zohar, Bamidbar, folio 118a).

For Israel are called by the name of Yosef, as it is written, "who leads Yosef like a flock"; and one must arouse compassion on the level of Binyamin, who is called Ben-Oni ("son of my sorrow"); that is, to be

among "the masters of reckoning," to take account with his soul of how it has descended lower and lower, each one according to what a person knows in his own soul, and to have compassion on the spark of G-dliness within him.

"And he entered the chamber and wept there," as it is written, "In secret places my soul shall weep," that is, in the chambers of his heart. Nevertheless, "he restrained himself and said, 'Set out bread'": this is the Torah; 22

for there must be both: "joy is lodged in my heart on this side," etc. And this is [the meaning of] "And he entered the chamber and wept there": "there," precisely.

Through this the Torah becomes the level of truly baked bread, which is absorbed into the limbs of the King, the level of nullification in the very Infinite Light (Or Ein Sof), blessed be He, etc., through its being absorbed into the limbs of his G-dly soul, etc. 23

And this is [the meaning of] "Fortunate is he who comes here with his learning in his hand": that is, that his learning has become united with his soul and they have become one. Whereas without the level of baking mentioned above, it could not be absorbed into the limbs of his soul and could not be life and food for the soul;

for it is specifically by baked bread that "man lives," since it is absorbed into his limbs; whereas if it is not baked, the stomach does not digest it, and the bread lies by itself in the stomach and is not absorbed into the limbs.

Exactly so, by way of analogy: without the level of baking mentioned above, the Torah that he learns is a thing by itself and his soul is a thing by itself, and they are not united together, and it is not called "with his learning in his hand"

(and see what is written in Parshas Mishpatim on the verse "And under His feet was like the work of the sapphire brick," and below in Parshas Bechukosai on the verse "And ten women shall bake," etc.).

4. But before he learns, there must also be the level of "comes here," that is, to arouse the love in prayer with self-sacrifice (mesirus nefesh) and nullification of existence to Him, may He be blessed, 24

so that he can learn afterwards in the manner mentioned above; and for this reason the time fixed for learning should be immediately after prayer, etc.

Therefore, through the level of "comes here with his learning in his hand," he is at the level of "fortunate" (ashrei). (And see what is written in the explanation on the verse "Show me your appearance"; and from what is written there, the expression "Fortunate is he who comes" will be understood. For ashrei is from the expression "In my good fortune (be'oshri),

for they have called me fortunate," and it is the level of the revelation of delight, Keser, etc.; and this is specifically through the learning that follows prayer, etc. And this is what is said in the Zohar, Parshas Behar, folio 108a: "As it is written, 'When you come,' etc., 'the land shall rest': rest, certainly." Here, however, "shall rest" is explained in another way.)

And this is [the meaning of] "When you come into the land": that is, immediately "when you come" (which is the level of "comes here") and arouse the love at the level of prayer, the level of "soul," as it is written, "And I poured out my soul," which is the level of the higher earth.

"That I am giving you": for the true love is the one that comes from above, only it requires the person's arousal, and "through an arousal from below [comes] an arousal from above."

And then "the land shall rest," that is, as is written in the Sifra DeTzniusa, "and the earth was nullified": that is, that there be the level of nullification of the existence of the powers of the soul, at the level of "My sister" mentioned above. 25

"A Shabbos to Havayah": nullification after nullification; that is, first "the land shall rest," at the level of "turn away from evil," and afterwards "a Shabbos to Havayah," at the level of "and do good," which must also be at the level of the nullification mentioned above. And afterwards, "Six years you shall sow your field": these are the six orders of the Mishnah.

"You shall sow" in the higher earth, which is called a "field": "the field of holy apples," the level of "the word of G-d"; so that it be like the analogy of sowing mentioned above.

"And six years you shall prune" is the level of Talmud, which is the reasons of the Mishnah and its reasoning. (Now it is well understood why it is written "[the land] shall rest," etc., before "Six years you shall sow," etc.

That is, before the level of "six years you shall sow" and "prune," which is engaging in Torah, there must be the level of self-sacrifice (mesirus nefesh) in prayer, which is the level of "the land shall rest," "the earth was nullified," in order to be at the level of "comes here with his learning in his hand," as mentioned above.)

Now, in the work of the vineyard one must prune, that is, cut away the thorns that destroy the vineyard; and this, too, is part of the work of sowing and planting,

for one who prunes is liable on account of planting, because he does it to make fruit grow. So it is, by way of analogy, with the study of Talmud, which is the clarification of the halachah: it clarifies what the initial supposition (salka da'atach) in the Gemara was,

and all the difficulties that arise according to the initial supposition in the Gemara, or even the questioner's initial supposition and his difficulty: [all of it is] in order to clarify a clear halachah.

Therefore the words of the Talmud are compared to wine that gladdens, because of the clarification of the halachah. Whereas the Mishnah is called by the name "bread," and it is written, "bread that sustains the heart of man."

Now, it is written, "And wine that gladdens the heart of man," and it is written regarding wine, 26
"which gladdens G-d and men." But there is wine and there is wine, etc. For when he understands the Talmud

as it is clothed in physical garments, and he cannot strip it of its garments, so that the Torah of his G-d be within him as actual G-dly understanding, it is called "wine that gladdens the heart of man."

But when he delights in G-d through his understanding of the spirituality of the Torah, the apprehension of G-dliness, it is called "wine that gladdens G-d," with the joy of Elokim and the gladness of Havayah.

Now, it is written, "For the vineyard of Havayah Tzevaos is the house of Israel" (and see the Zohar, Part I, folio 96), and each and every one must do the work of the vineyard in his own soul, to cut away the thorns,

that is, the emotive attributes (middos) of the soul in a person that come from his vital soul, namely envy, hatred, desire and the like, in order to refine out the good. And then, after the refinement, "there shall be a Shabbos of complete rest for the land, a Shabbos to Havayah":

these are three kinds of Shabbos, corresponding to the three kinds of worlds, Beriah, Yetzirah and Asiyah, from which the good has been refined for G-d. And this suffices for one who understands.

LIKKUTEI TORAH • PARSHAS BEHAR • MAAMAR 2

את שבתתי תשמרו ומקדשי תיראו וגו'

"My Shabbosos you shall keep, and My Sanctuary you shall revere"

"My Shabbosos you shall keep, and My Sanctuary you shall revere," etc. Now, the meaning of "My Shabbosos" is two Shabbosos, as our Sages, of blessed memory, said (Shabbos 118b): 1

Rabbi Yochanan said in the name of Rabbi Shimon ben Yochai: "Were Israel to keep two Shabbosos in accordance with their laws, they would be redeemed immediately."

That is, the two levels of Shabbos that are in every Shabbos, as it is written, "the burnt-offering of Shabbos on its Shabbos" (and see what is written elsewhere on the verse "And it shall be, every New Moon on its New Moon," regarding "and every Shabbos on its Shabbos").

And this is as stated in the Zohar, Bereishis, folio 5b, that there is a lower Shabbos (Shabbos tata'ah) and a higher Shabbos (Shabbos ila'ah) in every Shabbos, and of this it is said, "My Shabbosos you shall keep."

And this is [the meaning of] what they said in the Jerusalem Talmud (the first chapter of Taanis, end of halachah 1): "If Israel would keep one Shabbos as it ought to be kept, the son of David would come immediately."

This does not contradict the saying "Were Israel to keep two Shabbosos," for the meaning of "two Shabbosos" is also one Shabbos, in the manner mentioned.

To understand this, we need to [explain] the concept of Shabbos. Now, it is known that Shabbos is the level of the ascent of the worlds, and the Torah, mitzvos and good deeds of all the week-days rise upward on Shabbos. 2

Yet it is not that they are included in Shabbos itself, for it is impossible for the very nature of the weekday service to be included in Shabbos. Rather, on every day there is a glimmer of Shabbos, as it is written, "Remember the Shabbos day": this is prayer, in which the Torah, mitzvos and good deeds of the whole day are included and rise.

For prayer is called "the continual burnt-offering" (olas tamid) on account of the ascent of the worlds, which rise higher and higher at the time of prayer (see the Zohar, Parshas Pinchas, folio 247b, and Parshas Pekudei, folio 260, end of side b),

just as Shabbos is called "the burnt-offering of Shabbos" (olas Shabbos) on account of the ascent of the worlds on Shabbos. And afterwards the prayers of all the weekdays, with all the Torah, mitzvos and good deeds that were included in them, are included in Shabbos itself.

Now we need to understand what these ascents are, since "the whole earth is full of His glory," and it is written, "that Havayah, He is G-d in the heavens above and on the earth below," and as stated in the Zohar, that "there is no place empty of Him"

(as is also stated in Midrash Rabbah, Parshas Shemos, section 2: "Why from within the thornbush? To teach you that there is no place empty of the Shechinah, not even a thornbush").

If so, what is the meaning of the term "the ascent of the worlds"? And likewise the verse says "the burnt-offering (olas) of Shabbos," which implies that they specifically rise upward. This will be understood by first introducing the subject of the souls' descent into a body in this world, which is a descent for the sake of an ascent.

Now, it is known that even before their descent they are very lofty in rank, as it is said, "Israel arose in [G-d's] thought," which is not so even with the angels, of whom it is written, "and by the breath of His mouth all their host." By way of analogy: in a person, the letters and words he speaks are as nothing compared with the speaking soul as a whole,

and no change or diminution occurs in it because of the words, and it can speak words without end. So too, all the worlds, and the angels and the life-force within them, are only a glimmer, and are as nothing before Him, may He be blessed, and occupy no place relative to Him, etc.

The souls of Israel, however, arose in thought. And although thought too is as nothing before Him, may He be blessed, just as, for example, a person's thoughts, which are drawn from his nefesh and his neshamah, occupy no place at all, 3

and there is no change and no diminution in his soul because of the thoughts, and it can think thoughts without end; so too, by way of analogy, above, a single thought is as nothing, etc.,

as it is written, "I, Havayah, have not changed," etc., nevertheless thought is higher than speech. For speech is called the outer garment,

like, by way of analogy, a physical garment that one does not wear always, only at times, that is, when one goes outside. So it is with speech, for one does not speak all the time,

but only when one needs to reveal [something] to another, and one can hold one's spirit back from speaking. Thought, by contrast, is the inner garment, which one wears always, even when one is by oneself, for it is impossible to be without thought; therefore thought never rests.

It is also eternal, just as the soul itself is eternal (and see what is written in the discourse beginning "I am asleep," on the words "my beloved," and in the discourse beginning "I have seen, and behold, a menorah all of gold"). Therefore the worlds and the created beings, whose coming into being is from the level of speech, were newly brought into being in the six days of Creation, for then it was a time to speak.

And they will also return to nothingness and naught after the time of the world's duration, the "six thousand years that the world exists," etc.

(In Midrash Rabbah, the order of Noach, section 34, a proof is brought from the Torah that there is a limit to the world's duration, from the verse "all the days of the earth.") That is because their coming into being is from the level of speech, for which there is a time to be silent just as there is a time to speak.

The souls, however, because they arose in thought, existed even before the six days of Creation, as our Sages, of blessed memory, said in Bereishis Rabbah, section 8, on the verse "There they dwelt with the king in his work" (I Chronicles, chapter 4):

"With the King of the kings of kings, the Holy One, blessed be He, sat the souls of the righteous, with whom the Holy One, blessed be He, took counsel and created the world."

For this reason too they are eternal, for thought is also constant, and intellect and thought are "two companions that never part," and like "the locust whose garment is of itself and within it."

But the souls are differentiated from one another in standing and rank, for there are six hundred thousand root souls (and each root divides into branches, and the branches into sparks without end, etc.), corresponding to the six hundred thousand letters of the Torah. And although in the Torah there are not

six hundred thousand letters to be found, that is because of the letters of extension, the letters alef, hei, vav and yud, which are included in the vowel points: they are not in the writing, but they are present in thought, for the kamatz is an alef and the chirik a yud, etc.

(as Rashi explains at the end of the sixth chapter of Kesubos, regarding ינחם, that it is written as if it were written ינאחם). But which of the vowel points they are is not known, etc.

If so, it is a wonder why the souls descended so far down, as is known from the explanation of what we say every day: "Who is exalted from the days of the world," etc.,

"in Your abundant mercy, have mercy on us." For there is great pity on the souls, which descended "from a lofty roof," namely His thought, may He be blessed, which is "exalted from the days of the world," very far down into this world, into a body and an animal soul. But the matter is known: this descent is for the sake of an ascent.

Summary. (The meaning of "Were Israel to keep two Shabbosos." The meaning of the continual burnt-offering and the burnt-offering of Shabbos. What "ascent" means; this will be understood by first introducing the subject of the soul's descent into the body, which is also for the sake of an ascent.) 4

2. The matter of the ascent will be understood through the words "Creator of holy ones, may Your Name be praised forever." For the souls are called "holy ones," 5

as we say in the Shemoneh Esreh, "and holy ones praise You every day, selah," which refers to the souls. First we say the order of the Kedushah of the angels, how they say "Holy," and "Blessed," and "He shall reign"; and afterwards we say further, "and holy ones every day," about the souls.

We say them in order, from below upward: first the Kedushah of the angels, for the angels have a body, as it is written in Daniel, chapter 10, "and his body was like beryl," 6

and it is written, "He makes His angels winds, His ministers a flaming 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; and since they are in the category of space, they are also in the category of time, for space and time were both created as one.

Therefore they have a fixed time to say song. The souls, however, have no aspect of time and space, because they are at the level of "holy ones": kadosh means separate, for the souls, as they are above, are entirely separate from anything bodily and are not in the category of space,

and therefore they are also not in the category of time. Hence their song is every day, constantly; and this is "and holy ones praise You every day," and also "selah," without interruption.

As it is said, "They go from strength to strength," and every going and ascent is specifically through song (as is explained on this in the discourse beginning "A psalm, a song of the dedication of the House").

Moreover, "holy ones" is in the plural, for there are many levels of holy ones, "one high above another," up to the loftiest heights; and this is "praise You, selah."

For praise comes from the apprehension of His G-dliness, may He be blessed, and the delight in it; and this is Gan Eden, the souls' delight in their apprehension of the radiance of the Shechinah. This is along the lines of what our Sages, of blessed memory, said: "Better that he be judged and come to the World to Come," for all the sufferings of Gehinnom are worthwhile even

just for the delight of the lower Gan Eden. And in this way there are many levels, one exaltation after another, even though in the books only two levels are mentioned, in general terms: the higher Gan Eden and the lower Gan Eden; that is, [the others] have not been revealed to us.

And this is "praise You, selah," without interruption. Nevertheless, it is said of them, "Creator of holy ones, may Your Name be praised": that is, with all this praise of 7

the souls and of all the levels of holy ones up to the loftiest heights, they receive and apprehend only from the level of His Name, may He be blessed, alone, and it is at this level that they praise, selah, as our Sages, of blessed memory, said, "they delight in the radiance of the Shechinah."

In the Zohar it is called by the term "light," and as Etz Chaim says, "the Infinite Light (Or Ein Sof)." The meaning is, by way of analogy, like the light of the sun that shines on the earth and on those who dwell [on it], which is a radiance and glimmer from it, and is reckoned as nothing and naught compared with the body of the sun itself, which is the source of the light and the radiance; 8

so much so that there is no change at all in the body of the sun, whether its light shines on the earth, or clouds darken [it], or the windows of a house are shut

and the light is not drawn in there: none of this makes any change at all in the sun, the luminary. So too, the meaning of "the Infinite Light" is only a glimmer that spreads forth and is drawn from Him, may He be blessed.

Now, a glimmer of this level, through many contractions (tzimtzumim), is drawn down so as to be apprehended by the holy ones mentioned above. And this is the meaning of "may Your Name be praised." 9

For this level, which in the language of the Zohar is called "light," is also called "Name," as is written in Pirkei deRabbi Eliezer, chapter 3: "Before the world was created, there were the Holy One, blessed be He, and His great Name alone." And all go to one place and one intent:

to understand the matter of the G-dly life-force that gives life to all the worlds, how it does not touch the essence at all; only each Midrash speaks in a different idiom and a different analogy, as it is written, "And he spoke three thousand parables."

And so in the language of Scripture too it is called by the term "Name." For just as with the name by which one is called, for example Avraham: the name bears no comparison to the person's essence and being, and does not touch him

at all, for by himself he has no need of the name; and nevertheless the life-force is clothed in the letters of the name, as it is written concerning Adam, the first man, "And He brought [it] to the man to see what he would call it, and whatever the man would call it, a living soul, that is its name"

(Genesis 2:19). Thus the name has a real connection to the thing itself and is not a mere convention (and see on this in [Midrash] Rabbah, Bereishis, section 17, up to "'I am Havayah, that is My Name': that is My Name that Adam, the first man, called Me").

That is, it is along the lines of what is written in Sefer Shel Beinonim, Shaar HaYichud VehaEmunah, end of chapter 1: "And its name, by which it is called in the Holy Tongue, is a vessel for the life-force contracted into the letters of that name, which has descended from the Ten Utterances," etc.; see there.

And similarly with a person's name: the soul itself, before it comes into the body, is not called by a name at all, as is explained in Parshas Balak on the verse "Who has counted," and in the explanation of "But for Adam there was not found a helper," etc.; and this is from the Ramban there.

It follows that the name is not for the soul itself; and for the body itself, too, the name is of no use. Rather, the name binds the soul to the body, and the life-force that is drawn from the soul and gives life to the body is rooted in the name.

That is, Reuven: his life-force is in the letters reish and alef, because he is from the level of sight (re'iyah), as is written in [Midrash] Rabbah, Parshas Shemos: "Reuven, as it is said, 'I have surely seen,'" etc.;

and see there on the subject of names, and see what is written in the discourse beginning "Yehudah, you," etc. And Leah, because she saw the deed, "See what is the difference between my son," etc., knew that the root of his soul was in the letters of his name, Reuven.

For anything great that must contract itself in order to give life to what is below it does so only through the level of its name; for itself it needs no name at all,

only in order to be revealed to others does it need a name. And when it is revealed to others, what is revealed to [the other] is not the essence of its intellect but only its name, etc.

Now, one sees that the letters of a name are physical and amount to nothing, except that there is in it a little life-force that gives life to the body. 10

That is, as is known, the light and life-force that spreads from the soul into the body, that is, the life-force that spreads through all 248 limbs of the body, is not the actual being and essence of the soul,

but only a revelation and glimmer from it, as is written in Sefer Shel Beinonim, chapter 51; and the drawing down of this glimmer is rooted in the letters of the name.

Therefore a name applies specifically when the soul is clothed in the body, for then a glimmer is drawn from the soul to spread through the body, and this is through the name. Before its descent into the body, however,

this glimmer was included in its being and essence in a state of complete self-nullification (bittul); therefore it is not called by a name, for the name is only a glimmer, etc., which is not so with its being and essence, etc.

It is thus also understood that the matter of the name, too, is an analogy for a glimmer, etc., something that does not touch the essence at all.

For when the soul is above it needs no name; only when it fills the body, which is [through] the glimmer that spreads from it, is it through the name.

And so it will be understood above: that He, may He be blessed, gives life to and brings into being the higher and lower worlds is only through the level of His Name, and not through His actual essence, for they could not bear the essence. 11

And even of the level of His Name it is written, "for His Name is exalted, alone": that is, His Name too is not within the bounds of bringing into being and giving life at all, but is alone.

And "exalted" indicates an exceeding remoteness: that it is far removed from the emanated worlds, etc.; only "His splendor is over earth and heavens," meaning that a splendor and radiance is drawn from His Name to give life to earth and heavens, etc. 12

And this is [the meaning of] "and Your Name is holy," etc.: even the level of "Your Name" is holy and separate. And what is drawn down as the light that fills all worlds (memalei kol almin), as the soul fills the body, is only a glimmer of a glimmer, etc.

And this is [the meaning of] "Come, behold the works of Havayah, Who has wrought desolations (shamos) in the earth," in Psalms (46:9); and our Sages, of blessed memory, said in the first chapter of Berachos (folio 7b): "Do not read shamos (desolations) but shemos (names)."

For He, may He be blessed, has several Names. This is because the worlds could not bear and comprehend the light and life-force drawn and spreading from His great Name, blessed be He,

except through the mediation of several kinds of levels; and each higher level that gives life to the one below it does so only at the level of a name, and all of them are from Him, may He be blessed

(this is along the lines of what is written in Iggeres HaKodesh on "He and His life-forces" (ihu vechayohi): the matter of the kav, the glimmer of the kav, and a glimmer of a glimmer, and a glimmer of a glimmer of a glimmer, etc.);

and therefore there are many differences among the worlds. (And see the Pardes, Shaar HaShemos, chapter 1, that there are two Names whose letters are the same, and nevertheless one indicates a far higher level and rank, etc.; see there for the reason.

From this one will also understand, in the same way, why below there are two people whose names are the same and who nevertheless are not equal in standing.) Now, the name is nothing compared with the essence and is reckoned as naught, etc.

And this is [the meaning of] "Come, behold the works of Havayah": it is the great wonder that He, the Infinite One (Ein Sof), blessed be He, constantly brings all the worlds into being from nothing to something through His speech.

"Who has wrought shamos in the earth" is a term of desolation: in truth even all the worlds, from the head of all levels, etc., are only a desolation compared with His essence, may He be blessed, as is explained elsewhere on the verse "In the wilderness of Sinai,"

and that is because their life-force is only from the level of shemos (names), for "with Yah, Havayah is the Former of worlds": with the yud the World to Come was created, etc. (And see what is written on this on the verse "And when she came before the king," etc.; and see the Zohar, Part I, beginning of Parshas Noach, folio 60a.)

And this is [the meaning of] "Creator of holy ones, may Your Name be praised": all the ascents of the level of "and holy ones praise You every day, selah" are only within the level of "Your Name," etc. Therefore it says "Creator of holy ones," for they are at the level of creation (beriah) from nothing to something.

For it is written, "And Chochmah (wisdom) is found from ayin (nothing)." The meaning is that the coming into being of Chochmah, which is the beginning of the chain of descending worlds (hishtalshelus), from the Infinite One, blessed be He, is not

like the chain of descent from Chochmah downward, which is by way of cause and effect, as in the analogy of a person, who has intellect, emotive attributes, and thought, speech and action, which descend one from another: the intellect itself is drawn into and clothed in thought, and likewise thought in speech, and likewise intellect and emotive attributes, etc.

This is what is called a chain of cause and effect, which is the category of something from something, and not something from nothing, for the cause itself is grasped and clothed in the effect. 13

And so it is with the chain of cause and effect in Atzilus, from Chochmah downward, as is written in the Zohar, Bereishis, and as it is written, "You made them all with Chochmah."

For all that came into being was drawn from concealment to revelation from the level of Chochmah, in which they were at first included together; and this is the level of the "one utterance" with which [the world] "could have been created," that is, the one that includes all nine utterances.

And so it is below as well: when it arose in His will to create the world, all the worlds were created in general in one thought. This is [the meaning of] "Bereishis bara," which the Targum Yerushalmi renders "with wisdom"; and afterwards they were differentiated in the nine utterances, over the six days, etc. 14

But the coming into being of Chochmah from the Infinite One, blessed be He, is truly something from nothing, since the Infinite One, blessed be He, is infinitely higher than the level and rank of Chochmah; therefore, for Chochmah to come into being is a creation of something from nothing.

(And see what is written on this in the discourse beginning "Va'eschanan," and in Parshas Vayera, in the discourse beginning "Eliyahu opened," etc.; and see the Ramban in his commentary on the Chumash, at the beginning of Parshas Bereishis, where he writes, "Now hear the explanation of the verse," etc.,

that likewise in physical matters, in the coming into being of this world, creation in general, something from nothing, came into being through the utterance "Bereishis," etc., only that afterwards [things] were differentiated through the nine utterances, as mentioned above; and as is written elsewhere, in the Siddur, on "The voice is the voice of Yaakov."

And see also what is written on this in the discourse beginning "When Israel put 'we will do' before 'we will hear,'" concerning "'Bereishis' is also an utterance"; and that is for the reason mentioned above, that likewise above, in Atzilus, "Chochmah is found from ayin.")

And this is "Creator of holy ones." That is, the souls, which arose in thought and are therefore called "holy ones," for their general and collective expression (klalus) and their source is from the level of supernal Chochmah, which is called "holy," just as a son comes into being from the brain of the father:

they are at the level of creation, something from nothing, that is, from the level of "Your Name." And this is "may Your Name be praised." Therefore they descended and were clothed in a body, which is for the sake of an ascent.

Summary. (For "Creator of holy ones" refers to the souls, and this is "and holy ones praise You every day, selah." Even so, their coming into being is only from the level of "Your Name," which is a mere glimmer, reckoned as nothing and naught compared with His essence, may He be blessed, like a person's name, which bears no comparison to his essence. 15

And this is "Who has wrought shamos in the earth," and our Sages, of blessed memory, said, "Do not read shamos but shemos." And likewise Chochmah too, the source of the souls, "is found from ayin," from the level called ayin, which is the level of "Your Name": from there it came into being by way of creation, something from nothing.)

3. But what is the ascent? And we must also understand: it is known that the main receiving of reward is at the time of the Resurrection of 16

the Dead, as our Sages, of blessed memory, said, "And know that the giving of the reward of the righteous is in the Time to Come." For if the meaning were Gan Eden, why the expression "in the Time to Come"? Gan Eden exists even now, for the souls when they leave the body.

Rather, it certainly refers to the Resurrection of the Dead, for that is the main reward and ascent of the souls, while Gan Eden is only for a time, until the Resurrection.

And this too must be understood: why the main receiving of reward is for the souls specifically when they will be in bodies. But the matter is according to what is written in the Zohar, that the Infinite One (Ein Sof), blessed be He, is the light that encompasses all worlds (sovev kol almin) and the light that fills all worlds (memalei kol almin).

That is, His essence, may He be blessed, is not within the bounds of bestowing at all (and see what is written on the verse "You are standing"); therefore "the Infinite Light (Or Ein Sof)" refers to the life-force that shines and is drawn from Him, may He be blessed, to give life to the worlds, which is

like a mere radiance and glimmer, like the radiance of the sun relative to the sun; only that this is a physical analogy, and the meaning of the analogy is

that because His essence, may He be blessed, is the Giver of life to the living and the Sustainer of life, therefore some revelation from Him, like a mere radiance and glimmer, gives life to the worlds and brings them into being.

By way of analogy, as the soul gives life to the body: the life-force clothed in the 248 limbs of the body, which live from the soul, the power of sight in the eye and the power of hearing in the ear, etc., is not an actual part of the essence of the soul,

but is a revelation and glimmer from the soul. Because it is itself "a breath of the spirit of life," therefore when it is clothed in the body it gives life to the body; and this life-force from which the body lives is like a glimmer from it, and is not of its actual essence

(as is written in Sefer Shel Beinonim, chapter 51). However, the soul's essence too is at any rate clothed within the body, and then a glimmer and life-force is drawn from it to give life to the 248 limbs of the body;

therefore it is affected in its essence too by what happens to the body. But in the analogue above it is not so, for He is not affected by the worlds: "It was You before the world was created; it is You since the world was created," etc.,

all equally, as it is written, "I, Havayah, have not changed." That is because He, may He be blessed, is holy and separate, and is not clothed in or grasped by the worlds; and even with the light, being clothed does not apply

except after several contractions, etc. If so, all the more will it be understood that the life-force from which all the worlds, higher and lower, live and come into being from Him, may He be blessed, is not His essence, G-d forbid, but only the revelation of a glimmer.

Therefore He, may He be blessed, is called "the Giver of life to the living, the Sustainer of life," etc. (And see what is written in the discourse beginning "And I shall be sanctified among the children of Israel," and in the discourse beginning "After Havayah your G-d you shall walk," on the meaning of "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;

therefore it does not say "for You are," etc., for even the level of the Life of life is the level of the Infinite Light. And this is along the lines of "Before the world was created there were He and His Name alone," in that the light is included in the luminary, etc.)

Now, this level of light, revelation and drawing down is called "the Infinite Light," for this glimmer has no end or limit, since it is at any rate a light and radiance, by way of analogy, from Him, may He be blessed, Who is without limit, etc.

(It is also called "His great Name"; and see what is written on "May His great Name be blessed" at the end of Parshas Shelach, in the discourse beginning "I am Havayah … to be your G-d.")

And that the worlds nevertheless came into being as limited and finite is because of several kinds of contractions (tzimtzumim) that took place in the light, so that it should not be revealed as infinite but in limit and measure (as is written in the Biur on "Let them bring royal apparel").

And this is the level of memalei (filling): what is drawn down in revelation, in limit and measure, by way of analogy, and shines in each world according to its capacity, etc.; and the beginning of the revelation is in Chochmah, etc.

And this level as a whole is not even in the proportion of a drop to an ocean compared with the actual Infinite Light, which does not shine as revealed and clothed in the worlds but only as the light that encompasses all worlds. And sovev (encompassing) does not mean that it surrounds from above,

for "there is no place empty of Him"; only that it is not apprehended and grasped, etc., and is not like the way the soul is clothed in the body, etc.

It is called sovev (encompassing) along the lines of what is written, "as it were a wheel within a wheel." That is, like a small circle within a large circle that surrounds it on all sides, where one cannot say that what surrounds it above is superior to what surrounds it below, beneath the small wheel. 17

For the large wheel is exactly the same above and below. And so the Infinite Light (Or Ein Sof), blessed be He, is equal and makes small and great equal; and this is [the meaning of] what is written, "The ancient G-d is a dwelling, and underneath are the everlasting arms": that He is below

as above (and see on this verse in [Midrash] Rabbah, beginning of Parshas Vayetzei, "He is the place of the world," see there, regarding "And he encountered the place"; and see the Likkutei Torah of the Arizal, Parshas Ki Sisa, on the verse "Behold, there is a place with Me").

Therefore the glimmer that is clothed in the worlds, to be the light that fills all worlds (memalei kol almin), is as nothing in proportion to the hidden and concealed light, which is not clothed [in them] and is called the light that encompasses all worlds (sovev kol almin). As is known, the meaning of the word "proportion" with numbers: one in number has a proportion to a number of a thousand thousands, etc.,

but compared with something that is without limit or number, no number has any proportion to it, etc. So too, the light drawn down and clothed in the worlds bears no proportion to the main light, which is not grasped and clothed in the worlds (as is written of all this in Sefer Shel Beinonim, chapter 48).

And this is the matter of the ascent of the souls through their descent into a body in this world. For although they arose in thought, that is the level of the light that fills all worlds, since their source is from the level of supernal Chochmah

(and this is also the meaning of "Creator of holy ones, may Your Name be praised": their root is from the level of "Your Name," and the seven Names that may not be erased are an extension at the level of the light that fills all worlds, as is written elsewhere, in the discourse beginning "Their appearance and their work").

And the ascent is the revelation of the light that encompasses all worlds, which will be in the Time to Come, at the time of the Resurrection. Therefore this revelation will be to the souls specifically in bodies: since it is equal and makes equal, etc., and above and below do not apply to it, etc.,

therefore the revelation will be even in the World of Asiyah (Action) itself. Now, this ascent and this revelation are drawn down specifically through the actual performance of the mitzvos in this world

(and for this reason too, in the Time to Come the revelation will be specifically in Asiyah, to the souls in bodies, etc.), for it was for this that the soul descended into the body: in order to fulfill specifically the mitzvos of action, as it is written, "this day, to do them."

Therefore the soul comes in reincarnation several times, until it completes the fulfillment of all 613 mitzvos, because it is specifically through the fulfillment of the mitzvos that this revelation of the Time to Come will come about.

The point is that "the reward of a mitzvah is the mitzvah." That is, the mitzvah itself is the re- 18
ward, in the manner that will be explained. For the purpose and foundation of all the mitzvos is to turn the yesh (something) into ayin (nothing), that is, that there be the self-nullification (bittul) of the yesh. And this is what our Sages, of blessed memory, said: "The whole Torah is compared to tefillin."

For in tefillin one writes "One" on physical parchment, whose root is from kelipas nogah, which is a yesh and separate, and it becomes included in the level of ayin, for it becomes a vessel for the G-dliness that rests upon it, the level of "One," etc. And so it is with all the mitzvos of the Torah.

And all the more so with the offerings, where this self-nullification (bittul) was seen in actual 19
fact: for the essence of an offering is that the animal or the bird be included in the fire from above, which used to descend in actual revelation; this is the nullification of the yesh into ayin in actual fact.

So too the mitzvah of charity: the money for which he toiled with all his 248 limbs until he earned it, he gives to a poor person, who "has nothing of his own"; this is the nullification of the yesh into ayin

(and this is the level of "kindness to Avraham," which comes from bittul, as it is written, "and I am dust and ashes"; and as is explained in the discourse beginning "A land of hills and valleys").

And so too the mitzvah of Torah study: although it is a drawing down of G-dliness below, the drawing down is through the nullification of the yesh, as it is written, "and you shall speak of them," etc., next to "and with all your soul."

For we need to understand the meaning of "and with all your soul," which is "even if He takes your soul"; if so, it should have said "and with all your body" (and see the Tikkunei Zohar, folio 10a).

But the point is that it refers also to "and you shall speak of them," written after it: in all the Scripture and Mishnah that he reads and learns, his soul should not be a screen that separates, as though he were the one who does, reads and learns;

rather, as it is written, "And My words which I have put in your mouth," etc.: "I am the Mishnah that speaks in your mouth," etc.; Beis Shammai and Beis Hillel, "these and these are the words of the living G-d," etc.

And these three things are the general and collective expression (klalus) of all the mitzvos, as our Sages, of blessed memory, said: "The world stands on three things: on the Torah, on the service," which is the offerings, "and on acts of kindness."

And likewise all the particular mitzvos: their purpose and foundation is the nullification of the yesh into ayin (as it is written, "And Havayah commanded us to do all these statutes, to fear Havayah," etc.; thus the purpose of the mitzvos is the level of awe).

However, this bittul is not true [bittul], for he is nevertheless a yesh, only he nullifies himself. Even so, it is an arousal from below (isarusa dilesata), through which

afterwards there will be the level of actual ayin, in the manner of the union of the World of Atzilus with the Infinite One, blessed be He, where "He and His vessels are one" (ihu vegarmohi chad), for the Ten Sefiros are in a state of true bittul to the Infinite Light, blessed be He, that is clothed in them, etc.

And so this revelation of "Chesed is the right arm" will be below, in the World of Asiyah itself: the body and the right arm will be a vessel, below too, in the World of Asiyah, for the indwelling of the Infinite Light,

like the level of "Chesed is the right arm," etc. (and this is what our Sages, of blessed memory, said in Bava Basra 75b: "The righteous are destined to be called by the Name of the Holy One, blessed be He"; and see Rashi's commentary there). And this is through the arousal from below of the nullification of the yesh, in that he gave charity with his hand, etc.

And a person's wisdom and mind will be a vessel for the level of supernal Chochmah itself, in which the Infinite Light is clothed; and this is through Torah study in the manner mentioned above, etc.

And that is through the revelation of the light that encompasses all worlds, before which in truth "all is reckoned as nothing," and Atzilus and Asiyah are equal. And this is why the reward of a mitzvah is the mitzvah itself: for the essence of the mitzvah is the nullification of the yesh into ayin,

and that itself is the reward of the mitzvah; only that the reward is the revelation of the true ayin from "the Source of all," and that the bittul is through the revelation of the Infinite Light, blessed be He. And this bittul is present in every one of Israel,

for each one nullifies himself a little, according to his measure, whether through subjugation (iskafya) or through transformation (is'hapcha), and through this he will have a share in the World to Come.

Therefore, of one who does not bow at Modim, who has no acknowledgment and bittul at all, our Sages, of blessed memory, said that he will not rise at the Resurrection of the Dead, etc.

Summary. (Now, the Infinite Light, blessed be He, is the light that encompasses all worlds (sovev kol almin) and the light that fills all worlds (memalei kol almin). The level of sovev, although it too is only light and His Name, is nevertheless truly infinite, and therefore it is called "His great Name." 20

But the level of memalei, which is clothed within the worlds, is only a contracted glimmer. The root of the souls is from the level of "may Your Name be praised," that is, from the level of memalei, from the level of Chochmah, and the ascent is the revelation of sovev. And this revelation is drawn down through the performance of the mitzvos,

whose general and collective expression is Torah, service and acts of kindness, and the purpose of whose foundation is the nullification of the yesh. And through this the reward of the mitzvah is drawn down: the revelation of the level of ayin that is above Chochmah, from which Chochmah "is found," by way of something from nothing.)

4. Now, from this the matter of "two Shabbosos in accordance with their laws" will also be understood. For Shabbos is the ascent of the worlds, and the ascent is also the level of bittul, like the ascent of the Time to Come, which is also the level of bittul mentioned above. 21

The point is that the meaning of "And He rested on the seventh day" is, by way of analogy, like a person who did some work, such as writing down some idea: his intellect must descend until it is clothed in the emotive attributes and in thought, and afterwards they all descend and are clothed in the power of action.

And after he rests from his work, all the powers return and rise and are included in the power of the intellect and in the essence of the soul, etc. And so, by way of analogy, "six days Havayah made": that is the descent of Chochmah and the emotive attributes through several contractions to be clothed in the Ten Utterances, etc. 22

Therefore throughout the work of Creation the Name Elokim is mentioned, which is the level of contractions (tzimtzumim), etc. And of Shabbos it is written, "And Elokim finished," meaning that the contractions came to an end and ceased, and it rises and is included in the Name Havayah, which is the level of the light that encompasses all worlds (sovev kol almin),

just as in the analogy mentioned above, the ascent of the intellect and the emotive attributes that had been lowered, which return and rise to their root. And this is [the meaning of] what is written, "a Shabbos to Havayah," and as it is written, "I, Havayah, search the heart and test the kidneys": because "I am Havayah," the level of sovev, which is below

as above, "Who lowers Himself to look upon the heavens and upon the earth," heaven and earth being equal, therefore "I search the heart and kidneys," for nothing conceals before Him, may He be blessed, and "darkness is as light," etc.

Therefore on Shabbos, of which it is said "a Shabbos to Havayah," there is the ascent of the level of the light that fills all worlds (memalei kol almin) into sovev (and see what is written in Parshas Beshalach, at the end of the discourse beginning "To understand the matter of the double bread").

Therefore it is the ascent of the worlds: the worlds too have an ascent, and that too is the level of self-nullification (bittul), in that they are nullified from yesh into ayin. And this is the meaning of "And the heavens and the earth were finished (vayechulu)," etc.

Vayechulu is a term of the soul's expiring yearning (kelos hanefesh) and of bittul, etc.: on Shabbos they are in a state of ascent and bittul, as will be explained below (and likewise the term Shabbos also means cessation, which is a matter of bittul). And that is because of the revelation of the level of sovev, through which the bittul is drawn forth, as mentioned above regarding "the reward of a mitzvah is the mitzvah."

(Now, as for this level being called an "ascent": surely "there is no place empty of Him," and He is found below as above? But the matter is as is explained elsewhere on "one bows at 'Blessed' and straightens up at the Name": bowing is drawing down, and straightening up is raising up.

For there are two levels in the revelation of G-dliness. The first is as it is written, "And Havayah descended": the descent is a drawing down below; and "below" means lower in level, that the world below is seen as it is in its own level and rank, only that a revelation of G-dliness is drawn into it, for He, may He be blessed, is all-powerful.

But the second level is what is said of the Time to Come, "eye to eye they shall see," which is in the manner of an ascent from below upward; and "the earth shall be full of knowledge," that the earth too will change from its nature and be refined until "the earth is full of the knowledge of Havayah." This is like the analogy of two people, one standing

in a high place and the other in a low place: for them to be joined there are two ways, etc. And this is the matter of bowing at "Blessed" and straightening up at the Name, which are the two levels mentioned above. Therefore on Shabbos, of which it is said "a Shabbos to Havayah," this is the level of the ascent of the worlds, like "and straightens up at the Name," etc.)

Now, it was explained above that there are two degrees of bittul. The first is the level of the nullification of the yesh into ayin, and it is an arousal from below (isarusa dilesata) for the revelation of true bittul,

that is, that there be a revelation of the level of actual ayin, which is the Infinite Light (Or Ein Sof), blessed be He, as it is at the level of sovev, which is not apprehended at all;

therefore it is called ayin (and the meaning of ayin is as is written in the Idra Zuta, folio 288b: "And therefore Atika Kadisha is called ayin," etc.; and see what is written on this in Mavo Shearim, Gate Three, Part 2, chapter 10; and see the Zohar, Shelach, folio 158b, on the verse "Is there a tree in it or not (ayin)?"

and in the commentary of the Ramaz there, where he writes, "and this is what is called ayin," etc.; see there). And through this revelation the bittul will be true.

And so it will be understood that these two levels are in Shabbos; and this is the matter of "two Shabbosos in accordance with their laws," which are in every Shabbos:

namely, the lower Shabbos and the higher Shabbos. Now, to understand the matter of the lower Shabbos, we must first introduce the mitzvah of Shevi'is (the Sabbatical year), which is written in this parshah,

which is also called Shabbos, as it is written, "And the land shall rest a Shabbos to Havayah": it too is the level of Shabbos and ascent, in which the yesh is nullified into ayin.

For in the six years in which he sows, plows and reaps for himself, he is at the level of a yesh, a separate thing, and the land and its fruits are his alone.

So he is at the level of a yesh, a separate thing; but in the seventh year it is the level of the nullification of the yesh, and therefore the fruits become ownerless (and also "the Merciful One made the land ownerless" for the purpose of eating the fruits) (Nedarim, folio 42b).

Only, he may acquire from what is ownerless like any other person who acquires from what is ownerless, etc. Therefore it is written, "And for your cattle and for the beast," etc., [teaching] that as long as the beast eats in the field, etc.; and this is the mitzvah of removal (biur) in the seventh year, that he is obliged to remove them from the house.

And this is the nullification of the yesh in actual fact. And also, the fact that the verse made a person's eating depend on the beast's eating, so that when [the produce] is finished for the beast from the field he is forbidden to eat and is obliged to remove [it], 23

is because it is the nullification of the yesh, to the point that man and beast are equal. And this is because it is the Shabbos of the land, and an ascent into the level of the light that encompasses all worlds (sovev kol almin). For

the division into the ranks of inanimate, vegetative, animal and speaking is from the level of the light that fills all worlds (memalei kol almin): in man the level of Chochmah is revealed, while this level is not revealed and drawn into domestic animals and wild beasts, in which only the level of life-force is revealed, etc. (and see Sefer Shel Beinonim, chapter 48).

But when they are nullified before the level of sovev, which encompasses them all equally, they are all equal; for of the level of sovev it is said, "Man and beast You save, Havayah," equally,

and this is the level of the "great beast," etc. (see what is written above in the discourse beginning "And the Kohen shall wave," and in Parshas Eikev in the discourse beginning "And He fed you"). Therefore in eating [the produce of] Shevi'is, man and beast are equal.

And that is through the revelation of sovev. However, all this is the matter of the nullification of the yesh into ayin, and that is like the level and rank of the lower Shabbos; but the higher Shabbos is above this level.

The explanation of the matter is this. We find that the Torah uses two expressions about Shabbos. The first is as it is written, "And He rested on the seventh day from all His work which He had made." 24

This is the rest and ascent from all that He made, that is, from the level of Asiyah (making). The second is what is written afterwards, "for on it He rested from all His work which He created."

This is the level of rest and ascent also from the level of Beriah (creation), although it is above the level of Asiyah, as it is written, "which G-d created to make": creation is

only a source from which the level of Asiyah afterwards comes to be; and on Shabbos He rested also from the level of "His work which He created," etc. And these are precisely the levels of the lower Shabbos and the higher Shabbos.

For "and He rested" from the level of "which He made" is the ascent of the lower worlds, which in general are called the level of Asiyah relative to Him, may He be blessed; and on Shabbos they rise above the level of Asiyah. And this is

"and behold, it was very good. And the heavens … were finished (vayechulu)," etc.: meaning that the order of the chain of descending worlds (hishtalshelus) was good and fitting in His eyes, in that they were made in the manner of vayechulu, a term of the soul's expiring yearning (kelos hanefesh):

they were made in such a way that they can be in a state of kelos hanefesh from below upward, in the manner of "running and returning." And all these ascents go as far as their ascent into the level of Chochmah, which is the beginning of the chain of descent,

for "Abba nests in Atzilus," which is the level of self-nullification (bittul): Chochmah is koach mah, "the power of 'what?'" In Beriah, Yetzirah and Asiyah, by contrast, the level of Chochmah is not revealed,

as it is said, "Imma nests in the Throne." And the ascent of the worlds through bittul is to be included in Atzilus, where there is the revelation of supernal Chochmah, in which the Infinite Light (Or Ein Sof) is clothed.

And of this it is said, "And He rested from all that He made." For even of Chochmah it is written, "And Chochmah is found from ayin," so that it is called a creation, something from nothing, relative to the Infinite Light (Or Ein Sof), blessed be He. And this is the level of the lower Shabbos, which is the matter of the nullification of the yesh into ayin; and so it is with Shevi'is. 25

And so too is the matter of the mitzvos, which are likewise the nullification of the yesh into ayin. However, the reward that will come through them in the future is the level of the revelation of the essence of the Infinite Light (Or Ein Sof), the light that encompasses all worlds (sovev kol almin), which is the level of ayin from which supernal Chochmah "is found." 26

And this is the level and rank of the higher Shabbos, which is what is written, "for on it He rested from all His work which He created," for Chochmah is called "creation," as mentioned above.

Now, the life and coming into being of Chochmah is only from the level of His Name and radiance alone, as explained above on the meaning of "Creator of holy ones, may Your Name be praised," etc.; and shemo ("His Name") has the numerical value of ratzon (will). 27

But His essence, may He be blessed, which is called the Master of the will and is called the Luminary, that is, the source of the light, is far above being a source for Chochmah. And on Shabbos the ascent of the worlds is so great that Chochmah rises and is included in its Emanator, sovev; and this is the level of the higher Shabbos.

And this level of bittul is the matter of Keser (the Crown), which is a term of silence: "Kater li ze'ir" (Job, beginning of chapter 36), which means "Wait for me a little" and be still, which is a matter of silence.

And this is the matter of "A fence for wisdom is silence": a fence is an enclosure and something encompassing, for above Chochmah is silence and bittul, as in "wondering at her, keeping silent."

And as is explained elsewhere on Moshe's being "heavy of mouth and heavy of tongue," etc. And this is what our Sages, of blessed memory, said in the Jerusalem Talmud: it is written, "a Shabbos to Havayah your G-d": rest as Havayah [rests]; just as He rested from speech, so you too rest from speech. Rabbi Chanina said: with difficulty did they permit greeting one another on Shabbos.

Summary. (And this is the matter of "two Shabbosos in accordance with their laws." For Shabbos is the ascent from the level of the light that fills all worlds (memalei kol almin) into the light that encompasses all worlds (sovev kol almin), and through this bittul is drawn forth. And in this there are two levels: the lower Shabbos is the nullification of the yesh into ayin at the level of Chochmah, koach mah; and the higher Shabbos is the level that is above Chochmah.) 28

5. And this is [the meaning of] "My Shabbosos you shall keep." "My Shabbosos" means the level of the lower Shabbos, which is the nullification of the yesh into ayin, and the higher Shabbos, 29

which is true self-nullification (bittul); for these two Shabbosos are in every Shabbos, as mentioned above (and see on "My Shabbosos you shall keep" in the Zohar, Part I, 5b, and Part III, 82a; Tikkunei Zohar, beginning of Tikkun 24).

And the meaning of "you shall keep" is that in truth Shabbos is a gift, given to us by G-d; only we must guard it so that it not be lost, G-d forbid, through some fault, some indirect cause of harm, that prevents this revelation,

such as even the things that a person tramples with his heels, falsehood and arrogance; as it is written, "He who speaks falsehoods shall not stand before My eyes," and of arrogance [it is said], "I and he cannot dwell in one world."

Now, the novelty is regarding the lower Shabbos, which is the nullification of the yesh: that this too is only in the category of "you shall keep,"

that is, one must see to it that this very bittul not be in a state of yesh, in that he nullified himself by his own power (as it is written, "And his concubine, whose name was Re'umah," re'u mah, "see the 'what'": making a yesh and a thing out of the bittul; and this is the root of the descent and coming into being of the physical yesh of the sitra achra, etc.).

Rather, everything is from G-d: for although free choice is given into man's hands, nevertheless, were it not that He helps him, he could not prevail over it;

and our Sages, of blessed memory, also said, "Be in your own eyes like a wicked person," etc. (as its explanation is written in Sefer Shel Beinonim, chapter 27). And this is "My Shabbosos": the two Shabbosos are Mine, etc.

"And My Sanctuary you shall revere": "My Sanctuary" refers to the Torah. For the Sanctuary below is the work of man's hands: King Shlomo built it.

But the Torah is the very Sanctuary of the Holy One, blessed be He, as our Sages, of blessed memory, said, "The Holy One, blessed be He, has in His world only the four cubits of halachah."

(And see Sefer Shel Beinonim, chapter 52, that the Talmud and the Mishnah are drawn from the chamber of the Holy of Holies of Beriah, Yetzirah, etc.; it follows that the four cubits of halachah are the level of "My Sanctuary" itself.

And see Etz Chaim, Shaar Kisei HaKavod (the Gate of the Throne of Glory), chapter 5, that the root of the chamber of the Holy of Holies is very lofty. And see what is written in the Biur on "a Shabbos of complete rest (Shabbas Shabbason)," in the name of the Zohar HaRakia, Parshas Bereishis.)

The point is that the Torah is a drawing down of G-dliness in an inward manner, just as in the Holy Temple there was the revelation of the Shechinah; and this is the level of the light that fills all worlds (memalei kol almin). And Shabbos is the ascents into the level of the light that encompasses all worlds (sovev kol almin).

Therefore it says: although "My Shabbosos you shall keep," which is the ascents into the level of sovev, nevertheless "and My Sanctuary you shall revere; I am Havayah." That is, "I," which is His very essence, may He be blessed, is truly Havayah, which is what is drawn down to be memalei, "with the yud the World to Come was created," etc.; and all is one.

And this is [the meaning of] "The Torah comes forth from Chochmah": "comes forth" means 30
that its revelation is from Chochmah, but the source from which it is hewn is above Chochmah. For the Torah is the explanation

and elucidation of the mitzvos, which are the Supernal Will (ratzon ha'elyon): the 613 mitzvos of the Torah together with the seven mitzvos of the Rabbis equal 620, the numerical value of keser (crown).

Now, regarding "My Sanctuary" it says "you shall revere" (and see on this in [Midrash] Rabbah on Shir HaShirim, on the verse "like the tower of David," and in the order of Beshalach, section 29, on the verse "Awesome is G-d from Your sanctuaries"; and in Zevachim 115b; and in the order of Vayetzei, end of section 69, on the verse "How awesome is this place"; and in the Zohar, Part II, 79a);

and the reason is that because the level of "My Sanctuary" is the drawing down as revelation and inner light, therefore awe is drawn from it, because of the revelation (and see what is written in the discourse beginning "And Israel saw … and the people feared," etc., and in Sefer Shel Beinonim, end of chapter 23).

LIKKUTEI TORAH • PARSHAS BEHAR • MAAMAR 3

ביאור הדברים ע"פ את שבתותי כו'

An explanation of the words on "My Shabbosos you shall keep"

An explanation of the words on the verse "My Shabbosos," etc. The meaning of "you shall keep" and "you shall revere" will be understood by first introducing the concept of the level of a Name, as our Sages, of blessed memory, said: "Before the world was created, there were He and His Name alone." 1

For the Names are what join the lights with the vessels. That is, by way of analogy, a person's name: by it and through it he turns to those who call him by his name; but when he is by himself he has no need of his name at all.

It follows that the level of the name is that by it and through it one draws him forth, so that he is drawn out and revealed. So too it will be understood above: the Names are what join the lights with the vessels.

(And see what is written in the discourse beginning "On that very day all the hosts went out," in Parshas Bo, where it was explained that the other Names, besides the Name Havayah, are in the vessels of the Ten Sefiros.

But it is explained elsewhere in the name of the Baal Shem Tov, whose soul is in Eden, that this does not mean that the Names are the vessels themselves, for the vessels are the attributes (middos), whereas the Name refers to the Creator Himself, for He Himself, as it were, is called E-l,

as the saying goes, "To Him, and not to His attributes." Rather, what is written, that the Names are in the vessels, means that they are the life-force (chayus) and the illumination from the Infinite Light (Or Ein Sof) that is enclothed in the vessel and gives life to the vessel; for the vessels have in them life-force from the Infinite Light apart from the light that is enclothed in them.

And this is the meaning of the other Names, which may not be erased. The Name Havayah, however, is the drawing down of the light into the vessel: it joins the light with the vessel and draws it into the vessel.)

Now, the Names above are the level of the letters: the Name Av (72), the Name Sag (63), the spelling-out (milui) with yuds, the spelling-out with heis, etc. Now, by way of analogy below: although the letters come into being from the intellect, nevertheless

the essence of the letters bears no comparison at all to the essence of the intellect. For the intellect itself is the very essence of insight, and the insight arouses the attributes, so that one desires, for example, what the intellect shows to be good.

It follows that the attributes have a real connection to the intellect, and they unite with each other; but not so the letters, which are only garments for the intellect.

(Like a garment, which is not so united with the one who wears it, and [as it is written,] "Like a garment You change them, and they pass away." But the union of the attributes with the intellect is like the union of the body with the soul, which have become truly one.

That is because the letters are the level of the inanimate, which is not so with the attributes. And see what is written in Parshas Bereishis on the verse "And He formed," etc., and in the discourse beginning "On the twenty-fifth of Kislev," in Parshas Vayeshev, regarding "the wall of the daughter of Zion"; and see what is written on the matter of garment and body in the discourse beginning "'Remember' and 'Keep' were said in a single utterance.")

That is: nevertheless, it is impossible to grasp the idea except through letters, and they are the level of the inner garments. For even a person's attributes do not receive the flow of the intellect, so that it is drawn into an attribute, except through the letters, since the thought in which one thinks the idea is the level of letters.

(And in the same way the Names above will be understood: for instance, the Name Av of yuds is what brings the light of Chochmah (wisdom) to be enclothed in the vessel of Chochmah, just as, by way of analogy, the letters join the intellect and the attributes.)

Now, according to this we can understand a little of what is written in Etz Chaim on the tzimtzum (contraction) that took place in the Infinite Light, and a vacant space remained (as is written in Sha'ar Iggulim VeYosher, Branch 2).

And it is stated in Otzros Chaim, at its beginning, in a gloss, that what is written, "a vacant space and a void," is not meant literally, for a reshimu (impression) of the light remained there;

but relative to the Infinite One it is called a void. And in Etz Chaim the nature of the reshimu is not explained; only in the book Emek HaMelech did he explain it: that it is the level of letters, the 231 gates, forward and backward, etc.

(And see on this also in Zohar HaRakia, on Parshas Bereishis, on folio 15, and in the Mikdash Melech there. And see what is written above on the verse "I am asleep, but my heart is awake," on the subject of "Ask Me of the osiyos [the letters]," etc.)

That is, the tzimtzum was that there should be no revelation of the Infinite Light through the letters. And this is [the meaning of] what is written in Etz Chaim, that the light withdrew. And the explanation: for how can "withdrew" apply, since it is not within the bounds of place?

And furthermore, it is written, "Do I not fill the heavens and the earth?" Rather, it means that it is in a state of concealment and is not revealed through the letters, and not

as before the tzimtzum, when the light was drawn forth and revealed through the letters; only the letters alone remain, without the revelation of the light. And this is the meaning of the reshimu, etc.

For, by way of analogy below, the letters, in their nature and their essence, bear no comparison to the essence of the idea; they are only like a garment, and through them one can understand the idea.

That is, for one who is wise. But one who is not wise, and has no heart to understand the idea, 2
but nevertheless grasps and apprehends the letters alone: the idea is in a state of complete withdrawal from him, that is, in a state of concealment.

And although he grasps the letters, they in themselves have no connection at all to the essence of the idea. If so, the idea is in a state of concealment and withdrawal from him, and his grasp of the letters is like a mere reshimu (impression).

This will be understood better through an analogy from a comment of Tosafos: the insight of the 3
Ri, the Tosafist, was written in ink on paper, and the ink and paper bear no comparison to the essence of the Ri's insight, which is stored and united with him in the treasuries on high; only, one who is wise and learned can

understand and grasp the insight by means of the letters (that is, because he is wise and has a heart to understand on his own), even though they are physical, in ink and paper.

But one who is not wise will understand nothing of the insight; and although he grasps the letters well, the insight is nevertheless in concealment and withdrawn from him, since the insight bears no comparison to the essence of the letters in themselves.

And in the same way the analogue above will be understood, regarding the tzimtzum (contraction): the light withdrew so as to be in a state of concealment, that is, it was not granted that there be a revelation of the light through the letters

(as, by way of analogy below, the idea will not be understood at all through the letters except by one who is wise and understands from the spirit of his own wisdom and understanding;

but there is one who grasps the letters alone and does not understand the idea at all. So too, by way of analogy, above: the tzimtzum is that there should be no revelation of the light, only the letters themselves).

And this is a mighty tzimtzum, in which the Infinite Light (Or Ein Sof) withdrew, for it is in a state of actual concealment; only a reshimu (impression) remained, and that is the letters, and those letters are what are called Names.

And as he writes there, in Emek HaMelech: the Name Sag (63), etc., and from the final yud of the Name Sag the World of Tohu came into being. And this is [the meaning of] what is written in the Zohar, Bereishis, folio 15: "It broke through and did not break through," etc.

(And in the commentary on the Idra by the Arizal, of blessed memory, see what is written there on folio 128, end of side b, "The tav marked a mark for Atik Yomin," etc. These are his words: "I found written from the Rav, may his memory be for the life of the World to Come: Now, you already know that within the last level of the Emanator the existence of all the worlds came about; and it is as if we were to say, by way of analogy, the Malchus of the Malchus

of the Infinite One, although no description or Sefirah at all applies, G-d forbid, to the Infinite One. It follows that the tav, the last of all the letters, is what emanated everything. And from here is the root [of the fact] that in the World of Atzilus too, the Malchus of Adam Kadmon descends and becomes Atik in the head of Arich Anpin; and this is the tav at the end of the letters of Adam Kadmon.

And this is 'The tav marked a mark for Atik Yomin.' And therefore the letters begin with tav-shin-reish-kuf, which are in the mystery of the reversed seal; and understand this well. Thus far is what I found written in the name of the Rav, may his memory be for the life of the World to Come." End of quotation there.

And according to what is written, it is understood that the letters as a whole, all of them, are only the very last level, except that the tav is also the last level within the letters, and it is what emanated everything. And this is [the meaning of] what is written, "by way of analogy, the Malchus of the Malchus," etc.; and this is "The tav marked a mark," etc.)

2. And now we can understand the meaning of "Creator of holy ones, may Your Name be praised." The meaning was explained above: all the levels of the holy ones, in the loftiest heights in the upper worlds, come into being 4

only from the level of "Your Name," for they bear no comparison to His essence and being, and they are a creation, something from nothing. And it also refers to the souls of Israel, which arose in thought, which is the level of letters, called "Your Name," etc.

The explanation is that "holy" (kodesh) is the level of Chochmah (wisdom), which is what is called kodesh. And the meaning of "holy ones," in the plural, as in the saying "and holy ones praise You every day, selah," is that there is a level of Chochmah up to the loftiest heights: the Chochmah of Atzilus, the Chochmah of Akudim, the Chochmah of Adam Kadmon, 5

and still higher than the level of Adam Kadmon. It follows that there are very many gradations of the level of Chochmah, one above the other; and this is "holy ones," in the plural.

And their coming into being is called "Creator of holy ones," for they are a creation, something from nothing; for relative to the essence of the Emanator they are called by the name "creation" in the full sense, 6

since He, may He be blessed, is exalted endlessly above all the loftiest levels and gradations within the level of Chochmah, as is written in Sefer Shel Beinonim [Tanya], Part II, chapter 9.

Only, they were drawn forth and came into being from the level of the reshimu, that is, the letters that remained after the Infinite Light withdrew from them, as mentioned above.

And this is how the creation of all the levels of the holy ones is only from the level of "Your Name," which is the level of letters. And as is written in Etz Chaim, Adam Kadmon is called Adam of Beriah, although Beriah is very low, 7

for they are the level of separate beings, below even the level of the World of Atzilus, and of this it is said, "and from there it divided," etc. Yet relative to the essence of the Emanator, even Adam Kadmon is considered Adam of Beriah.

For Atzilus is called Adam of Asiyah, "You have made them all with wisdom," since Atzilus is the level of vessels: the attribute of kindness, the attribute of judgment, the level of measure and limit, etc.; and in them there is division, Chesed by itself and Gevurah by itself, and the interinclusion of Chesed and Gevurah, etc. Therefore it is called Asiyah (making).

And the World of Akudim, which is not yet in a state of division, but rather all the Ten Sefiros are bound (akudim) in a single vessel, is called Adam of Yetzirah

(and so it is in the Zohar, in Zohar HaRakia on Parshas Bereishis, on folio 15, in the commentary of our teacher, the Rav, Rabbi Meir Poppers, on the passage "At the outset of the authority," etc., who wrote so in the name of the Rav, of blessed memory). And Adam Kadmon, which is above even Akudim,

for Akudim are actual Ten Sefiros, only bound in a single vessel, whereas Adam Kadmon is above this; but even so, it is a source for the Ten Sefiros, and in the very end the level of Atzilus will come into being from it:

therefore it is called Adam of Beriah, for relative to the Emanator it too is called a creation, something from nothing. (And see what is written in the discourse beginning "Blow," regarding "It arose in thought to create the world with the attribute of judgment," etc., "a sun and a shield," etc.; see there.)

And according to this we will also understand the descent of the souls into bodies, which is for the sake of an ascent, even though before their descent too their ways were exceedingly lofty, for they arose in thought. 8

Only, one whose soul is from Beriah is from the level of the thought of Beriah, and one whose soul is from Yetzirah is from the thought of Yetzirah, etc.,

and one whose soul is from Atzilus is likewise from the thought of Atzilus. And the six hundred thousand souls are the six hundred thousand letters in the Torah, even though in writing six hundred thousand letters are not found in the Torah.

That is because of the letters that lengthen [a vowel], which are the letters alef, hei, vav and yud, included within the vowel-points, which are not in writing but are present in thought; but which of the vowel-points they are is not known, etc.

(The meaning is that it is along the lines of what is stated in the Gemara, in Kesubos, folio 69b: "It is written yenachem," and Rashi explains: "You cannot pronounce a patach under any letter unless an alef or a hei is next to it, or by virtue of the vowel-point beneath it, and it comes in place of a letter, as though ינאחם were written." End of quote.

So the vowel-point beneath it comes in place of a letter, as though an alef or a hei were written; and likewise with vav and yud. Therefore, counting these letters, which should have been [written] but vowel-points came in their place, there are six hundred thousand letters in the Torah; and which of the vowel-points it is, is not known to us.)

Now, to understand the descent for the sake of an ascent above the level of "they arose in thought," it will be understood by first introducing the subject of Shabbos: that there is a higher Shabbos (Shabbos ila'ah) and a lower Shabbos (Shabbos tata'ah).

That is, what is written, "And He rested on the seventh day from all His work that He had done": this is resting from the level of "doing" (Asiyah), and this is the lower Shabbos. And what is written further on, "for on it He rested from all His work that He had created": this is the higher Shabbos.

The explanation is that Shabbos is the level of the ascents of the worlds: Asiyah into Yetzirah, Yetzirah into Beriah, and Beriah into Atzilus, etc., up to the loftiest heights, so that even Adam Kadmon rises into the Supernal Emanator. 9

For Shabbos is, by way of analogy, like a person who ceases and rests from some labor: while he works, his intellect is enclothed in the doing of the work and lowered into it, and when he stops, his intellect returns to its full strength and rises upward to contemplate spiritual matters, far above the intellect involved in the work, which is called "ordinary matters" (milin dehedyota), etc.

And in the same way the ascent on Shabbos up to the loftiest heights will be understood above. However, the ascent that reaches up to Atzilus, that is, the ascent of Beriah, Yetzirah and Asiyah into Atzilus, is called the lower Shabbos. And the nature of this ascent is that, 10

although Atzilus bears no comparison to the very essence of the Infinite Light (Or Ein Sof), it is nevertheless actual G-dliness.

Whereas Beriah, Yetzirah and Asiyah are truly separate and limited, to the point that they have the choice to do, G-d forbid, the opposite of His will, may He be blessed, as our Sages, of blessed memory, said of Metatron, that they struck him with sixty lashes of fire, etc. And they bear no comparison to Atzilus.

Therefore their ascent into Atzilus is a mighty and wondrous ascent, in which the created being rises and is included in the Creator, so that the Infinite Light, blessed be He, becomes enclothed in it

(for in Atzilus the Infinite Light, blessed be He, is enclothed in the vessels of Atzilus, since the kav (line of light) ends in Atzilus; so, in the same way, when the Ten Sefiros of Beriah, Yetzirah and Asiyah are elevated into Atzilus, the Infinite Light, blessed be He, is actually enclothed in them).

And this is through self-nullification (bittul). For in Beriah, Yetzirah and Asiyah they are the level of a "something" (yesh), one who loves: Michael with love, Gavriel with awe, "they tremble from the terror of the Throne," etc.

But there is a level higher than love and awe, namely the level of bittul. For Avraham is the level of love, but Moshe, "and what are we," is the level of bittul, "heavy of mouth"; and therefore Moshe is within and Yaakov is without.

And from this we will also understand why the aspect by which there is a glimmer of Shabbos every day is the level of the Shemoneh Esreh: because the Shemoneh Esreh prayer, with bowings and prostrations, is the level of bittul, "a still, small voice," etc.

(and therefore the Shemoneh Esreh is in Atzilus, that is, along the lines of the level of Shabbos). And the ascent of the Torah and mitzvos of the whole day is through prayer: although the Torah is higher than prayer, nevertheless, since it is lowered into a physical voice,

it therefore needs to be elevated through prayer, "the continual burnt-offering," etc. And all this is called the lower Shabbos; and this is [the meaning of] Kabbalas Shabbos (welcoming the Shabbos), when we add from the weekday onto the holy day.

And therefore "Give" (havu) is said three times, corresponding to the three worlds of Beriah, Yetzirah and Asiyah, up to "Bow down to Havayah in the beauty of holiness," which is the level of Atzilus; and therefore its initials spell kabbalah (receiving),

that is, Kabbalas Shabbos, which is the ascent of Beriah, Yetzirah and Asiyah into Atzilus (and also, kabbalah is in Atzilus; and see Mavo She'arim, Gate Three, Part Two, end of chapter 15, on this ascent of Beriah, etc.; see there).

And there is a dispute among the halachic authorities about it, whether it is forbidden for work by Torah law. And afterwards, at the actual onset of Shabbos night, the ascents of Atzilus begin: the evening prayer is the ascent of Malchus, "the Field of Apples" (chakal tapuchin), etc.

And afterwards, in the day, are the ascents of Z'eir Anpin and of Abba and Imma, until even Adam Kadmon rises in a mighty ascent into the Supernal Emanator; for Adam Kadmon too is a creation, something from nothing

(and just as the lower Shabbos is the ascent of Beriah, Yetzirah and Asiyah into Atzilus, so too the higher Shabbos is the ascent of the Beriah, Yetzirah and Asiyah of Atzilus; for Chochmah is called "that He created," a creation, something from nothing, "and Chochmah is found from ayin (nothing)," and its ascent is into the level of Keser, which is the Atzilus within Atzilus.

And so the ascents go up to the loftiest heights, until even Adam Kadmon, which is called Adam of Beriah, and its ascent is into Atzilus, that is, into the Infinite Light, blessed be He; for in the worlds as a whole, in which Adam Kadmon is called a creation, something from nothing, etc.,

Atzilus is nothing but the level of the Infinite Light, that is, the revelation from the Infinite One, blessed be He; for Atzilus is from the word vaya'tzel ("and He set aside"), which is the separating out of an illumination, etc.; and see what is written on this in the explanation on the verse "These are the journeys." It follows that, in general, Shabbos is the level of Atzilus.) And this is [the meaning of]

"for on it He rested from all His work that G-d created to do." The meaning: "that He created" is Adam Kadmon, which is called Adam of Beriah; "to do" is Adam of Atzilus, which is called Adam of Asiyah; for Adam Kadmon is the source and root of Atzilus, as explained above.

And this is the level of the higher Shabbos. And the lower Shabbos is what is written, "And He rested on the seventh day from all His work that He had done."

(And although Atzilus is called Asiyah, while the lower Shabbos is only the ascent of Beriah, Yetzirah and Asiyah: in truth, Shabbos night too, when the Malchus of Atzilus ascends, is also the lower Shabbos. Therefore "And He rested on the seventh day from all His work that He had done" is the lower Shabbos, for Malchus is the Asiyah within Atzilus.

And the Shabbos of the day (Shabbasa deYoma), the ascent of Z'eir Anpin and Chochmah, etc., is the beginning of the higher Shabbos, "from all His work that He created," which is the Beriah of Atzilus, as mentioned above. And in the Zohar, Bereishis, folio 5b: "'My Shabbosos': this is the higher Shabbos and the lower Shabbos," etc.;

"'es' comes to include the Shabbos boundary," etc. It may be explained: the higher and the lower Shabbos are Shabbos day and Shabbos night, and "es comes to include" is what we add from the weekday onto the holy day, which is the ascent of Beriah, Yetzirah and Asiyah into Atzilus. And the Mikdash Melech there explains the higher and the lower Shabbos as Atik and Z'eir Anpin, etc.)

3. Now, the explanation of the lower Shabbos will be understood from the mitzvah of the Sabbatical year (Shevi'is), which is called "a Shabbos of solemn rest" (Shabbas Shabbaton), in which there is also the level of ascents, 11

except that the ascents are only from Beriah, Yetzirah and Asiyah to Atzilus. And therefore it is said, "the land shall rest," for the resting in the Sabbatical year is only for the Malchus of Atzilus, the source of Beriah, Yetzirah and Asiyah, alone.

And therefore only the working of the land was forbidden. But from Atzilus upward there is no ascent at all, as is written in the Likkutei Torah [of the Arizal], in Ta'amei HaMitzvos, Parshas Behar.

Nevertheless, there is in it an aspect in which man and animal are equal, namely regarding the mitzvah of removal (bi'ur) in the Sabbatical year: it is a mitzvah to remove the produce of the Sabbatical year from the house when it is gone for the wild animal from the field, 12

as it is said, "For you, and for your cattle and for the wild beasts that are in your land, shall all its produce be, to eat": as long as the wild animal eats from the field, you eat from what is in the house; once it is gone for the wild animal from the field, you are obligated to remove that species from the house, etc.

The explanation is that man and animal exist also in Beriah, Yetzirah and Asiyah: the face of an ox and the face of a lion, the wild beast being included under "animal" (and there is also the level of the face of a man);

and the Chayos bear the Throne, like the analogy of a chariot, which raises the rider to a place he cannot reach by himself, etc. For their root is from the World of Tohu,

only they fell. But after the good is sifted out from the evil (and the Chayos of the Chariot are after the sifting), they lift up to their root, to Tohu.

Therefore, through their ascent from Beriah, Yetzirah and Asiyah to Atzilus in the Sabbatical year (for then is the ascent of Beriah to Atzilus), man and animal are equal,

for Atzilus is the level of an encompassing light (makif) relative to Beriah, and the level of the light that encompasses all worlds (sovev kol almin) for Beriah, Yetzirah and Asiyah, as is explained elsewhere on the meaning of "Master of our strength, Rock of our stronghold," etc.

"Master of our strength" is the level of the Malchus of Atzilus, which becomes Atik for Beriah; and this is "Rock of our stronghold," that is, the level of an encompassing light for Beriah; "Shield," "Stronghold" is the encompassing light for Yetzirah and for Asiyah, etc.

Therefore man and animal of Beriah, although the level of animal bears no comparison to the level of man, are nevertheless entirely equal relative to Atzilus

(along the lines of what was explained regarding Moshe, who draws down Daas (knowledge) to Beriah, Yetzirah and Asiyah, because man and animal of Beriah are equal relative to the Daas of Moshe, etc.;

see what is written on this on the verse "And these are the ordinances." And it may be that in the same way, in the Kiddush of Shabbos night, in which Daas is drawn down to Nukva, the source of Beriah, Yetzirah and Asiyah, it is included that Daas be drawn down even to our souls, the level of "animal" of Beriah, Yetzirah and Asiyah, for the reason mentioned above, that man and animal are equal relative to the encompassing light, sovev kol almin, etc.).

And in the same way the lower Shabbos will be understood: it is the ascent of Beriah, Yetzirah and Asiyah to Atzilus, which is a mighty ascent, etc., as is understood. Now, in the Time to Come there will be a revelation of sovev, which is the level of the essence of the light, the source of all the encompassing lights, and it is the Infinite Light (Or Ein Sof) that is above the kav, etc.

And now it is in concealment; not that it encompasses from above, but, as it is written, "Do I not fill the heavens and the earth?"; only it is hidden from all, etc.

And this is [the meaning of] "My Shabbosos," meaning: the two Shabbosos are Mine. For even the lower Shabbos, which is self-nullification (bittul) and inclusion in Atzilus, is called My Shabbos,

for Beriah, Yetzirah and Asiyah bear no comparison to Atzilus, as mentioned above (from the matter of man and animal, etc.; and therefore we are commanded on Shabbos, by Torah law, regarding the resting of an animal).

And of this it is said, "you shall keep": it is incumbent upon you only to guard what is given to you, as in "I have a good gift in My treasure-house," etc.

That is, by guarding against all things that prevent the revelation, even the sins that a person tramples with his heels, such as falsehood and arrogance, as is explained elsewhere.

Also, the meaning of "you shall keep" is, by way of analogy, like guarding, which is from the outside: so too this revelation is only in the manner of an encompassing light (or makif); and the root of all the encompassing lights is from the light that is above the kav; and Shabbos is the level of makif, even the lower Shabbos

(it shines in the manner of makif and not as an actual revelation within the soul; and this is for the reason mentioned above, that the root of all the encompassing lights is from the supernal makif, sovev kol almin, etc.), while Torah is the level of inner light (or pnimi), as below.

And the concept of makif will be understood by way of analogy: when a person thinks of some thing in his thought, that thing is encompassed in his thought, and his thought encompasses that whole thing; and nevertheless that thing is not changed or affected by this.

Now, above too, it is written, "I, Havayah, search the heart and test the kidneys," and a person's hidden things are revealed before Him. And the thought and knowledge of the Holy One, blessed be He, with which He knows all created beings, actually encompasses them; and the Holy One, blessed be He, knows the future 13

just as the past, and nevertheless this knowledge does not compel a person, and he has the choice for good, or for the opposite, G-d forbid, to think evil, etc. That is because no influence or revelation is drawn from this knowledge into the person; it only encompasses him.

(It is by way of analogy like a person's thought, which causes no effect or change in the thing that it encompasses in his thought, as mentioned above; although it is written, "For My thoughts are not your thoughts": for when some thing is encompassed in a person's thought, that thing is not actually encompassed by it, only in the imagination of the person's thought and mind,

and therefore that thing is not affected or changed by this encompassing, since his thought has no ability to touch the thing, etc. But the Holy One, blessed be He, of whom it is written, "For My thoughts are not your thoughts": His thought and knowledge, with which He knows the created being, actually encompasses every created being,

as is written in Sefer Shel Beinonim [Tanya], chapter 48. Nevertheless, it is written, "For a G-d of knowledges (de'os)": there are two levels of Daas (knowledge). The first is the level of supernal Daas, which shines only in the manner of a makif (encompassing light); and therefore, even though it actually encompasses, nevertheless this knowledge and makif does not compel the choice.

And this is the power of the Holy One, blessed be He: that this knowledge of His, at the level of supernal Daas, be only in the manner of a makif from afar, so that the person is not affected by it and it causes him no compulsion at all, in the same way that a person's thought causes no effect on a stone that he pictures in his thought.

And although a person's thought is not truly a makif at all, only in imagination, whereas the knowledge of the Holy One, blessed be He, is an actual makif, nevertheless He is able [to bring it about] that even this actual makif causes no effect. And this is why it is nevertheless only the level of makif, precisely.)

And there is a level below this, from which the influence is drawn inwardly into the person, as the angel asks, "This drop, what will become of it: wise," etc. So the Holy One, blessed be He, places wisdom in it, and this level is drawn inwardly, so that he is wise.

But the level of supernal Daas is in the manner of makif, and therefore it does not compel the choice, etc. And in the same way the matter of Shabbos will be understood: a very lofty level shines upon the person, that is, in the manner of makif, etc.

4. Nevertheless, this needs examination: whether the analogy of the makif of knowledge fits the drawing down of the makif on Shabbos. For as to the knowledge, which causes no effect and no compulsion upon the choice, we must say that this is because it is the level of the makif that is from afar; for there are two levels of encompassing lights (makifim). 14

The first: although it is a makif and does not shine inwardly, nevertheless an effect is drawn from it, as a person is stirred when he prays with a congregation, because of the makif of "Wherever ten are [gathered], the Shechinah rests"; and this is called the near makif, which shines into the inner light.

The second is the general makif, which encompasses evenly and does not shine inwardly at all, and no effect is drawn from it; as all this is explained at the end of Parshas Shemos, in the explanation on the verse "Those who come, he will cause to take root," etc.

If so, the knowledge, which does not compel the choice at all, is so because it is the level of the separate makif; whereas on Shabbos there is an additional soul (neshamah yeseirah), which is a revelation from the level of the supernal will (as is explained elsewhere on the verse "And Moshe assembled," etc.).

Therefore it may be that the lower Shabbos and the higher Shabbos, although both are the level of makif, as mentioned above in explaining "My Shabbosos you shall keep,"

nevertheless, it may be said that the lower Shabbos is the near makif, from which an illumination and an effect are drawn, etc., and the higher Shabbos is the supernal makif, a makif for the makif, etc.

And it is also explained elsewhere that on Shabbos the encompassing lights of the weekday enter as inner lights, and higher encompassing lights are drawn down. And it is also explained elsewhere, on the meaning of "And the children of Israel shall keep the Shabbos, to make the Shabbos," that through "they shall keep

the Shabbos," power and strength are drawn down so that they will be able to "make" the Shabbos that comes afterwards. And see what is written at the end of the discourse beginning "To My mare," regarding the dew that drips from Atika in the three meals of Shabbos, from which the power for the arousal from below (isarusa dilesata) is drawn, etc.

Now, from all this the descent of the souls for the sake of an ascent will be understood; and the main ascent is in the Time to Come, "for the day that is entirely Shabbos." The explanation is 15

that the root of the souls is from the level of thought, which is the level of Beriah, and the ascent is into the level of Atzilus, as mentioned above, that Shabbos is the ascent of Beriah into Atzilus; and the main ascent is the level of the higher Shabbos, and this is the revelation of the Time to Come.

For the root of the souls is from the level of Adam Kadmon, for "arose in thought" is the level of Adam Kadmon, as is explained elsewhere; and their descent from there is a descent for the sake of an ascent,

that is, the level of the higher Shabbos, which is ascents until Adam Kadmon, which is called Adam of Beriah, rises into Atzilus, which is the revelation of the very Infinite Light (Or Ein Sof).

But now the revelation is only in the manner of makif, and it is the level of sovev; but in the Time to Come the makif will be revealed as an actual revelation, etc.

And see what is written on the verse "And you shall eat, eating," on the new souls that will be drawn down in the Time to Come from the very level of the light that encompasses all worlds (sovev kol almin), which is above the kav, with which the souls of the tzaddikim will be crowned in the Time to Come; as is written in Sefer HaGilgulim, chapter 7, that this will be in the seventh millennium, which is the higher Shabbos itself.

Now, at first glance it needs examination how to reconcile this discourse, that the ascent of 16
Shabbos is even in Adam Kadmon, that Adam Kadmon too rises, etc., with what is written at the end of the discourse beginning "For the conductor, on the Sheminis," that Adam Kadmon is above the ascents of Shabbos, etc.; see there.

But in truth there is no difficulty at all, for something greater than this is explained elsewhere: that even Binah (understanding) is called "the morrow of the Shabbos," meaning that it is above the level of Shabbos;

for the Shabbos of the night and the Shabbos of the day are Z'eir Anpin and Nukva, and Binah is above this, etc. And elsewhere we find in the Zohar that Shabbos is Binah, as is written in the Zohar (Part II, folio 63b, and folio 88a).

Rather, it must be that this is because there are several levels in Shabbos: there is a level in Shabbos relative to which Binah is called "the morrow of the Shabbos," and that is Shabbos plain and simple.

But there is a level in Shabbos that is called "a Shabbos of solemn rest" (Shabbas Shabbaton), and this is the level of Binah. And this is in the particular way, within Atzilus itself.

And likewise it will be understood in the worlds as a whole: there is a level in Shabbos relative to 17
which Adam Kadmon is called above the ascents of Shabbos, and there is yet another level of Shabbos that applies also to Adam Kadmon; as was explained, that regarding Shabbos two levels are stated, "from all His work that He created" and "from all His work that He had done."

For the level of Shabbos "from all His work that He had done" is Adam of Atzilus, which is called Asiyah; and Adam Kadmon, which includes Atzilus, Beriah, Yetzirah and Asiyah equally, is above this ascent of Shabbos;

but the level of Shabbos "from all His work that He created to do" applies also to Adam Kadmon, as mentioned above. (And see in the Likkutei Torah [of the Arizal], Parshas Kedoshim, on the verse "My Shabbosos": two Shabbosos, the supernal Hadar, etc.; and that is the Yesod of Adam Kadmon, which is the inner dimension (pnimiyus) of Adam Kadmon, as is written at the end of the discourse beginning "For the conductor, on the Sheminis."

So we see that this higher Shabbos applies to the inner dimension of Adam Kadmon, etc. And see Pri Etz Chaim, in the introduction to Sha'ar HaShabbos, chapter 4: "and so they all rise up to Adam Kadmon."

And see in Ta'amei HaMitzvos, Parshas Behar, at its beginning: "up to the Supernal Emanator," meaning even Arich, etc., "all the emanated beings, all of them," etc. And one must examine Sefer HaGilgulim, end of chapter 17; and see Mavo She'arim, Gate Three, Part Two, end of chapter 15.)

5. "And My Sanctuary you shall revere." The meaning: "My Sanctuary" refers to the Torah, as 18
our Sages, of blessed memory, said: "Since the Holy Temple was destroyed, the Holy One, blessed be He, has nothing in His world but the four cubits of halachah."

And the Torah is the level of inner light (or pnimi); therefore of it is said "you shall revere," for awe is drawn through revelation from close by (as in "And the people saw and trembled, and stood far off," that is, in order to rest a little from the great awe that is close by; and at the Splitting of the Sea, through the revelation, "And Israel saw," etc., "and the people feared," etc.).

And regarding Shabbos, which is an encompassing light (or makif), it is said "you shall keep." And it gives the reason, "I am Havayah." The meaning: ani ("I") has the letters of ayin ("nothing"): the essence of the Infinite Light (Or Ein Sof), which "no thought can grasp," is Havayah.

And Havayah is the light that is drawn down as an inner light: for the yud is tzimtzum (contraction), and it is the level of Chochmah (wisdom), since the coming into being of Chochmah from the Infinite One, blessed be He, is through a tzimtzum in which a reshimu (impression) remained, as explained above.

And afterwards the hei is Binah (understanding), the expansion of the intellect, etc. And this light too, which shines as an inner light, is from the Infinite Light (it is the level of the kav, for the light is of the same kind as its source, as is written in Iggeres HaKodesh, in the section beginning "He and His life-forces"), and all is one.

And therefore, "And My Sanctuary you shall revere," etc. (And see the Tikkunei Zohar, beginning of Tikkun 24; and see what is written on the tzimtzum of the yud on the passage in the Zohar, Part III, Acharei, folio 79b, "Bring atonement for Me.")

And it may be said that this is also [the reason for] the juxtaposition of "Honor your father and your mother" with "Remember the Shabbos day," and likewise in Parshas Kedoshim, "Each man shall revere his mother and his father, and My Shabbosos you shall keep,"

and it is along the lines of the Raaya Mehemna, Parshas Kedoshim, folio 82a: "And this is the Torah of Havayah," etc., "and this is the honor of Abba and Imma," etc.;

for the Written Torah is called "the instruction of your father," and the Oral Torah is called "the teaching of your mother"; and the Torah is inner light and Shabbos encompassing light, and all is one, as mentioned above.

19 And the explanation of the matter, that the Torah is called "My Sanctuary," is as is written in Sefer Shel Beinonim [Tanya], chapter 52: that the Talmud is drawn from the Heichal of the Holy of Holies of Beriah, in which the Malchus of Atzilus is enclothed; and therefore it is called inner light, the level of Atzilus that is drawn down and enclothed in Beriah. But on Shabbos, Beriah rises into Atzilus itself,

and therefore it is called encompassing light; and the higher Shabbos too in the same way. And nevertheless all is one, as is written in Etz Chaim, Sha'ar Kisei HaKavod, that the Heichal of the Holy of Holies is the Keser, Chochmah, Binah and Daas of Beriah, and the soul of the Heichal of the Holy of Holies is lights that sparkle from the Keser, Chochmah and Binah of Atzilus, etc., as is explained elsewhere.

20 Now, according to this one may explain Tikanta Shabbos ("You instituted the Shabbos") in the Musaf of Shabbos, of which it is stated in Pri Etz Chaim, Sha'ar HaShabbos, chapter 20, that it is arranged in the order tav-shin-reish-kuf,

and it is the illumination of the twenty-two letters that shine in the supernal brain (mocha ila'ah) from below upward, in the mystery of what is written in the Zohar, "The tav marked a mark for Atik Yomin, Whom none resembles." And see what is written on this in the commentary on the Idra by the Arizal, of blessed memory, on folio 128, end of side b, regarding "The tav marked a mark," etc.

21 And see further, on the letters, the Ramaz at the beginning of Parshas Vayikra, on "and they fly in the air," which is the addition of light to the letters from the "air" of Arich Anpin, etc.

And in the same way one may say here too: this is the tav-shin-reish-kuf of Musaf, the level of an addition of light to the letters, which are in Z'eir Anpin and Nukva;

for the middle-sized letters are in Z'eir Anpin and the small letters in Malchus, and now, in the Musaf of Shabbos, an addition of light is drawn to them from Keser.

Therefore this is drawn through the level of the Malchus of Adam Kadmon, which becomes Atik Yomin; and this is "The tav marked a mark," etc. And see what is written in the explanation on the verse "And the kohen shall wave them with the bread of the first fruits," etc.

Now, according to what is written, that on Shabbos there is a further ascent up to the loftiest heights, so that even Adam Kadmon rises into the Infinite Light, blessed be He, then it is self-evident that in this too will be interpreted 22

the matter mentioned above, along the lines of what the Arizal said, that the tav is the last level of the Emanator, which is what emanated everything, etc. And in the book Emek HaMelech, Gate Two, chapter 7, he also writes on the tav, etc.

Now, it was explained above, on "Creator of holy ones, may Your Name be praised," that the coming into being of Adam Kadmon, and even of the level of Chochmah (wisdom) that is above Adam Kadmon, is from the reshimu (impression) that remained after the tzimtzum (contraction) and the withdrawal of the light, etc. 23

And on Shabbos is the ascent of Adam Kadmon into the Infinite Light (Or Ein Sof), that is, what had withdrawn into a state of concealment shines in it openly, as mentioned above.

And this is why this ascent is through the tav, for "the tav marked a mark," etc., along the lines of what was mentioned above in the name of the Arizal, of blessed memory.

And this is why we say tav-shin-reish-kuf in Tikanta Shabbos in Musaf, for the Musaf of Shabbos is an addition of holiness, as is written in the Pardes, in Erchei HaKinuyim, under the entry Musaf.

And this is the meaning of "the burnt-offering of Shabbos on its Shabbos": Shabbos itself rises on its Shabbos, and this is the level of the higher Shabbos, in which the ascent is up to the Infinite One, etc.

Now, to understand further the connection of the level of letters with the Infinite Light, it is explained elsewhere, in the discourse beginning "Because you did not serve," etc., 24

the difference between light (or) and abundance (shefa): an illumination is such that nothing at all is lacking through it in the source from which the illumination is drawn. And so, by way of analogy, the letters of a person's thought and speech are only an illumination drawn from his nefesh and his neshamah,

for they occupy no place 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 too the illumination that is drawn from the Infinite One, blessed be He, into all the worlds is

only an illumination and expansion from Him, may He be blessed, and "all before Him is considered as nothing"; it occupies no place at all relative to Him, and there is no change in Him whatsoever, G-d forbid, as it is written, "I, Havayah, have not changed," and "It was You before the world was created," etc.

Therefore the illumination that is drawn from the Infinite Light is called by the name "letters." And this is also [the meaning of] what is written, "within the last level of the Emanator," etc., meaning that in this illumination too there are several levels,

just as, by way of analogy, there are also several levels in thought: there is mere thought, which is the outer level relative to deep thought, which is inner, etc.;

and the worlds were drawn from the last level of the illumination and thought, etc. (And see what is written on this in the explanation on the verse "I have seen, and behold, a menorah all of gold.")

However, regarding every level of thought above, it is written, "For My thoughts are not your thoughts": for a person's thought enclothes the soul and encompasses it from every side, etc.,

whereas with Him, may He be blessed, thought does not enclothe Him or encompass Him, G-d forbid, for He, may He be blessed, is exalted and lifted above this, and He is holy and separate, etc. (as is written on this elsewhere, in the discourse beginning "Sing and rejoice, O daughter of Zion," etc., and in the discourse beginning "Go out and see").

LIKKUTEI TORAH • PARSHAS BECHUKOSAI • MAAMAR 1

אם בחקותי תלכו

"If you will walk in My statutes"

◇

"If you will walk in My statutes," etc. Now, our Sages, of blessed memory, said (Avodah Zarah 5a): "'If' is nothing other than an expression of supplication, as it is said, 'Would that My people listen to Me, that Israel walk in My ways.'" We need to understand the matter of these supplications: what are they? 1

We also need to understand the expression bechukosai, "in My statutes," which our Sages, of blessed memory, explained (in Kiddushin, folio 39) on the verse "You shall keep My statutes": "statutes (chukos) that I engraved (chakakti) for you," etc.

And [we need] also to understand the expression telechu, "you will walk," that is said here. Now, it is known that in the Written Torah there are two kinds of writing,

for of the Tablets it is said, "And the writing was the writing of G-d, engraved upon the Tablets": the writing is from the very substance of the Tablets, engraved out of them and in them, and the letters were not a thing and an entity in their own right.

But the rest of the Written Torah is ink written upon the parchment, where the letters are an entity in their own right and are not from the essence of the parchment; and it is called the Written Torah because the Torah is clothed in writing. This suffices for one who understands.

Now, "there are three bonds: the Holy One, blessed be He, the Torah and Israel; and Israel are bound," etc. Therefore in every spark and G-dly soul of Israel there are also these two levels, engraved letters and written letters. For it is written, "And I will give you walkers among these who stand." 2

Now, "those who stand" are the angels, and the "walkers" are the souls of Israel as a whole. And to understand this, why the angels are called "those who stand": 3

it is written, "By the word of Havayah," etc., "and by the breath of His mouth all their host." That is, the place of the source from which the angels are hewn, and of their creation, is from the speech of the Holy One, blessed be He, as it were. Even though He has no bodily form,

and we cannot compare [anything] to Him in His holiness, nevertheless "the Torah speaks in the language of human beings," so that the revelation of His light to the level of created beings is called by the name "speech."

Now, the letters of speech are, by way of analogy, divided bodies, each one standing by itself, so that from this utterance another utterance will never come into being. 4

Therefore the angels whose service is at the level of love, like the camp of Michael, or whose service is at the level of awe,

like the camp of Gabriel, stand in the heights of the world at one level; and the love and awe that were placed in them from the six days of Creation do not alter their appointed role, so as to keep growing greater from day to day.

And as the verse says, "Seraphim stand": at one level. But the souls of Israel: of them it was said, "Israel arose in thought first"; the source from which they are hewn is from the letters of thought, which is called the supernal thought (machshavah ila'ah), and these are like a spring that flows constantly,

as our Sages, of blessed memory, said, "understanding one thing out of another." As soon as one thing falls into the thought that is bound to the source of the intellect, it then walks about in a broad expanse, widening and spreading out more and more. Of this it is said,

"And a river goes out of Eden to water the garden." This river is what is drawn and goes out constantly from Eden, that is, the source of Chochmah (wisdom), and it goes on widening until it comes to water the fifty-three (gan) portions of the Torah, which are called the Written Torah, as mentioned above.

Therefore it is said, "Beyond the river your fathers dwelt of old," etc.: above the level of the river. And this thought also has two levels, as the verse says, "For My thoughts are not your thoughts," in the plural. 5

For the lower thought (machshavah tata'ah) is what gives life to speech, since without thought it is impossible to speak, as our Sages, of blessed memory, said, "Let your ears hear what you bring forth from your mouth." And of this level our Sages, of blessed memory, said, "With ten utterances

the world was created; yet could it not have been created with one utterance?" The one utterance is the level of this thought, which is clothed in, and gives life to, all of speech as a whole,

as the verse says, "He who fashions their hearts together, who understands all their deeds," for they are all surveyed in a single glance. But the second level is the level of the supernal thought, which cleaves to the essence of the intellect; those letters are the ones called "engraved," and they are not an entity in their own right, as mentioned above.

Therefore the souls are called "walkers," for one can walk about in breadth, broadening his love and awe for G-d, may He be blessed, more and more from day to day, until he comes to the source from which [his soul] is hewn, the beginning of thought, which is called "beyond the river." And even there he will not be still and will not rest, for [he is] "going on and growing brighter," 6

as the verse says, "And a river goes out." (And see what is written on the verse "And I will give you walkers" in Parshas Vayeshev; and in Parshas Shelach, on the verse "And now, let it be great." And see on the verse "My dove, in the clefts of the rock," on the explanation of "Arise for yourself," etc., "and go for yourself." And on the verse "These are the journeys," on the explanation of "And these are their journeys according to their goings forth.")

2. Now, the place of walking and the time of walking for every person, to broaden and increase his love for G-d, is at the time of prayer, and before the prayer, Pesukei deZimra (the Verses of Song). 7

And the blessings that the Men of the Great Assembly instituted for us [were] through the fathers of the world, as our Sages, of blessed memory, said, "The prayers—the Patriarchs instituted them": Avraham, Yitzchak and Yaakov. And they are the attributes of greatness (Gedulah), might (Gevurah) and compassion (Rachamim), as there were included for us

by our Sages, of blessed memory, verses that explain the greatness of the Creator, may He be blessed, "and His greatness is unsearchable," who has no beginning and no end; and through this contemplation one will increase his love for G-d, may He be blessed.

So too, verses that explain His might and the awe of Him, may He be blessed: this is the attribute of Yitzchak. And so too there are verses that explain His compassion, may He be blessed, which is called "the heritage of Yaakov," "a heritage without boundaries," without limit; 8

for compassion rests upon, and applies to, all the worlds, "passing through from end to end," up to the highest of levels, since none of them is His essence, may He be blessed, but only the level of a radiance,

as the verse says, "His splendor is upon earth and heaven": "earth" is the level of the light that fills all worlds (memalei kol almin), and "heaven" is the level of the light that encompasses all worlds (sovev kol almin); they are only a radiance of a radiance, and this is the level of a name,

as it is said, "May Your Name be praised forever, our King." Therefore compassion applies to them, for they are far from His essence, may He be blessed.

Now, when a person engages in contemplating this compassion, he will increase his good attributes (middos) for G-d and lift them up to G-d, as the verse says, "To You, Havayah, I lift up my soul." For the Patriarchs are the ones called "shepherds," of the seven shepherds who sustain and give 9

strength and life-force to the "holy flock," so that they are able to walk and to grow from day to day. And the main "pain of raising children" was Yaakov's, the attribute of compassion: it is what raises the attributes for G-d, may He be blessed.

Therefore it is said (Isaiah 40:11), "Like a shepherd he tends his flock; with his arm he gathers the lambs, and in his bosom he carries [them]; he gently leads the nursing ewes."

Now, it is written, "in his bosom he carries": they carry them up to G-d, as the verse says, "To You, Havayah, I lift up my soul." And therefore our Sages, of blessed memory, said that "if" is an expression of supplication, meaning: would that

a person's walking be in the prayer that was instituted for us by the Men of the Great Assembly, and there is no need to search for other ways of walking, for it is the best of them all; and would that they be enabled [to do this].

And this is [the meaning of] "in My statutes you will walk": these are the level of the Patriarchs, 10
who "dwelt beyond the river," the level of the supernal thought, engraved letters; and they became truly one in their source and their place, engraved there.

Therefore through them a person can come to the level of walking, etc., for there is the place of walking, higher and higher.

But because of the physicality of the body, this engraving and this walking will not stand and will not endure without the safekeeping of a vessel, through which vessel it "will be established forever." Therefore it is said after this, "and you will keep My commandments." For the mitzvos are 248 positive commandments and 365 prohibitions.

Now, the 365 prohibitions are to separate the evil, but the 248 positive commandments are the 11
ones called "the limbs of the King." Just as, for example, a limb is a vessel into which life-force (chayus) is drawn from the source of the life-force, which rests in the brain, so it is here:

for the mitzvah is a vessel for His light, may He be blessed, which is drawn down from "the most hidden of all hidden" to the comprehension of lowly man; and His light, may He be blessed, that is clothed in it is what is called "royal wine in abundance, according to the hand of the King," for there is no end to His light, may He be blessed.

And this is the intent of the mitzvah: to draw His light, may He be blessed, down below through this vessel of the mitzvah and the Torah. And [the word mitzvah] is an expression of tzavta, an expression of joining.

However, they are divided into many general categories and particulars, both in the Torah and in the mitzvos: for the drawing down by Scripture is not like the drawing down by the study of Mishnah or Gemara, halachos and aggados; and so too with the mitzvos.

Therefore it is said, "and vessels differing from vessels," [differing] in what they draw down. 12
And what encompasses them all is His light, may He be blessed, which is called "wine," of which [it is said], "When the wine enters, the secret comes out." The wine is the fervor of His light, may He be blessed, which is kept in a person's heart through the Torah and the mitzvah;

of itself "the secret comes out": this is the hidden love, which will come to the level of revelation, so as to be at the level of a "walker," mentioned above, returning to its source, which is higher than the level of the light that encompasses all worlds (sovev) and the light that fills all worlds (memalei). And the purpose of the descent of His light, may He be blessed, is in order to bring the soul and spark of every person back up above, at the level of running and returning (ratzo vashov).

And this is [the meaning of] "And I will walk among you": that I Myself will be the one who walks among you, at the level of running and returning; and through this, "I will be your G-d."

Now, this is [the meaning of] the verse's words, "and you will keep My commandments": that is, 13
through the mitzvos you will keep the good wine that is drawn down below to the heart

of man, so that the secret, the hidden love, will come out, to be at the level of a "walker" from day to day, higher and higher. Without this he is called "one who stands," and he is good and upright in his own eyes, and will not come to the level of weeping,

as the verse says, "He walks on and on, weeping"; for through the level of walking he will come to the level of great compassion, weeping in the chambers of his heart over his distance

from His light, may He be blessed. And afterwards he will come to the level of "he will surely come with joyful song," as the verse says, "Because you did not serve Havayah your G-d with joy and with gladness of heart, out of the abundance of everything."

And through this he is "carrying the bag of seed," as the verse says, "and in his bosom he car- 14
ries [them]," and he will come to the level of "beyond the river," the supernal thought, which is united with His being and essence, may He be blessed, which is called "holy and separate."

So, in the end, the souls will be included and united there, as the verse says, "You shall be holy": in the end you will certainly be holy. And let a person not be lenient with himself, [even] "if his deed is pure and if it is upright," so as to content himself with his perfect service at the level of standing at one level, G-d forbid;

for such a thing "shall not stand and shall not come to pass," as the verse says, "You shall be holy, for I am holy." And you, the people of the children of Israel: "from a holy place they walk," and [from there] they were hewn; therefore each one must

come to the level of "holy," where one is at the level of "going on and growing brighter" without limit, higher and higher. And all this is through the mitzvos, which are the vessels that keep the good wine, as mentioned above, in order to bring out the secret.

And after all this it is said, "and you will do them" (otam), that is, "and you will make yourselves" (atem). (See the Zohar, Bechukosai, folio 113, end of side a, and the Mikdash Melech there; and the Ramaz (Rabbi Moshe Zacuto) there, on side b; and the Zohar, Nasso, 122a.)

"And the land will yield its produce": from below upward; "and the tree of the field will yield its fruit": from above downward. "And I will command My blessing in the sixth year": this is the intent of every blessing, "Blessed are You, Havayah our G-d."

(And see the Zohar, Terumah, 162b, and the Mikdash Melech there, on the matter of "If in My statutes." And in [Midrash] Rabbah, Shemos, section 2. And see what is written on the verse "This is the statute of the Torah.")

LIKKUTEI TORAH • PARSHAS BECHUKOSAI • MAAMAR 2

ביאור אם בחקותי

An Explanation of "If You Walk in My Statutes"

◇

An explanation of "If in My statutes [you walk]." 1

To understand the root of the matters mentioned above. Now, to understand the meaning of "If you walk in My statutes" (bechukosai): that the level of "walking" is specifically "in My statutes," at the level of the letters of engraving. 2

We must first set out the root of the difference between the Written Torah, which is clothed in the letters of writing, in ink on parchment, and the level of "the writing of G-d, engraved upon the Tablets," which is the letters of engraving.

And the difference between writing and engraving: in physical terms it is simple. In letters written in ink, the ink is a thing by itself and is not of the body and being of the parchment. 3

But when the ink takes shape in the forms of letters on the parchment, they cleave together and become one, and it looks as though they are one thing, for the white parchment is there beneath the letter, and the letter is written right upon it, and it bears it.

Nevertheless, in truth they are two things, for the parchment is a thing by itself and the ink is entirely a thing by itself,

only that it has clothed the white parchment, so that forms of letters made of ink are seen on the parchment. If so, this is nothing but a manner of clothing alone, for a garment is truly a thing by itself.

Even a garment that is always attached is nevertheless, in itself, a thing by itself. So it is with letters written in ink: they clothe the parchment as a garment alone. This is not so with the letters of engraving, which are engraved and incised upon a precious stone and the like: 4

there the letters are not considered a garment alone; rather, they are of the essence and being of the precious stone, and are considered of its very body.

And although, nevertheless, it is not exactly like the precious stone as it was in itself before the engraving, for at first it was simple, without any form of letters at all, and through the engraving letters were born in it, 5

it follows, then, that these forms of letters are not the essence and being of the precious stone, which in itself is simple, without any form of letters;

yet although the form of the letters is a new existence, at any rate these letters are in the very body of the precious stone and are not a thing separate from it;

they are simply incised and engraved in its very body, and are not like letters made with ink, which are a separate thing, outside the parchment, and are considered a garment alone.

But the letters of engraving, although they too are letters, and are not like the white parchment, or the precious stone in its being and essence, which is utterly free of all form, are at any rate of the body and being of the thing engraved, and far, far above the level of a garment.

Now, although the analogy above is a physical matter, nevertheless from it will be understood 6
what it represents Above, regarding the root of the superiority of the Tablets, as will be explained, G-d willing.

But first we must further explain how the likeness of the above analogy, in physical letters of writing and letters of engraving, has its exact counterpart in spirituality, in the letters that are in the speaking soul in man.

For although the soul is full of letters, as it is written, "And man became a living soul," which Onkelos translates "a speaking spirit," as will be explained below, G-d willing, nevertheless,

as for the welling forth of the letters that are in thought and speech, although they well forth from the soul, nevertheless the coarse being of the letters of speech, which are of the level of the voice and the physical breath of the heart that comes out of the windpipe, is considered like a truly foreign thing relative to the being and essence of the soul.

For what does a physical voice have to do with the being of the spiritual soul? And even the being of the letters that are in thought, when one thinks and ponders the letters alef, beis, gimmel, dalet, etc., the being of this thought and of these letters

is considered like a truly foreign thing relative to the soul, in the manner of the letters of speech. For although they are more spiritual than the being of the physical voice, nevertheless it is easy to picture that this is not at all comparable to the spiritual being of the soul.

Therefore thought and speech are called no more than garments in relation to the soul, like a garment, which is not at all of the being of the thing

but truly something else, as mentioned above in the analogy, that the letters of writing are garments because the ink is a foreign thing and not at all of the being of the parchment; it only clothes it, and it looks as though it is one thing.

So too, the letters of thought and speech are separate things. The letters of speech are of a physical voice. The letters of thought are more spiritual, yet nevertheless they are not at all of the being of the soul, and are considered

like a garment alone, only that thought is an attached garment and speech is the level of a separate garment, as is explained elsewhere. Even so, they truly cleave to the very being of the soul,

for it is the soul that speaks the letters of speech, and thinks and ponders the letters of thought, and without it the letters of thought and speech have no existence at all.

This is exactly like the analogy of letters written in ink: although the ink is not of the being of the parchment, it nevertheless cleaves to the parchment, and the parchment is what bears and carries these letters upon it.

Also, beneath the blackness of the ink is the whiteness of the parchment, and without the parchment there can be no existence at all of letters from the ink by itself.

So too, it is the soul that speaks and ponders, and bears the coarseness of the letters of speech and thought, and without it there is no existence at all of letters of thought and speech.

Also, a radiance from it is clothed in the letters of thought and speech, like the whiteness of the parchment beneath the ink, as will be explained below. If so, the letters of thought and speech truly cleave to the soul and become one.

Nevertheless, they are garments alone, since in themselves they are a separate thing: speech is 7
from the level of the breath of the heart, etc.,

only that the soul is clothed in them. This is the analogy of the letters of writing, in ink upon parchment, whose counterpart in spirituality, in the soul, is the letters of thought and speech, as mentioned above. (See what is written about this in the discourse beginning "I am black," [on] black fire upon white fire.)

2. However, to understand what the analogy of the letters of engraving is in the soul: there is no 8
likeness to it at all among the letters of the soul that are revealed to us. There is only a slight likeness, from what is known, that there are two levels in thought.

The first is called lower thought (machshavah tata'ah): when one thinks what one is saying and thinks the actual letters, alef, beis, gimmel, dalet, in order to bring them out so with the mouth, in the sense of "Let your ear hear what you bring out of your mouth."

This is the outer dimension (chitzoniyus) of thought, and Above it is called the level of Malchus 9
(sovereignty) of Tevunah, which is the level of Leah, the outer dimension of Binah (understanding), which is the level of the letters of thought mentioned above. The second level is what is called higher thought (machshavah ila'ah), that is, when one thinks the concept and not the letters.

Nevertheless, even though one does not sense the letters at all, the level of letters is nevertheless included in this thought in which one thinks the concept, for there can be no revelation of the concept at all, even in a person's own brain, without letters;

only, the letters are truly included within the concept itself, and are not like the pondering of the letters of lower thought, where the letters have come out to be sensed on their own, outside the concept; that is the level of the outer dimension of Binah, as mentioned above.

But the letters included in the concept itself, which is the level of the inner dimension (pnimiyus) of Binah, and which are not a separate thing outside the concept, are one thing with the concept.

And yet, nevertheless, there are letters there. Above, too, this is the matter of "the engravings of a seal," the source of the letters, which is in the level of Yesod (foundation)

of Imma, from which comes the coming into being of the letters of thought and speech, which are called Leah and Rachel. Therefore Binah is called sefer ("book"), on account of the sippurei ("tellings") of the letters that come into being from it in thought and speech.

Now, these letters that are truly included in the concept that is revealed from the soul in a person's brain are like the analogy of the letters of engraving, which are in the very body of the precious stone, and not like ink, which in itself is separate from the parchment, etc. 10

So too, these letters are of the very body and being of the concept, for these letters, which are truly included in it, were drawn from the being and essence of the concept.

Therefore they are not sensed at all as a thing by themselves, like the letters of lower thought and of speech, which are a thing foreign to and separate from the being of the concept, as mentioned above.

This is not so here, in the thinking of the concept, where they are not a thing by themselves, for one does not think the letters at all, only the concept itself; it is just that the letters are found within it and exist within it, as mentioned above.

In truth, however, this analogy is still not precise, and it is not a parallel to the level of the letters that are in the soul. For of the letters included in the concept one can say that they are of one essence with the concept, like engraving, 11

but one cannot say of them that they are of one essence with the soul, which is above even the power of intellect, and all the more so above revealed intellect.

(Nor would it fit what will be explained below, that at the level of the letters of engraving in the soul there can be "walking" and an addition of new welling forth, for from revealed intellect there would be no new wellings forth at all.)

As for the analogy, it will be understood from what is written in Iggeres HaKodesh on the verse "And David made a name," that the articulation of the letters and the vowels is above the intellect that is grasped and understood,

and comes rather from the hidden intellect and the primordial intellect (kadmus hasechel) in the speaking soul. Therefore an infant cannot speak, even though he understands everything, etc. See there.

According to all this, it will be understood how there are in the soul the level of the letters of engraving and [that of] the letters of writing. That is: just as the letters of engraving are engraved in the body and essence of the stone, and nothing is added here, so 12

is the form of the twenty-two letters, whose source is from the primordial intellect and the will of the soul: they are above the being of thought, and even above the being of revealed intellect, as explained above, that it is above the intellect that is grasped and understood, and comes rather from the hidden intellect and the primordial intellect.

That is to say: the power of intellect that is included in the essence of the soul, there is the source of the form of the twenty-two letters mentioned above. And the revelation of intellect that is revealed in a person's brain is 13

only some radiance that flows and is drawn from the hidden intellect in the soul, and it counts as nothing compared to the hidden intellect, which can conceive very many insights.

For the hidden intellect is united with the essence of the soul and is above the revelation of its powers in thought, speech and action, and there is the source of the form of the twenty-two letters. If so, this is like the letters of engraving, which are in the being and essence of the soul, and there is no foreign thing and no other being here.

It is true that the very being and essence of the soul is far, far above the being of the form of the letters, for the letters are only the last level in it. Yet nevertheless, at any rate, it is the last level of its very being and essence, and not the addition of another being. 14

This is like the analogy of letters engraved in the precious stone: the precious stone in itself is utterly simple and above the shape of letters, and when letters are engraved in it the simple substance is somewhat darkened; nevertheless, there is no other being here.

This is not so when the twenty-two letters are drawn from the soul into thought and speech, and are clothed in the matter and body of the letters of speech, which is the level of the breath of the heart (and even thought, etc., as mentioned above):

the breath is a physical being and bears no comparison to the being of the soul. This is like the analogy of the letters of writing, which are of ink,

which is a being foreign to the parchment, for the parchment is white and the ink is black, an entirely foreign being; only, one writes with it on the parchment and it becomes a letter, etc.

So the breath clothes the form of the letters, like the ink that clothes the parchment, etc. Nevertheless they have become one, for it is the soul that speaks, and without it "there is no utterance and there are no words," just as there cannot be letters of ink without parchment.

Also, any letter that is not surrounded by parchment on its four sides is invalid, as the matter is explained on the verse "Set me as a seal." See there.

3. Now, after the matter of the letters of engraving and the letters of writing has been explained, 15
what the difference between them is in a physical analogy, and all this has also been explained in spirituality, in the letters of the soul,

from now on all this will be understood, in some small measure, in what it represents Above, regarding the root of the Tablets, which are the level of "engraved" and of engraving: what their superiority is over the Written Torah, which is at the level of writing.

For the matter of the level of letters Above is known, as it is written, "By the word of Havayah the heavens were made": they are the level of revelation, for osiyos ("letters") is related to asa ("came"), etc.

By way of analogy, there is the level of the letters of speech, which brings into being and gives 16
life to the revealed worlds, and there is the level of the letters of thought, which gives life to and brings into being the hidden worlds.

However, these two levels are called garments: just as, by way of analogy, below, the breath clothes the form of the letters, so these are the level of garments, so that the worlds can receive the life-force (chayus). This is, by way of analogy, like the letters of writing.

But there is also the level of the letters of engraving. This is what is said at the beginning of the book of the holy Zohar (Bereishis, folio 15a): "At the very beginning of the King's authority, He engraved engravings in the supernal brightness."

That is: the supernal brightness (tehiru ila'ah) is the level of the revelation of a radiance from the Infinite One (Ein Sof), blessed be He, from the expression "like the essence of the heavens in purity" (latohar). And the coming into being of the configuration of Atik Yomin and Arich Anpin from this radiance is called "He engraved engravings,"

which is the matter of engraving and inscription in the supernal brightness. They are likened to engraving to teach that the level of Keser (the Crown), which is called Atik Yomin and Arich Anpin,

is utterly united with the Infinite Light (Or Ein Sof), and far, far above the level of the rest of the ten Sefiros of Atzilus (Emanation), which, although of them too [it is said that] "He and His vessels (ihu vegarmohi) are one," are nevertheless likened to the level of the letters of writing, as will be explained.

But the level of Atik Yomin and Arich Anpin is likened to engraving. Nevertheless, "He engraved engravings" only "in the supernal brightness," which is the level of the radiance drawn from the Infinite Light

(on the supernal brightness, see the explanation on the verse "And like the essence of the heavens in purity," above in Parshas Mishpatim, and the Mikdash Melech on Bereishis, [folio] 15, the passage beginning "In the supernal brightness"),

whereas of His being and essence, blessed be He, it is not at all applicable to say this; as is also known, the tzimtzum (contraction) and the vacated space were only in the light, etc., as is explained elsewhere.

The matter is this: there is a known dispute among the Kabbalists whether Keser is counted among the Ten Sefiros or is not among them, as is brought in the Pardes, Sha'ar 3: some wished to say

that it is not within the bounds of the ten Sefiros at all, but is only the level of a radiance of the Infinite Light, etc.; and some disagreed with this and said that it is among the Ten Sefiros.

And the Arizal, of blessed memory, decided (in Etz Chaim, Sha'ar 41, chapter 3) that it is an intermediary between the Emanator and the emanated. There is in it something of the lowest level of the Infinite One, and that is the level of Atik Yomin; and this level emanated the second level in it,

which is the root of all ten emanated Sefiros, in a state of concealment and great subtlety, and that is what is called Arich Anpin. These two levels together are called Keser, and it is the intermediary, etc. See there.

It is thus explained that the level of Keser is above all the Ten Sefiros, for even the lowest level in it is only the root of the emanated [Sefiros], in great subtlety, and is above the being of the Sefiros of Atzilus.

This is somewhat like the matter of the ten hidden Sefiros mentioned in the language of the Geonim; in the language of the Arizal, of blessed memory, it is the matter of the Ten Sefiros of Atik and of Arich Anpin.

The explanation of the matter will be understood by way of illustration from what our Sages, of blessed memory, said (Menachos, folio 29) concerning Rabbi Akiva, that Moshe our teacher, peace be upon him, asked, "This is Torah and this is its reward?" and the answer was, "Be silent; thus it arose in thought."

That is: the comprehension of Moshe our teacher was from the level of the higher Chochmah (Chochmah ila'ah), from which the Written Torah was drawn, from the level of the novlos ("fallen fruit") and the back of the higher Chochmah, as is explained in Iggeres HaKodesh, in the discourse beginning "He wraps Himself in light," etc.

According to this Chochmah (wisdom) the matter was not resolved: is this Torah and this its reward?! But the Holy One, blessed be He, answered him, "Thus it arose in thought," meaning that this is drawn from the level of the hidden Chochmah (Chochmah stima'ah). This is [the meaning of] the word "arose," for it is far, far above the higher Chochmah, which is called the Written Torah, 17

and is drawn rather from the hidden Chochmah, which is far, far above the level of understanding and comprehension that is drawn from the Chochmah of Atzilus (Emanation). By way of analogy: in a person there is revealed intellect, and there is the power of intellect, which is above the intellect that is grasped and understood.

It is as when a person delves with his intellect into some line of reasoning, and some new reasoning occurs to his mind: it is certainly drawn from the level of the power of intellect that is above the intellect, grasped and understood, that he had at first. For the first intellect, which he had grasped when he delved into this reasoning, was 18

only the level of a mere vessel to receive that flow which comes suddenly from above intellect. So, along the lines of this analogy, the matter of "it arose in thought" will also be explained.

That is: "thought" unqualified is the Chochmah (wisdom) of Atzilus (Emanation), and into it there was drawn, from the level of the hidden Chochmah, that it should be thus and thus in the matter of Rabbi Akiva. Then it should have said "descended and fell into thought," for the hidden Chochmah is above the Chochmah of Atzilus, and from the level of the hidden Chochmah this was drawn into thought, which is the Chochmah of Atzilus.

But because the hidden Chochmah is also called hidden thought (machshavah stima'ah), and of this one can truly use the word "arose," that "thus it arose" in this thought, therefore He used the word "arose" in general.

At any rate, it is understood from this how the level of the hidden Chochmah (wisdom), which is the root of the higher Chochmah, as it is in Keser (the Crown), is far, far above the being of the Chochmah of Atzilus (Emanation), so that it is not grasped or understood at all in the higher Chochmah, as mentioned above in the question "This is Torah," etc., 19

so that there could be no answer but "Be silent," etc., as though there were no reason for it, because this reason in the hidden Chochmah is far, far above the comprehension in Atzilus, where the comprehension of Moshe our teacher, peace be upon him, was.

Along these lines it will also be understood that the level of Keser (the Crown) as a whole, even 20
in the respect in which it is the root of Atzilus (Emanation), is far, far above the being of the Ten Sefiros of Atzilus, for in it is the radiance of the Infinite Light (Or Ein Sof).

This is the level of Atik Yomin; and from it there is drawn forth a root for the ten Sefiros of Atzilus, which is the level of Arich Anpin. Therefore it is likened to engraving,

which is as though nothing at all has been added here besides the being that was there before the engraving: as it was, so it is also now, after the engraving. So too the coming into being of the level of Atik Yomin and Arich Anpin: they are

still within the worlds of the Infinite One (Ein Sof). This is not so with the coming into being of the ten Sefiros of Atzilus, Chochmah (wisdom) and Chesed (kindness): since the Infinite Light "is not of any of these attributes at all," and the higher Chochmah is considered like physical action before Him, blessed be He, they are therefore likened to the letters of writing, where the ink is a foreign thing

and has only become united with the parchment. Whereas the level of Atik Yomin and Arich Anpin is considered of the level of the Infinite One, as mentioned above in the name of the Arizal, of blessed memory, that it is an intermediary; therefore they are likened not to the letters of writing but to the level of engraving.

And even though in truth they too are not of the order and being of the very light drawn from 21
the Infinite One (Ein Sof), which is still utterly simple,

this is like the analogy of engraving: when one inscribes and engraves upon a precious stone and markings appear, this is not like the simple substance itself, yet nevertheless it is not a foreign thing like the ink, etc.

So too the Ten Sefiros in the supreme Keser (Keser Elyon): their division, at the level of Keser, is not seen or revealed at all as an entity, a thing [apart] from the essence of the Infinite Light (Or Ein Sof), since Keser still contains something of the lowest level of the Infinite Light; rather, they are, by way of analogy,

like the level of a mere engraving and impression, and they are united with the essence of the Infinite Light (just as, by way of analogy, revealed intellect is revealed outside the soul, whereas the power of intellect is included and united with the soul, etc., although the soul itself is above even the power of intellect, as is explained elsewhere).

This is [the meaning of] "At the very beginning of the King's authority, He engraved engravings." That is: when it arose in His will to emanate the Ten Sefiros, then first "He engraved

engravings": this is, by way of analogy, the coming into being of the level of engraving in the simple light, to engrave the roots of the Ten Sefiros, that is, the coming into being of the level of Keser, as mentioned above, which is still above the coming into being of the letters of writing, which are the Ten Sefiros of Atzilus (Emanation).

The substance of the matter is that in Atzilus (Emanation) there are actual vessels for the lights 22
of the ten Sefiros; that is why they are likened to letters of writing, in ink upon white parchment, the ink being an analogy for the vessels, which are not of the being of the simple light.

This is not so in Atik Yomin and Arich Anpin: although there is in them a root for the vessels of the ten Sefiros, the vessels are not yet discernible and revealed in them, except in great concealment; so they are likened to the letters of engraving, where there is no foreign thing like ink, etc.

(See what is written about this on the verse "This is the statute of the Torah.") Nevertheless, the engraving was only in the supernal brightness (tehiru ila'ah), which is a mere radiance drawn from His simple light, blessed be He.

This radiance too is utterly simple, and in it the ten Sefiros of Keser (the Crown) were engraved; but in the Infinite Light (Or Ein Sof) itself engraving and inscription do not apply at all, G-d forbid.

This is also, in general, the difference between the Written Torah and the writing of the Tablets. 23
For the meaning of "the Written Torah" is that it was clothed in the letters of writing,

for the Torah itself is above writing, since the Torah is from the level of Yesod (foundation) of Abba, in which there is still the radiance of the Infinite One (Ein Sof) that is clothed in Keser (the Crown), as it is written, "Havayah, with Chochmah," and it is called by the name Eden;

only, it was clothed in Binah (understanding), where there is the level of letters, as is written about this in the explanation on the verse "And you shall make a tzitz," regarding "and you shall engrave."

That is, the fifty-three portions of the Torah are drawn from the level of "a river going out of 24
Eden." And also these letters, which are the vessels: "He and His vessels (ihu vegarmohi) are one in them," etc. But the root of the Tablets is in the level of the supreme Keser (Keser Elyon).

This is the matter of the Ten Commandments, which were given on the festival of Shavuos, because then there is the revelation and drawing down of Keser, from the very level of Arich Anpin and Atik Yomin, into Z'eir Anpin, as is explained in Pri Etz Chaim.

For all the days of the Counting [of the Omer] are the growth of the intellect (mochin) of Z'eir Anpin, in the completion of the mochin of Abba and Imma that are clothed in Z'eir Anpin: the first state of maturity and the second state of maturity.

But on Shavuos there shines in it the level of the Gulgalta ("skull"), which is the level of Keser, which receives from Arich Anpin and Atik Yomin themselves; and specifically then were the two Tablets given,

on which were the Ten Commandments. Therefore "the writing" was "engraved upon the Tablets," the level of the letters of engraving, as is the level and rank of Keser, which is the level of "He engraved engravings in the supernal brightness," as mentioned above.

(That is also why there are six hundred and twenty letters in the Ten Commandments, the numerical value of Keser, as the Ramaz writes on Parshas Emor, folio 96b. And in Rabbah on Nasso, chapter 13, it says: "There are six hundred and thirteen letters from 'I am' until 'which is your neighbor's,' and seven extra, corresponding to the seven days of Creation"; end of quote.)

4. Now we come to the explanation of the verse "If you walk in My statutes." As was explained 25
above, since "there are three bonds," etc., therefore, just as in the Torah there are the two levels mentioned above, writing and engraving, that is, the Written Torah and the Tablets,

so too in every spark and G-dly soul there are also these two levels, engraved letters and written letters. For we say, "The soul that You have given within me, it is pure; You created it," etc.

There is a known question: how can one say "it is pure" before "You created it"? It should have said the reverse: "You created it; it is pure," etc.

The matter will be understood by first explaining the verse (in Joshua 24:2), "And Yehoshua said to all the people: Thus says Havayah, the G-d of Israel: Your fathers dwelt beyond the River of old," etc.,

"and I took your father Avraham from beyond the River and led him through all the land of Canaan." The question on this is set out in the Zohar (Parshas Emor, 98b):

what does this teach us? Did not all Israel know this? Yet from the wording of the verse it appears to be a great and novel matter, even for Yehoshua, so much so that G-d had to say it.

The holy Zohar answers that the prophet truly spoke of a great matter in this announcement. It is along the lines of "Israel arose in thought," meaning that their root is drawn from the level of the hidden thought of Arich Anpin,

which is far, far above the level of higher and lower thought as such. That is: lower thought is when one thinks what one is saying.

And higher thought is the thinking of the concept. And all this, as it is represented Above, in the 26
level of the Ten Sefiros of Atzilus (Emanation): even higher thought is the level of Binah (understanding).

It is what is called "a river going out of Eden," for thought does not rest, just as a river flows continually; and it is drawn from Eden, which is the level of the higher Chochmah (wisdom).

But the matter of "arose in thought" is the level of the hidden Chochmah of Arich Anpin, which is far, far above the higher Chochmah of Atzilus, as explained above at length in the explanation of "Be silent; thus it arose in thought."

If so, the saying of our Sages, of blessed memory, "they arose in thought," means that the root of their souls is rooted in and drawn from the level of the hidden thought of Arich Anpin, which is above Chochmah and Binah of Atzilus

(and see the Zohar, Parshas Noach, folio 65a, and the Pardes, Erchei HaKinuyim, entry "Machshavah"). This is also the matter of this announcement that G-d made to them, how "your fathers dwelt beyond the River of old":

that is to say, their root is drawn from a level above the level of "a river going out of Eden," which is the level of Binah. For "beyond" (be'ever) means on the other side, when one crosses the river; on the other side, there "your fathers dwelt."

That is, in the level of Arich Anpin, which is above Atzilus (Emanation), for a curtain (parsa) di- 27
vides between it and Atzilus, as is explained elsewhere on "The heap is witness," etc. And beyond the curtain the Patriarchs are rooted.

The matter is this: it is known that Avraham, Yitzchak and Yaakov are the levels of Chesed (kindness), Gevurah (restraint) and Tiferes (beauty); but their root is the level of Chesed, Gevurah and Tiferes of Arich Anpin.

This is the matter of "mountains of light" and "mountains of darkness" mentioned in the Zohar. 28
That is: Chesed (kindness), Gevurah (restraint) and Tiferes (beauty) of Atzilus (Emanation) are called "mountains of light," and they are the level of the emotive attributes (middos) drawn from intellect and contemplation, for through intellect and contemplation love or awe is born.

But there is a level of great love (ahavah rabbah) that is above intellect, and it is called "mountains of darkness": these are the attributes included in the will (ratzon) that is above intellect, as in "Be silent; thus it arose in thought," etc.

This is the matter of the three "hands": "the great hand," "the strong hand" and "the high hand." As is known, the level of Chesed and Gevurah of Arich Anpin is clothed in Abba and Imma, and from them it is afterward drawn into Chesed, Gevurah and Tiferes of Atzilus.

Now, the attributes (middos) that are above intellect are in a state of great inter-inclusion, as 29
mentioned above, that in Keser (the Crown) division does not yet apply.

This is [the meaning of] "And I took your father Avraham from beyond the River and led him through all the land of Canaan." That is: "the land of Canaan" is the Malchus (sovereignty) of Atzilus (Emanation), a term meaning "merchant" and "trader," and a term of submission (hachna'ah), as is explained elsewhere.

The intent is that He drew the Patriarchs from their root beyond the River, to descend below through all of Atzilus (that is, as mentioned above, the Chesed, Gevurah and Tiferes of Arich Anpin are clothed in Abba and Imma, and from there in Z'eir Anpin and Nukva),

down to Malchus, in order to be clothed in Beriah (Creation), Yetzirah (Formation) and Asiyah (Action), in bodies in this world, to refine the refinements of the two hundred and eighty-eight sparks that fell into Beriah, Yetzirah and Asiyah. And this descent is for the sake of ascent: that the two hundred and eighty-eight sparks ascend to their root and source

(as this matter was also explained in the discourse beginning "Go forth," [where] "Av ram" ["exalted father"] is the hidden intellect, etc.): Avraham through the level of love, Yitzchak through the level of awe, and Yaakov through the level of compassion.

This is the matter of "If you walk in My statutes": it is the level of "walking" from below upward, and in particular, principally, through the attribute of compassion, the level of "an inheritance without bounds," etc.

(As is explained elsewhere on the Zohar's statement, Vayeshev, folio 181, "And very high: from the side of Yaakov," etc.; see there. And see what is written in the discourse beginning "As an eagle stirs up," and see above, Parshas Vayetzei, in the discourse beginning "And Havayah will be my G-d," etc., "and of all that You give me I will surely tithe to You," etc.)

This is also the matter of "The soul that You have given within me, it is pure": for the level of their root, beyond the River, is the level of the letters of engraving, as mentioned above, since the level of hidden thought is called "He engraved engravings in the supernal brightness (tehiru ila'ah)."

This is the meaning of "it is pure" (tehorah): that it is drawn from the level of the supernal brightness. And this is exactly the matter of "your fathers dwelt beyond the River."

Afterward, when it descended below, as it is written, "and I led him through all the land of Canaan," this is the matter of "You created it, You formed it," the level of the chain of descent (hishtalshelus) through Beriah (Creation), Yetzirah (Formation) and Asiyah (Action), until "You breathed it into me." And this chain of descent is the level of the letters of writing. 30

It follows that in Israel, too, there are two levels: from the side of their root, "it is pure," they are the level of the letters of engraving; and from the side of their descent below, at the level of "You created it, You formed it, You breathed it into me," this is the matter of the letters of writing.

To understand these two levels in the service of G-d: there is a level of love that is drawn from 31
Binah (understanding) and Daas (knowledge) of the greatness of G-d.

However, the essential level of love does not come from knowledge and contemplation. For we see that the power of will and love is greater than anything commensurate with intellect and contemplation, since even the lowest of the low can give up his life (mesirus nefesh) for the sanctification of G-d's Name, not at all by virtue of contemplation.

It follows that the very will (ratzon) for G-d in every soul is above knowledge; only, it passes through intellect and knowledge as through a passageway, and therefore without contemplation it will not be drawn forth into revelation.

Nevertheless, the very root of the will is above knowledge. And this is from the level of "The soul that You have given within me, it is pure"

(and it is the level of the love of a son for his father, which is explained elsewhere, because Havayah is truly our G-d, etc. And this is the level of "wheat," for "an infant does not know," etc., as is explained elsewhere).

This is [the meaning of] "If you walk in My statutes": in the statutes that I have engraved for you, that is, the level of Chesed (kindness), Gevurah (restraint) and Tiferes (beauty) of Arich Anpin, where the root of the Patriarchs is. Therefore they are able to pasture their flock and bring them to this source, which is called "engravings," and then "you will walk," at the level of a walking without measure or limit.

As it is written, "Behold, My servant shall be wise," etc., "and very high"; and the meaning of "very" (me'od) is without limit, that is, at the level of the Infinite One (Ein Sof) (see what is written on the Zohar on Vayeshev mentioned above). And this revelation will be in the Time to Come.

That is, through the love of "with all your might" (bechol me'odecha), at the level of walking, with an increase of light, "each day's matter on its day." And every one is bound to come to the truth of his root and source, at the level of Chesed, Gevurah and Tiferes of Arich Anpin, which are called "My statutes," for "the banished one shall not be banished from Him": truly from Him, from His being and essence, blessed be He.

And if not in this generation, he will come in a reincarnation in another generation, and espe- 32
cially in the generation of King Moshiach, when the souls of Israel as a whole (klalus) will be raised to the level of "very" (me'od).

For in the days of Moshiach, until the Resurrection of the Dead, the service will be in practical mitzvos, only there will be the perfection of the service, as is explained elsewhere on the verse "Binding his foal to the vine." Therefore then there will be "very high": truly "in My statutes you will walk."

Now, as for its saying "If you walk in My statutes": "If (im) is nothing but a term of entreaty." The intent of this request is that the Congregation of Israel should walk in the walking mentioned above only in these three engravings

(which are the root of the three Patriarchs, who are the root of the three holy attributes (middos), love and awe and compassion; and the other attributes branch out from them, Netzach (victory) being a branch of Chesed (kindness), which is love, etc.; and likewise all the mitzvos are drawn from these three lines,

and therefore they are divided into three categories, Torah, service and acts of kindness), and not in any other way besides them at all. This is [the meaning of] "in My statutes," that I have engraved, specifically, "you shall walk."

5. "And keep My commandments." The meaning: the keeping, so that the walking of "with all your might" in prayer will endure, is through the mitzvos, which are the level of vessels, "vessels of diverse vessels," for the Infinite Light (Or Ein Sof), blessed be He. This is [the meaning of] "And royal wine in abundance, according to the hand of the king." 33

The meaning, by way of analogy: wine, which cannot be received without a vessel; and likewise, by way of analogy, the light that shines on a wick: if there is no wick, the light departs.

And likewise, by way of analogy, with the vital soul that gives life to the limbs of the body, such as the power of sight in the eye and the power of hearing in the ear: when the vessel is damaged by a blow or the like, the light of sight departs from the eye, and the hearing from the ear, by way of analogy. 34

In the same way will be understood the matter of the two hundred and forty-eight positive commandments, the two hundred and forty-eight limbs, that is, the level of the vessels of Z'eir Anpin, to receive the drawing down of the light from the level of Keser (the Crown), the six hundred and twenty pillars of light,

which are the six hundred and thirteen mitzvos of the Torah and the seven mitzvos of the Rabbis, so that it be drawn and spread into the vessels and limbs of Z'eir Anpin, and from there be drawn into Beriah (Creation), Yetzirah (Formation) and Asiyah (Action). Without the vessels the light would depart, as in what is said, "Empty vessels, do not take few," etc., and it is written, "There is no other vessel; and the oil stopped," etc.

(See what is written about this in the explanation on the verse "And the Jews accepted.") And this is [the meaning of] "And royal wine": it is the light that shines; "in abundance, according to the hand of the king": it is the level of "the great hand," the Chesed (kindness) of Arich [Anpin], etc.

And through this wine entering a person, "the secret comes out," and [so does] the hidden love, whose root is from the level of the Patriarchs, whose root is from this level beyond the River, etc., as mentioned above.

Only, there must be the level of vessels, "vessels of diverse vessels," of Torah and mitzvos, in which the royal wine will be drawn, to be "in abundance, according to the hand of the king."

This is [the meaning of] "And keep My commandments" (mitzvosai): mitzvah is a term of tzav- 35
ta, joining and connection. That is, when the light is drawn into a vessel, it is then at the level of a bond and joining with us; whereas while it is still above, it is called engraving, "He engraved engravings," etc.

This is "In My statutes you shall walk": in prayer, at the level of love and awe (ahavah and yirah) and the arousal of compassion, etc., which are ascents up to the level of the supernal engraving, the lights of Keser (the Crown);

and this is specifically through "And keep My commandments," which are the vessels for drawing down and revealing the lights mentioned above, for through the vessel the light endures. That is, there must always be the level of raising up and drawing down, etc., the level of "running and returning" (ratzo vashov).

Through this, "the land shall give its produce": "the land" is the level of Malchus (sovereignty) 36
of Atzilus (Emanation), which shall give its produce in the raising of the feminine waters (mayin nukvin) of the two hundred and eighty-eight sparks; and afterward there will automatically be drawn the level of "and the tree of the field shall give its fruit," which is the drawing down of the masculine waters (mayin duchrin);

that is, that there will be a revelation of the Infinite Light (Or Ein Sof), blessed be He, so that "I will walk among you," at the level of the Tree of Life, from which lofty souls will be drawn, who are called "the fruit of the righteous is a tree of life" (and see the Zohar, Part I, Bereishis, end of folio 37b; see what is written elsewhere on the verse "Yosef is a fruitful bough," etc.).

And see further what is written on the verse "You shall keep My Shabbosos," regarding the descent of the souls from their source, from higher thought, to be clothed in bodies, how it is a descent for the sake of an ascent, far, far higher, etc.

And see what is written in the discourse beginning "And I will make your windows of kadkod," regarding "purity brings to holiness," and at the end of the discourse beginning "These are the journeys," regarding "their journeys according to their goings out."

(And on "engraved upon the Tablets," see Rabbah on Mishpatim, beginning of section 32; Ki Sisa, section 41; Pekudei, section 51; and in the Gemara, Eruvin 54a; and in the Zohar, Part II, folio 84; folio 113b; 114a; 183a; 45b; Part I, end of folio 37b, and folio 131b; Part III, folio 6b.)

"And I will command My blessing": the blessing over the mitzvos. For mitzvos require intention, to draw the light into them, and the intention as a whole (klalus) is the prayer of each day, as is explained elsewhere on the verse "He has not beheld iniquity in Yaakov."

This is the matter of "If you walk in My statutes," which is at the level of prayer, and afterward "and keep My commandments," etc.; and in the particular, this is also the matter of the blessings over the mitzvos.

LIKKUTEI TORAH • PARSHAS BECHUKOSAI • MAAMAR 3

אם בחקותי תלכו כו׳

“If you walk in My statutes”

◇

“If you walk in My statutes,” etc. It is explained in Etz Chaim (Sha’ar 25, chapter 1, which be- 1
gins, “The matter of the tzelem, in truth, as it seems to my humble opinion,” etc.)

[that] the level of the tzelem (“image”), etc., which is the level of the intellectual soul, joins the form and the matter, that is, the G-dly soul with the animal soul, in order to refine refinements (beirurim).

For the animal soul is the level of a simple animal (and see what is written about this in the discourse beginning “This is the dedication of the altar”), and the intellectual soul is the level of nogah, mixed of good and evil, as it is written, “They are wise to do evil.”

This is [the meaning of] “The days of our years, in them, are seventy years,” which refers back 2
to the verse above, “You have set our iniquities before You, our hidden things in the light of Your countenance,” etc.: that is, that the level of “our iniquities” will be transformed, etc.,

so that it will be “before You,” and “our hidden things” will come “to the light of Your countenance,” etc. This is through the tzelem, etc.; and for this, seventy years are given to each and every one, according to his measure and capacity, in order to refine, etc.

It is also found in Etz Chaim that now the Name Mah (45) refines the Name Ban (52), and in the Time to Come, when the level of Ban has been refined, then “a woman of valor [will be] the crown of her husband.” For the shattering is in the level of the Name Sag (63), “they have all turned aside (sag) together,” etc., that is, in the level of Ban within Sag.

And in the Time to Come, when the Name Sag is refined, Sag of Sag will come into being from it, 3
etc. The explanation of the matter: the level of Mah, which refines, is the light drawn forth in the level of a vessel, like Moshe, “and what (mah) are we,” the level of utter self-nullification (bittul); and even so he was in a body.

And although he is from the level of Abba, this is only from the level of the back (achorayim): 184 [and] 161, the numerical value of Moshe. (See what is written about this on “I am asleep,” regarding “The voice of my Beloved knocks.”)

So too, “the fallen fruit of the Chochmah (wisdom) Above is Torah”: that is, what is drawn from the level of the intellect (mochin) of Abba into His attributes, so that there is Torah, kosher or unfit, etc. (See what is written in the discourse beginning “The heavens are My throne,” etc.)

So too, the level of Moshe had love and awe and emotive attributes (middos), only they were drawn from the level of the intellect; that is, his love and awe were in a state of utter self-nullification, at the level of Abba, from the level of the back

(for the inner dimension (pnimiyus) of Abba is the inner dimension of Atik), and not from the level of fervor, which is from the level of Imma. It is like the difference between Shabbos and Yom Tov: Yom Tov is the level of joy, etc., and Shabbos is the level of delight (oneg), "glorious in holiness," etc.,

a thing in itself, as is explained in Parshas Emor, folio 94a. So too were the love and awe of Moshe. And he asked, "Show me, please, Your glory," meaning that he should see the Infinite One (Ein Sof) not in the level of a vessel

(see the Ra'aya Mehemna, Parshas Pinchas, folio 255b). And He answered him, "For man shall not see Me and live": "in their lifetime they do not see,

but in their death they see," etc. As is found in the Midrash: "good" is the angel of life; "very" is the angel of death. That is, after death one can grasp the level of "very" (me'od), without limit, etc.

That is, while he lives in the level of a body and a vessel, "he shall not see Me," etc.; only "in their death," after the vessel has been completely refined at the level of subjugation and transformation (iskafya and is'hapcha), then they see. And in the Time to Come, when it will be purified, so that the body will not be [from] male and female (see the Zohar, Part II, 167b), but rather,

as it is written, "and He will strengthen your bones," from the level of "the dew of crystal," "a dew of lights is your dew," then the body too will be able to see and grasp the level of the Infinite Light (Or Ein Sof).

And this is "like the light of the seven days": that is, the light of the seven days as it was before the creation, in the World of Tohu (chaos), only it was in the level of seven lights, the lights being greater than the vessel.

But there was a shattering in them, and afterward, in the World of Tikkun (rectification), the vessel became great and the light small. And in the Time to Come, when the vessel is purified, the light too will be great, like the light of the seven days, the level of Tohu; and then "a woman of valor [will be] the crown of her husband," etc.

(See what is written in the discourse beginning "And the light of the moon shall be." And see the Mikdash Melech, at the end of Parshas Metzora, on the light of the seven days, and the Ramaz on Parshas Ki Sisa, 188b.)

This is the matter of the Shema: in "Shema" there is a large ayin, that is, the level of the light of the seven days, for the raising of the feminine waters (mayin nukvin) from the refinement of the animal soul rises there.

And this is "And you shall love Havayah your G-d": et [comes] to include the secondary, etc., so as to be in the level of love; and [to be] secondary and nullified to the Name Havayah (see what is written on the verse "And you shall know this day"), and to be included in the One.

"With all your heart" is the level of the animal soul, the quarter-measure of blood in the heart, etc.; "and with all your soul" is the level of the intellectual soul, the level of the tzelem that joins, mentioned above. And when they are transformed and refined, he will come to the level of "and with all your might" (me'odecha), "very" (me'od), without limit,

as it is written, "Behold, My servant shall be wise; he shall be exalted and lifted up and very high." It is for the sake of this that the G-dly soul descended below,

for before, it was in the level of limit and number, since the souls of Israel were drawn from the level of Z'eir Anpin and Nukva of the World of Tikkun, in the level of a vessel, etc.,

as it is written, "As Havayah lives, before Whom I have stood," etc.; whereas after its descent, [in] the level of the tzelem, to refine, etc., to subdue, etc.,

"with all your heart and with all your soul," it can through this attain the love from the level of the Infinite Light, the level of "with all your might," which is from the World of Tohu.

And although this cannot be in the level of a body and a vessel, nevertheless a radiance of it can be every day; and "in their death," after everything has been refined, "they see," etc. And this is [the meaning of] "The number of the children of Israel shall be," etc., "which cannot be counted," etc.

2. But before the Shema, the level of the love mentioned above, there must be the Pesukei DeZimrah ("verses of song"). And this is [the meaning of] "If you walk in My statutes (bechukosai)": two engravings, like a vessel that needs engraving from outside and from inside; 4

so too the vessel of the animal soul needs these two engravings, so that afterward there can be the level of "you will walk," which is the level of love, to be included in the One,

as it is written, "going on and journeying toward the south." The matter of the engraving from outside is through the Pesukei DeZimrah, a term from "cutting down (zemir) the tyrants": that is, through contemplating the greatness of the Infinite One (Ein Sof), blessed be He, in the Pesukei DeZimrah, he prunes and cuts off the level of evil, so that the level of G-dly love can spread through his soul.

For the arousal from the contemplation mentioned above is not yet the level of love, only the level of being moved by G-dliness, so that the evil will be separated,

as it is written, "The exaltation of G-d is in their throat, and a two-edged sword in their hand": that is, through the level of contemplating His exaltation, blessed be He, the evil is separated.

Therefore the obligation of Pesukei DeZimrah is not mentioned in the Mishnah, only "two be- 5
fore it," etc., for they did not need this every day, etc.

And this is the engraving from outside. The engraving from inside is through the practical mitzvos that are in the level of a chukah (statute), such as the red heifer, tzitzis and tefillin, which have no rationale or reason at all.

That is because the root of the mitzvos is from the level of Keser (the Crown). For "the Torah issues from Chochmah (wisdom)," but their root is from Keser: the six hundred and thirteen mitzvos of the Torah and the seven mitzvos of the Rabbis, the numerical value of six hundred and twenty.

But in each Sefirah there is the level of a full stature (komah), such as Chochmah of Chochmah; and likewise in Keser there is the level of mitzvos drawn from the Chochmah of Keser, which is clothed in the Chochmah of Atzilus (Emanation) and afterward in Beriah (Creation), so that below too there can be a reason for this mitzvah.

And there are mitzvos drawn from Keser (the Crown) of Keser, and these are the chukim 6
(statutes), which are only the level of will (ratzon), and it is called "the Will of wills," etc. Through these mitzvos, whose root is very lofty, there can be an engraving from inside in the animal soul,

as it is written, "And I will pass through the land of Egypt": "I, and not an angel"; because they were in the depths of the kelipos (husks), specifically "I," a very high level, was needed.

So too, for there to be an engraving in the animal soul, so that he will have the level of love, for his soul to be included in the One, it is through the mitzvos mentioned above. (See what is written in the discourse beginning "And now, let the strength be great, please.")

This is [the meaning of] "a well that princes dug": the level of the Yesod (foundation) of Nukva. In order that in the level of Nukva there be the level of Yesod, connection with G-dliness, through the arousal mentioned above, digging is needed, for without this his heart is sealed, like a virgin

(see what is written about this on "For the fragrance of your good oils," regarding "therefore the maidens love you"; and see what is written in the discourse beginning "The eyes of all," and in the discourse beginning "None shall miscarry or be barren"). And with what is the digging done? "With the mechokek," the level of engraving mentioned above, which is the level of the mitzvos mentioned above.

But even so, their spreading forth is at the level of Chochmah (wisdom), through Moshe (see what is written in Parshas Chukas on the verse "with the mechokek," etc.), for even the red heifer was told through Moshe, etc.; and of this it is said, "I said, I will become wise," etc.

This is [the meaning of] "If you walk in My statutes," which our Sages, of blessed memory, expounded, "Would that you walk in My statutes": that is, for there to be the level of walking, which is the level of love, and to be included in the One, the two engravings mentioned above are needed.

For without this it is impossible for him to have the level of love, since he is bound in the body and the animal soul, like the analogy of one who is bound in chains, who cannot walk unless the chains are broken.

3. But the essence of the walking is for his soul to be included in the One, to cleave to Him. And 7
how is this possible? For this it says, "and keep My commandments," "Who has sanctified us with His commandments," etc., as is explained elsewhere.

This is [the meaning of] "and keep My commandments": through the mitzvos the level of the Infinite Light (Or Ein Sof), the level of Atik, is kept. This is [the meaning of] "a mitzvah is a lamp": like a lamp, which keeps the oil and the light,

so too the mitzvah keeps the level of the Infinite Light (see what is written in the discourse beginning "And behold, a menorah all of gold," and in the discourse beginning "When you hearken to the voice," regarding "to keep all His commandments"). And concerning this it says, "and do them" (osam): it is written "you" (atem).

That is: this is truly the level of "doing," for the souls of Israel make and compel, as it were, the drawing down of the Infinite Light into the vessels; and it is from the expression "Greater is the one who causes the doing," etc.

Therefore every deed is called by the term asiyah ("doing"), meaning a term of compulsion. For when the intellect spreads into the deed that one does, this is a compulsion as regards the intellect, that it descend and be drawn into action;

so too in the doing of a mitzvah, through which the Infinite Light, blessed be He, which is removed and separate from the order of the chain of descent (hishtalshelus), is drawn down and rests in the vessels of Z'eir Anpin; therefore this level is called by the name asiyah.

(See what is written in the discourse beginning "To understand the matter of 'leaping over the mountains,'" regarding why the mitzvos are called "the 248 limbs of the King," etc.; see there. And see what is written on the verse "On the eighth day, an assembly," on the meaning of "which You swore to our fathers from days of old.")

This is [the meaning of] "and do them (osam)": "you" (atem), etc. "And I will give your rains in their season": "your rains" is the Torah, as it is written, "My teaching shall drop like the rain."

Now, rains descend with Gevurah (might), and of the Torah our Sages said that it was given with five voices. That is: five chassadim (kindnesses) that make grow, and they are the level of the five gevuros of Abba that become the level of the chassadim of Imma.

That is: Moshe heard the whole Torah in one voice, as it is written, "and G-d answered him with a voice," because Moshe was from the level of the light of Abba itself.

But Israel were not able to receive [it], and it was divided, through the five gevuros of Abba, into the level of five voices. And this is "The stream of G-d is full of water."

That is: what was divided off (nispaleg) from the level of Elokim, the level of the five gevuros, is "full of water": in truth they are chassadim, which they are able to receive.

And through "your rains," the level of the Torah mentioned above, there comes about "The voice of my Beloved knocks: Open to me," so that his heart will be open, so that there can be in his soul the level of love, through the level of the Torah that makes grow. And from this comes "and the land shall give its produce," that is, the level of Ban, which has been refined from the animal soul 8

(and this is along the lines of what is written in the discourse beginning "Give ear, O heavens," regarding "My teaching shall drop like the rain": that the Torah is called rain and showers, which bring out the power of growth in the earth from concealment into revelation,

that is, for the growth to be the level of love "with all your might," etc.; see there at length. And this is [why] ve'ahavta ("and you shall love") has the numerical value of twice or ("light"): that is, one level of light is "light is sown for the righteous," and the second is the level of the growth, "with all your might").

And afterward, "and the tree of the field shall give its fruit" (see the Zohar, Parshas Bereishis, end of folio 37b, and the Mikdash Melech there), which is the level of the masculine waters (mayin duchrin) from the G-dly soul.

As with the earth: the earth raises the feminine waters (mayin nukvin), and the rain that makes grow is the level of the masculine waters, as it is written, "For as the rain and the snow come down from heaven." So too, through the union of Mah and Ban mentioned above, "it shall give its fruit": that is, that there will be revealed the level of "the good that is hidden within it,"

that is, the two hundred and eighty-eight sparks that are in it, only it is hidden and clothed, "the wicked surrounds the righteous"; whereas when it is refined and transformed, the light mentioned above is revealed, so that "a woman of valor [is] the crown of her husband," the level that is above the Tikkun, Sag of Sag.

And this is [the meaning of] "and it shall succeed in that for which I sent it," to refine the refinements, through "My word that goes out of My mouth," specifically. For whoever engages in Torah, the Holy One, blessed be He, sits and studies opposite him, etc.

LIKKUTEI TORAH • PARSHAS BECHUKOSAI • MAAMAR 4

בשברי לכם מטה לחם ואפו עשר נשים לחמכם...

"When I Break for You the Staff of Bread"

"When I break for you the staff of bread, ten women shall bake your bread in one oven, and they shall return your bread by weight," etc. Now, it is known that although, according to what is seen, these words of rebuke are curses, in truth they are nothing but blessings. 1

To understand this: it is along the lines of what is said in the Zohar, "Three levels are bound to one another: the Holy One, blessed be He, the Torah and Israel," etc., "each of them level upon level, hidden and revealed" (in Parshas Acharei, 73a).

The explanation of the matter of the level of "hidden" is: that which is not seen or grasped and is not enclothed in place at all, and is called "the most hidden of all the hidden"; that is, even from the hidden it is hidden and concealed, and "no thought of theirs grasps Him at all." And see Sefer Hadras Melech, 111a.

And the level of "revealed" is what we see: the physical world, the level of place, which has six extremities: above and below and the four directions of the world. 2

Seemingly, it is not possible to say of a physical level that it is a level of G-dliness. But in truth the matter is so,

for it is written, "There is none else besides Him," and "His sovereignty rules over all." And in all that we see of the inanimate, vegetative, animal and speaking [creations] of this world, in every physical thing among the physical things mentioned above, there is a spiritual life-force that gives it life constantly,

and it too is called the level of place, as it is written, "Behold, there is a place with Me": that there is also a level of place above, etc.

The meaning of "place" is that the spiritual life-force is the level of place, and it too is called "revealed"; and it is nullified to the level of "hidden" that is above it, above the level of place, like the nullification of the letters of thought in the intellect, as is known; and [the hidden] is not enclothed in it at all. 3

This is [the meaning of] "Blessed is the Place (Baruch HaMakom)": for baruch ("blessed") is an expression of drawing down, to draw down from above place into the level of place, in the manner of what is said in the Blessing of the Years: to draw down from above time into the level of time.

This is [the meaning of] "Blessed is Havayah," etc., "from world to world." (The matter of spiritual place: it may be said that this is the six supernal extremities, which are the root of the six physical extremities, north and south, etc., which is the level of place;

and so it is explained elsewhere, on the verse "And I appeared to Avraham," etc., in the explanation and meaning of [the teaching] that He is One in the seven heavens and the earth and the four directions of the world, etc.; see there. And see about this also in Parshas Beshalach, on the verse "And Moshe said, 'Eat it today,'" etc.,

and in Parshas Bereishis, in the discourse beginning "The heavens are My throne," [where] "world" is called the level of fire and water, etc., that is, the supernal emotive attributes (middos), as is known. And so it is in the Pardes, in the Erchei HaKinuyim, under the entry "Place." And above the level of spiritual place is Chochmah and Binah, etc., and all the more so higher still, etc.

However, in the Zohar, Part I, Vayetze, 147, it is explained that the level of Malchus is called "place"; and so it is in the Zohar, Beshalach, at the end of 63b; and see the Zohar, Vayakhel, 207a; and see Sefer Shel Beinonim, Part II, chapter 7.)

Now, the Torah too is hidden and revealed. That is, like these curses: according to what is seen and grasped, the level of "revealed," it does not speak of Israel, as it is written, "And Havayah your G-d will put all these curses upon your enemies," etc.

This is the level of Esav, which is the level of eleh ("these"), a plural expression, "the mountains of separation," as it is written, "the souls of Esav"; and see the Zohar, Part I, Vayechi, 227b.

But "And you shall return and listen to the voice (bekol) of Havayah," etc.: for the inner dimension is in the level of "hidden," in the drawings-down of the life-force from the hidden to the revealed.

This is [the meaning of] "to the voice (bekol)," etc., and these are the level of the blessings that are within the curses. (See what is written on the verse "When you listen to the voice," etc., in Parshas Re'eh. Now, these blessings are along the lines of what is said in the Gemara, in the first chapter of Moed Katan, 9b: "These are all blessings," etc.;

that is, the blessing is from the level of "hidden." The Maharsha there explains that they did so to sharpen [him], etc.; but it seems more [correct to take them] according to their plain meaning, since a blessing in this manner is from the level of "hidden.")

Now, it is known that the Torah is called bread, and it gives life to the soul like physical food, which gives life to the body. Although bread is of the vegetative level and man is of the level of a living, speaking [being],

and it seemingly goes against reason that a living, speaking [being] should be nourished and receive life-force from something that is beneath it in rank,

in fact, however, the matter is that in truth the root of the life-force of the produce of the earth is from a very high place, except that they fell in the shattering, to make the wheat grow.

So too with the Torah, which is called bread and food for the soul: it too is in the manner mentioned above, that the secrets of the Torah descended in a chain into physical matters: forbidden and permitted, impure and pure, etc.

And see what is written about this on the verse "And Moshe spoke to the heads of the tribes." All this is because they fell in the shattering; that is, because of the shattering of the first Tablets, which at first were "freedom from the Angel of Death," and because of their shattering the Torah was enclothed in physical matters,

(and as is written in the Likkutei Torah of the Arizal, Parshas Ki Sisa, that the mystery of the shattering of the Tablets was akin to the shattering of the vessels, etc.; see there. And see what is written on the matter of "engraved (charus) on the Tablets" in the explanation on the verse "If [you walk] in My statutes.")

This is [the meaning of] "When I break for you the staff of bread": the staff of bread is the Tree of Life, the level of "hidden"; and through the shattering of the Tree of Life, which is the shattering of the Tablets, [the Torah] fell and descended in a chain into physical matters, etc.

2. "And ten women shall bake." The meaning of "shall bake": for the Torah is called wheat bread, which is the twenty-two letters of the Torah, the numerical value of chitah ("wheat"). 4

The matter is that when one eats dough that has not yet been baked, it is not digested in his innards at all and is not absorbed into his limbs so that the blood of the soul be made from it;

but when one eats [it] after it has been baked, it is digested in his innards and absorbed into his limbs so that the blood of the soul is made from it, and they become truly one.

So too is the matter with the food of the soul, which is the Torah: when it is not baked by a person, as will be explained below, even if he is a person who studies much Torah, it does not become one with him; 5

rather, it is a thing by itself and he is by himself, and he receives no life-force from it at all, like physical bread that has not yet been baked at all. But when the Torah is baked by a person, it is absorbed into all his 248 limbs, and they become truly one, as mentioned above.

This is what our Sages, of blessed memory, said on the verse "Arranged in all and preserved": if it is arranged in all his 248 limbs, it is preserved, etc. And as was explained on the verse "The land shall rest." 6

To understand the matter of the baking: it is the matter of their saying, of blessed memory, that the Torah was given [as] black fire upon white fire.

(And see the Ramaz, Parshas Eikev, folio 272, end of side b. The meaning: black fire, the hidden Chochmah, upon white fire, which is Abba. If so, the meaning and matter of black fire is along the lines of "He made darkness His hiding place"; and see what is written about this also in the discourse beginning "I am black and comely"; see there.)

Now, the matter of black fire is a fire hidden and concealed in the heart of each and every one of Israel, in love and yearning to cleave to Him, may He be blessed. For even though he is busy with his physical affairs,

indeed his heart burns constantly with love of G-d, as it is written, "Their heart cried out to Adonai": for the heart cries out in concealment and hiddenness to cleave to Him, may He be blessed. And this is called "lovesick," as it is written, "Sustain me with flagons," etc., "for I am lovesick."

(This is the matter of "I am asleep," and nevertheless "my heart is awake." And see what is written on the verse "Zion shall be redeemed through justice.") And with this love, which is hidden and burning, whose "flashes are flashes of fire, the flame of Yah," which flares and burns constantly to cleave to Him, may He be blessed, with this a person can bake wheat bread,

which is the Torah. And when a person bakes the Torah in the flame of love for Him, may He be blessed, by this the words of Torah will be absorbed in his innards, and they will become one with him.

This is [the meaning of] "they shall bake your bread," that is, the Torah, "in one oven," that is, in the warmth of the love that comes from the contemplation of "One," the Unity of the world. 7

And the matter of "ten women" is that in the soul of each and every one of Israel there are ten levels, three mothers and seven doubles, and with these ten things the baking mentioned above will come about. And these levels shall be the level of Nukva (the feminine): that he should know that in truth the good is not his own.

That is, the yearning to cleave to Him, may He be blessed, is not of himself and of his service; only the Master of truth gives him the truth.

This is [the meaning of] "Be in your own eyes like a wicked person": even if one constantly studies Torah and constantly prays, nevertheless "be in your own eyes like a wicked person." 8

But the evil itself is that he makes it his own: that it is from himself. This is [the meaning of] "the flame of Yah": for the flame of love for

G-d is from Yah. And when he himself is in the level of a receiver only, and not the level of an existence (yesh) in its own right, he will be able to come to the baking mentioned above. And see what is written at the end of the discourse beginning "Set me as a seal."

"And they shall return your bread by weight": that is, that he will return the Torah, through the baking mentioned above, from below to above, in the level of weight, as it is written, "and weighed the mountains in a scale": that is, in the level that is above the level of mountains, by which He weighs the mountains; and it is called Matkela ("the Scale") in the Zohar

(in Parshas Terumah, 176b; Haazinu, 290a. And see what is written in the discourse beginning "Your heart will meditate on terror": "Where is the scribe? Where is the weigher?"; and what is written in the discourse beginning "You are standing," on the matter of "and weighed in a scale"; and see what is written on the matter of the waving of the two loaves, on the verse "And the kohen shall wave them"). "And you shall eat and not be satisfied": in the manner of "One who loves money," etc.

So too, "with her love you shall be enraptured always": to go over [the Torah] again many times without number. And each time [its words] shall be in his eyes truly as new, and his soul shall never be satisfied with them.

And as it is written, "Do not scorn your mother when she is old." And also, that it should not be in the level of old age; as in the saying of our Sages, of blessed memory, "And is there old age before Him?" etc.

For He, may He be blessed, is above time, and time does not rule over Him to make Him old. But without this, he does not receive life-force from the Torah, for "and My glory I will not give to another," etc.

LIKKUTEI TORAH • PARSHAS BECHUKOSAI • MAAMAR 5

אלה החוקים והמשפטים והתורות אשר נתן ה' בינו...

These are the statutes, the ordinances and the teachings

◇

"These are the statutes, the ordinances and the teachings which Havayah gave between Himself and the children of Israel." Now, at first glance it is not fitting to say "statutes, ordinances and teachings" about the blessings and curses written above in this parshah, since they contain no command of any matter of statute or ordinance. 1

Also, [we need] to understand what "between Himself and the children of Israel" means; it should have said "to the children of Israel," etc. But the explanation is this: in the parshah above it is written, "If you walk in My statutes, and keep My commandments, and do 2

them." These three levels, "walk," "keep" and "do them," correspond to thought, speech and action. "Walk in My statutes" is the matter of thought, in contemplating and comprehending His greatness, may He be blessed, in which there are many levels, one above the other;

and therefore it is called by the name "walking," as it is written, "They go from strength to strength." And this is the meaning of what is written, "The goings of the world are to Him (halichos olam lo)": that is, one goes and moves away from this world to Him alone, to be nullified to Him, to His unity, may He be blessed, through his comprehension of His greatness, level after level;

and also the goings of the world itself are "to Him," for the world itself also goes and rises with the person to His unity, may He be blessed, since the person is within it. And it is called halichos, in the plural, as our Sages, of blessed memory, said, "Do not read halichos (goings), but halachos (laws)."

And as it is written, "and maidens (alamos) without number," and our Sages, of blessed memory, expounded: "These are the halachos." This is why they are called by the name halachos: because through contemplating them, so as to grasp it well and thoroughly, 3

a person merits to go from level to level in grasping the greatness of the Infinite One (Ein Sof), blessed be He, and closeness to Him, if he truly desires closeness to G-d "and seeks it like silver," etc., "I have toiled and I have found," etc.; which excludes one who does not, etc.

"And keep My commandments" is the matter of speech, as our Sages, of blessed memory, said, 4
"'Keep': this is Mishnah," which is speech in words of Torah, from the language of "and you shall teach them diligently (veshinantam) to your children." And the explanation is: even one whose mind is too small to grasp G-d's greatness and to go in it from level to level,

even so, in each and every one of Israel there is the level of G-dliness and the word of G-d dwelling within him, as it is written, "And I will place My Sanctuary (mishkani) in your midst," which the Zohar explains as "My pledge (mashkona)." And this is, by way of analogy, like a person who gives a pledge to his fellow, where the pledge is not of his own good will; so too, as it were,

our Sages, of blessed memory, said, "They were exiled to Edom: the Shechinah (Divine Presence) is with them." That is: even though a person knows within himself where his place is, that he is at the very bottom level, in the exile of Edom and Yishmael, etc.,

which are the evil traits, lusts and anger and the like, nevertheless, let his heart not fall within him, saying, "My hope is lost."

For the truth is not so: even in exile the Shechinah is with them, giving him G-dly life-force even while he is transgressing

His will, may He be blessed, so that he is able to fix in his mind and thought the faith in His true oneness, may He be blessed: that "in the heavens above and on the earth below there is nothing else," and "all before Him is accounted as nothing."

And this is [the meaning of] "I am Havayah your G-d." For Havayah is the level of "was, is and 5
will be," and "I, Havayah, have not changed"; [yet] He can rest and be fixed in his mind, to be for us at the level of "your G-d" (Elokeichem), as is explained elsewhere.

But this level must be kept and fixed in him, truly within him, so that it is not merely as though it stands

over his intellect from above, and is not verified and well grasped in his intellect; as it is written, "And I will place My Sanctuary in your midst," specifically. And the keeping of this is [what] our Sages, of blessed memory, said, "'Keep': this is Mishnah," which is the speaking and repetition (shinun) of words of Torah;

for "'The word of Havayah': this is halachah," and as our Sages, of blessed memory, said, "Whoever studies (shoneh) halachos." This is only the level of keeping: that what has already been given to him be kept within him; even

though he cannot go and rise higher and higher in grasping His greatness and closeness to Him, may He be blessed, nevertheless, through drawing the world of speech within him, as it is written, "And Your Torah is within my innards," and it is written, "And I have put My words in your mouth," etc.,

the faith in His oneness, may He be blessed, is grasped and verified for him in absolute truth, and not in empty imaginings. As our Sages, of blessed memory, said, "The exiles are not gathered in

except by the merit of the Mishnayos," which is the level of speech in Torah study, "as it is said, 'Even though they study (yisnu) among the nations, now I will gather them.'" That is: although they are in a state of exile, the Shechinah (Divine Presence) is with them. And this is what our Sages, of blessed memory, said on the verse "For what is the land lost?": "For the neglect of Torah."

For through the neglect of Torah, which is the level of "the word of Havayah," "faith is lost," which is the level of "the earth, My footstool": meaning that the faith in His unity, may He be blessed, is not grasped in his mind.

"And do them": this is action, which is the drawing down of His G-dliness, may He be blessed, 6
from the level of the light that encompasses all worlds (sovev kol almin), through action; as our Sages, of blessed memory, said, "Not study is the main thing, but action"; and our Sages, of blessed memory, said, "Great is study, for it leads to action," which implies that action is the main purpose.

That is: it is impossible to draw down the revelation of His G-dliness, may He be blessed, from the level of the light that encompasses all worlds through any comprehension, or the power of thought and speech, for "no thought can grasp Him at all," not even the comprehension of the supernal beings, etc.,

but only through the level of action and the fulfillment of the mitzvos, like the matter of "to the wise, by a hint." And this is like the analogy of a person who cannot speak and explain all his heart before his fellow, how he should act, except by hinting to him with some slight movement.

So too, as it were: with an arousal from below there must come an arousal from above; some of them depend on action, and through the doing of the mitzvos and their fulfillment it is hinted and drawn down from very, very high above, and from a higher place, in the manner of a hint. And for example,

like the act of charity: by imparting life-force to another, one hints above, to the place of the source of all flows of influence, to bestow life and kindness on all the worlds.

And so it is with all the mitzvos, even the mitzvah of Torah study, which is in speech, for "the 7
moving of his lips counts as an action." And this is [the meaning of] what is written, "And the act of charity shall be peace,"

for the nature of peace is that it joins two opposites and makes peace between them. So too, it is impossible for the worlds to receive abundance and life-force from the Creator, may He be blessed, Who is separated from them from one extreme [to the other], etc.,

except through the level of peace. And this is [the meaning of] "And I will give peace in the land": for "Your kingship is the kingship of all worlds," and all of them are the level of "land" relative to the Holy One, blessed be He.

And this is [the meaning of] "The Holy One, blessed be He, found no vessel that holds blessing for Israel except peace": for peace is what holds the blessing and the drawings-down of G-dly life-force in revelation below.

2. And this is the meaning of all the blessings in the Torah; for example, "And you shall eat your bread to satiety": that is, there will be the level of "satiety of joys in Your presence," 8

and as it is written, "Strength and gladness are in His place." And the curses are upon those that conceal and hinder a person from the service of G-d, which are the external forces;

for Israel, in themselves, "arose in thought," where there is no hiding of the Face whatsoever, and their will is to cleave to Him, to His unity, may He be blessed; and they are "believers, the sons of believers." And no

curse whatsoever, G-d forbid, applies to them in themselves. And in the Time to Come all the curses will be transformed into blessing. Only, the curses serve to remove the spirit of the external forces and the impurity that clung to them when they became intermingled, etc.

And this is [the meaning of] what the verse says: "And Havayah will put all these curses upon your enemies and upon those who hate you, who pursued you." And as it is written, "And the goat (sa'ir) shall bear upon itself all their iniquities," which is the level of Esav, "a hairy (sa'ir) man." 9

And this is the explanation of all the curses: that they are in truth a blessing for Israel as they are in themselves. And the great curse stated in Mishneh Torah [Deuteronomy], "The stranger who is in your midst," etc., is only upon the external forces that cling to them.

And the explanation of "the stranger who is in your midst": it is the Shechinah (Divine Presence), from which comes the hidden love that is in the heart of each and every one of Israel, which is in a state of exile within the body; and it is called by the name "stranger" (ger) 10

because it is "in a land not its own," for it is a spark of G-dliness that gives life to his soul; as our Sages, of blessed memory, said, "They were exiled, etc.; the Shechinah is with them." "Shall rise above you higher and higher": that it will be in a state of great and mighty elevation,

that is, that he delve in his thought into the vastness of His greatness, to the point where it is beyond searching. And as it is written, "I am Havayah Who brought you out of the land of Egypt (Mitzrayim)," etc.: that is, that he not be in a state of straits (meitzarim) and limits, but rather as it is written, "And I will walk in a broad place," etc.

For then "and you," that is, what is "you," which is the level of the body and the external forces, "shall go down lower and lower." And likewise, the whole matter of the curses is upon the external forces that hinder, to remove them and cut them off.

And with this we will understand the intention of Yitzchak our father, peace be upon him, who wanted to bless Esav and not Yaakov. For the blessings, 11

and likewise all the mitzvos of the Torah, which are the drawing down of the revelation of His G-dliness, may He be blessed, below, are only to subdue the sitra achra (the other side) and to humble them beneath holiness.

Therefore the Torah was not given until after the Exodus from Egypt. Whereas in the time of the Patriarchs, who "are themselves the chariot (merkavah)" and were nullified to His unity, may He be blessed, they did not need the drawing down of revelation below.

Therefore Yitzchak did not want to bless Yaakov, for he was at the level of a chariot; rather, his intention was to bless Esav, and to humble him and draw him near to holiness.

And therefore, in his blessings, since he thought that it was Esav standing before him, he said, "May G-d give you of the dew of the heavens and of the fat of the earth, and an abundance of grain and wine."

"Of the dew of the heavens": this is the Written Torah; "and of the fat of the earth": this is the Oral Torah; "and an abundance of grain": these are the halachos, which are exceedingly abundant, as it is written, "And Yosef heaped up grain, very much, until

he ceased to count"; and as it is written, "and maidens (alamos) without number," and our Sages, of blessed memory, expounded, "Alamos: these are the halachos." "And wine": these are the secrets of the Torah, as it is said, "Wine enters, a secret comes out." And all this he wanted to give to Esav, to humble and subdue the sitra achra.

But in truth it was not possible to humble him and bring him near under holiness, because he is utter evil; and the sitra achra must be removed entirely and cut off through all the curses.

Only, the blessings were given to Yaakov, and [they serve] to humble the sitra achra that became mixed into his seed, as it is written, "And they mingled," etc.; and as it is written, "And Esav his brother came from his hunt (mitzeido)": do not read mitzeido,

but mitzido, "from his side": that when a person stands in prayer and wants to cleave to his Maker, foreign thoughts fall upon him not by his will, only as though they come from the side, of themselves and of their own accord.

Yet nevertheless they are his very own thoughts, which he thought willingly when not at the time of prayer, or ones like them; only, at the time of prayer they fall upon him not by his will.

And therefore it is called "from his side": for they are not the level of the back (achorayim), which is the level of something that is entirely against one's will, which he does not desire at all, nor the level of the face (panim),

which is complete will and desire. And it falls upon him at the time of prayer because he wants to rise and cleave to Him; of themselves they are drawn after him, like the analogy of a person wearing a long garment that drags in mud and clay;

and when he wants to climb a ladder, the garment too, with the clay and mud, rises with him. And in order to humble the evil, the level of Esav, and to lower it, [Yaakov] said to Yitzchak his father, who was the level of a chariot for the Holy One, blessed be He, "Rise, please, sit," etc.

For it is impossible to draw down the blessings, which are the revelation of G-dliness, while the evil is in its strength and might, for it is written, "Evil shall not dwell with You." And see what is written about this in the explanation on the verse "In the wilderness of Sinai."

And the remedy for this is "Rise, please," etc., in the manner of what is written, "For He is exalted, exalted," which the Targum renders, "For He exalted Himself over the haughty." That is: He rises and is lifted above them, and through this He becomes distant from them and withdraws His life-force from them, and they have no nurture or life-force from Him. 12

And so it is below, in a person's divine service: that is, to deepen his mind and thought in the greatness of G-d, how He fills all worlds (memalei kol almin) and encompasses all worlds (sovev kol almin), and "all before Him is accounted as

nothing," and "His greatness is beyond searching." And as a result the external forces do not have so much nurture; and as a result all the hindrances fall away, which are the evil traits and foreign thoughts, for Israel, in themselves, "arose in thought," etc.

Therefore he said afterwards, "sit": that is, to Israel themselves, by way of sitting, which is a descent and a drawing down of revelation below, so that He may have a dwelling place among the lower realms; as it is written, "And Havayah sits as King forever." By way of analogy,

like a person who sits, who lowers himself downward. "And eat of my game (mitzeidi)": for the whole matter of the speech and action of the Torah and the mitzvos is the level of game (tzayid), in which the sparks that were in the body and the vital soul are caught and transformed into holiness. And the level of eating is in the manner of "Israel sustain their Father in heaven," etc.

"So that your soul may bless me": this is the level of the inner dimension (pnimiyus) and life-force of all the worlds, which is drawn from the Life of all life, the Infinite One (Ein Sof), blessed be He, and is clothed, hidden and concealed in them to give them life, like the soul hidden in the body. And the blessing is its coming out from the concealment

and hiding of the light into revelation and comprehension, so that the glory of G-d and His unity be revealed to Israel in their thought, intellect and mind in this world, and in the whole world in the Time to Come, as is explained elsewhere; and it will be in a state of blessing and drawing down in this world, in revelation below.

And this is [the meaning of] what is written, "These are the statutes, the ordinances and the teachings," about the blessings and curses: for they are the revelation of His G-dliness, may He be blessed, below, to the level of Israel, and the removal and abolition of those that conceal and hinder them from their service; and these are drawn from the level of the positive commandments and the prohibitions, and are truly like them, 13

except that they are "between Himself and the children of Israel," because the curses come after there is a separating screen, and "your iniquities separate," and one has already transgressed the prohibition, and the like;

therefore it must be cut off and removed. Whereas the 365 prohibitions are a guarding against the external forces, so that they draw no nurture and there be no separating screen at all. Therefore it is written "between Himself and the children of Israel," and not "to the children of Israel."

LIKKUTEI TORAH • PARSHAS BECHUKOSAI • MAAMAR 6

אסור לאדם שיטעום עד שיתן מאכל לבהמתו שנאמר...

A Person Is Forbidden to Taste Until He Feeds His Animal

◇

A person is forbidden to taste [anything] until he has given food to his animal, as it is said, "And I will give grass in your field for your animals," and then, "and you shall eat," etc. 1

Now, the substance of the sacrifices was to raise up an animal onto the altar, etc., so that there be food for the "lion that eats sacrifices," as is explained [below] in the discourse beginning "And the lion shall eat straw like the ox" (and this discourse also belongs there).

Now, so that the animal can be absorbed into the fire above and become "a pleasing fragrance," etc., this requires a drawing down and an illumination from above to below, to give it strength and might to ascend and to be transformed from one essence to another, etc.

And this is the level of the "grass" above, which is given to the animal as food to strengthen its power, so that it can ascend, just as a person is strengthened by food, etc.

And this is [the meaning of] "And I will give grass in your field for your animals": so that it can ascend, etc. And see what is written on the meaning of "grass" in the discourse beginning "And these are the ordinances."

That is, in Pesukei deZimra (the Verses of Praise), for the stirring of the G-dly soul is on the level of an "animal," after the pattern of the supernal Chariot, with "the face of a lion … the face of an ox," etc., and as it is written, "And the cows went straight," etc., "going along and lowing," etc.,

as is explained [below] (in the discourse beginning "And you shall count for yourselves," of the festival of Shavuos). And it comes from contemplating the praise of the Omnipresent specifically at the level of the light that fills all worlds (memalei kol almin), as is explained in the discourse beginning "On the twenty-fifth of Kislev" and in the discourse beginning "When a man of you brings an offering"; and as [it is] in its root, for it was taken from the dregs of the Ofanim.

Now, the stirring of the angels who are called "chayos" and "behemos" (beasts and animals) above comes from the constriction of their comprehension of G-d, at the level of the light that fills [all worlds], the power of the Maker within the made, alone

(as is explained elsewhere on the meaning of "And they shall sing joyously of Your righteousness," in the discourse beginning "Sing and rejoice"). And this is the matter of the song in Pesukei deZimra, in saying, "I will sing to Havayah,

for He is highly exalted," etc., and the like. That is why they are called specifically Pesukei deZimra, "Verses of Song" (and see what is written in the discourse beginning "A psalm, a song for the dedication of the House").

And through this the animal soul too has the power to be elevated and to be absorbed into the fire above, through the fervor of the G-dly soul; and this is through the level of the "grass" that is given to it,

namely, the illuminations and drawings-down of G-dliness from the level of the light that fills [all worlds], etc., which the G-dly soul contemplates, as one sets out the praise of the Omnipresent, etc.

And this is [the meaning of] "A person is forbidden to taste," etc. (So is the reading at the end of chapter 5 of Gittin, folio 62, end of side a, and so wrote the Magen Avraham, section 167, subsection 18. The Beis Yosef wrote "to eat," and so is the reading in Berachos, folio 40a.) The meaning is:

there are two kinds of food: one is food for man, and the second is food for an animal. And first one must feed the animal; that is, one should set out

the praise of the Omnipresent in Pesukei deZimra, so that through this there be strength and might for the animal soul specifically, to be absorbed into and to cleave to the Infinite Light (Or Ein Sof), blessed be He. And after he has fed his animal, he may taste of the level of food for man,

that is, in the Shema and prayer, where he gives over his soul into the One itself, into the very being and essence of the Infinite Light, and not from contemplating the spreading forth of His light alone, etc.; and this is the level of "man" (adam), [as in] "I will be like (adameh) the Most High," etc.

And this is [the meaning of] "and then, and you shall eat and be satisfied," etc.: this is the matter of the Shema, of which it is written, "I have eaten my honeycomb with my honey," etc.: "my honeycomb" is Yotzer Or, the stirring of the angels; "my honey" is the Shema, etc. And see what is written in the discourse beginning "When you go out."

(And along these lines are the Omer offering and the Counting of the Omer before Shavuos: for the Omer is barley, food for animals, to refine the animal soul and raise it up; and through this, afterwards, on Shavuos, "Come, eat of my bread." Except that barley comes through sowing, which is not so with grass, as [explained] below.)

Now, it is known that the Torah is called "strength" (oz), and it is also called tushiyah, for it weakens (mateshes) a person's strength, etc. The explanation is that just as of the sacrifices it is written, "My bread for My fire-offerings," etc., so the Torah is called "bread," as it is written, "Come, eat (lachamu)," etc.

And just as food strengthens a man's power, so the Torah gives strength and might to the G-dly soul, which is called "man" (adam), and [the Torah] is called "food for man": for through studying the letters of the word of halachah, the G-dly soul is strengthened,

so that it can give itself over into the One itself, through the Shema, etc.: "Eat, friends," etc. And see what is written on this in the discourse beginning "And you shall count for yourselves."

And this is [the meaning of] what our Sages, of blessed memory, said, that at each and every utterance their souls flew out, and He restored them with the dew of resurrection, as is written in the Targum Yerushalmi on Psalms (chapter 68) on [the verse] "A rain of bounty You shed"; and that is the dew of Torah.

That is: when their souls had flown out in actual self-sacrifice (mesirus nefesh), He returned them to their bodies through the dew of Torah, on the level of "returning" (shov), because it gave their souls strength and might to grow strong and return into their bodies, just as one restores the soul through food.

(And this is [why] ratzo vashov, "running and returning," is numerically equal to "Torah": for through their souls having flown out, on the level of "running," and afterwards His having returned [them] to them, on the level of "and returning," through this they were able to receive the Torah, whose whole substance is running and returning, as is explained in the discourse beginning "This is the statute of the Torah.")

And that it is also called tushiyah is because, as is known, anything that needs to rise upward but is tied below with a lasting knot cannot rise unless the knot that ties it below is first untied for it; and then it can rise, etc.

So too, because the Torah gives strength and might to rise, it also has the power to untie the knot with which the animal soul has tied itself to the physicality of this world, and to weaken the force of its attachment, so that it can rise, etc.

That is why it is called tushiyah, for it weakens (mateshes) the force of the animal soul's knot. And this is one matter with giving the soul strength and might to rise, for the one depends on the other. And see what is written on this in the discourse beginning "In the third month after the children of Israel went out of the land of Egypt."

Now, the difference between grass and food for man lies only in this: grass does not grow as a result of sowing, but of itself alone,

that is, from the power of growth that is in the earth (and see what is written in the discourse beginning "For as the earth brings forth her growth," and in Iggeres HaKodesh, at the end of the discourse beginning "He and His life-forces"), whereas food for man grows only through sowing: when one sows the wheat, then it will grow, etc.

And the analogue is understood: the angels, who are called "the grass of the field" in the Zohar, Part I, Bereishis, folio 18b, and who are the food for the "animal" (behemah), the Name Ban, etc.,

come and grow from the power of Malchus itself, which is called "earth," as is explained in the discourse beginning "And the number of the children of Israel shall be," without the sowings of the sown light from the Tzaddik, the Life of the Worlds (Chai Almin), etc., "the Life of the Worlds, King," etc.;

and the grain, which is the souls, who are called "the first of His produce" and are called "man," grows specifically through the level of sowing in the earth, which is the drawing down from the level of "the Only One, the Life of the Worlds," into the level of the attribute of His Malchus, may He be blessed, etc.

And they are food for the supernal Man, as it were: that is, through the self-sacrifice of the souls in the Shema, into the One itself, they rise "to be absorbed into the body of the King," etc. And see what is written in the discourse beginning "When a man of you brings an offering."

(Now, barley is food for animals, and it too comes specifically through sowing, exactly like wheat. It must be said that there are several grades among the angels who are called "animal," as in the difference between the level of

"Who forms ministering [angels]" and "and Whose ministers," in the discourse beginning "And he shall wave the Omer": of the level of the angels called "Who forms ministering [angels]" it is said, "He makes grass grow for the animals," etc.; whereas the angels called "and Whose ministers all stand in the heights of the universe," [who are] from the six days of Creation, are higher, etc.,

and they receive from the level of barley (se'orah), [whose letters spell] shi'ur hei, "the measure of hei." Moreover, of the souls too it is written, "And I will sow the children of Israel [with] the seed of man and the seed of animal": thus of the level of "animal," too, it says "And I will sow," for they come through actual sowing.

And it may be said that the grass that grows by itself is rooted in the level of the drawing-down of the outer dimension (chitzoniyus), to renew what has grown old, in the manner of "Who in His goodness renews each day, continually," etc.; but what comes through sowing and growing is drawn from the level of the inner drawing-down.)

(See Etz Chaim, Sha'ar Kerias Shema, chapter 11.) And see what is written in the discourse beginning "Know this day" on the difference between what is written, "You have been shown, to know,"

which is Daas (knowledge) at the level of the light that fills all worlds, and what is written, "Know this day," which is Daas at the level of the light that encompasses all worlds (sovev kol almin). Along these lines one may explain the difference between the level of grass and the level of barley.

Accordingly, the level of wheat, food for man, which is the Torah, is what is higher than the level 2
of the light that encompasses all worlds (sovev kol almin); for the Torah is called "the parable of the Ancient One," the level of the Ancient One of the world, etc.

It may also be said that the influence of the barley is drawn into the angels through the souls, that is, through the Omer offering of barley. And this is like the matter of "And I will give you walking among those who stand": [the souls] draw walking into the level of "those who stand," who are the angels, as is explained in Torah Ohr, at the end of Parshas Vayeshev, on this verse.

And this is [the meaning of] "the donkeys' pace is barley": for through this [one] comes to the level of one who walks, etc. And as for what is written in the passage of the Shema, "And I will give grass," etc.,

that is because "their end is wedged in their beginning," etc.; therefore, through the self-sacrifice (mesirus nefesh) in the Shema today, one can give food to his animal tomorrow, in Pesukei deZimra, etc.

2. Now, there is a further difference, between sowing and planting: "A land of wheat," etc., 3
"vine," etc., and it is written, "And I planted you a choice vine." For the sowing of grain

is like the kernel of wheat: from it grows [a plant] in its likeness and in its image, only with addition and increase; and it does not need so much time and delay from the time of sowing until the growth.

However, it will need the thirty-nine labors: to plow and to sow, etc., threshing, sorting, and baking and cooking, until it is fit to eat, etc.

And with planting, when one plants the seed of an apple, its tree grows, and the apple grows specifically at its top; and there is a long time and delay in the time of its growth.

And the three years of orlah also apply to it (see what is written in the discourse beginning "And you shall plant every tree for food"); and there are some whose growth is delayed seventy years, like the date palm, as it is written, "The righteous shall flourish like the date palm," etc. (and see what is written on this in connection with Shemini Atzeres).

However, it does not need preparation and rectification through the thirty-nine labors, for the fruit is fit to eat at once, and it also has delight, from the sweetness of its taste, which is not so with the food of bread from grain, etc. And there are several more kinds of grades of difference between them, etc.

The analogue of all these differences will be understood above: of the G-dly soul, which is sown from the "light sown for the righteous," etc., there is a soul that is like the analogy of grain, as it is written, "the first of His produce." For example, the grain sown from the kernel of wheat will be only with increase, 4

but not with a change of essence, as with the growth of the apple, etc. And this is the matter of the souls in the lower Gan Eden, who are only in increase and growth, in that the G-dly light is added in them by way of increase alone, etc.

And there are higher souls, who delight in Havayah with delight and pleasantness and the sweetness of affection, etc., like the analogy of the apple, and as it is written, "Spread apples about me," etc.

And their essence has been changed completely, for the better, from the manner of their sowing from the "light sown for the righteous," etc., like the superiority of the apple over the planted seed.

And this too is like the difference between ascent by way of the chain (hishtalshelus) of cause and effect and ascent that is not in the order of the chain of descending worlds. And this level is called "the field of holy apples," after [the verse] "Like an apple tree among the trees of the forest, so is my beloved," etc.

And this is the level of "May Havayah make His face shine upon you." And see the Pardes, under the entry "field," [where it] explains "a field of apples" as the level of Tiferes (beauty); and see what is written on the matter of Tiferes in Parshas Kedoshim, in the discourse beginning "And you shall plant every tree for food."

Along these lines one may explain the matter of the "white field" and the "tree field" in the Mishnah of tractate Sheviis: they are the lower Gan Eden and the higher Gan Eden. 5

For the lower Gan Eden is rooted in Malchus (sovereignty), and the higher Gan Eden is rooted in Binah (understanding). But this needs examination, for the meaning of "garden" is plantings, as it is written, "And Havayah Elokim planted a garden," etc.;

so how is it compared only to the growth of grain? One may say [it is] along the lines of the saying of our Sages, of blessed memory, "The Tree of Knowledge was wheat," etc. But the main point is that in the lower Gan Eden too there are souls who receive from the level of plantings, and some from the level of His produce, etc.

(And see what is written in the discourse beginning "Give ear, O heavens," on the matter of "like showers upon the vegetation, like raindrops upon the grass": there too something like this is mentioned. And see the Zohar, Part I, Vayechi, folio 226b, on the difference between grain and the fruits of the tree; and in Parshas Emor, folio 96b and folio 97a; and in Parshas Pinchas, folio 253a.)

Yet there is a long time [involved], to the point that it is said, "The righteous shall flourish like the date palm," etc.; that is, from the time of its sowing above until its completion, in the revelation of the light in the supernal delight, seventy years may pass, etc.

And an example of this is what we see in the G-dly soul below: until it delights with a felt delight in G-dliness, a long time can pass, such as a full year and more, etc.

And it also grows at the top of the tree, that is, in the Chochmah (wisdom) that is in the soul, etc. And this is what is written, "For man is the tree of the field": that it gives its fruit specifically above, for delight is only in Chochmah, etc.

6 However, in this lies its superior quality: it does not need rectification through love and awe, etc., which are called baking and cooking, as with the food of grain in the lower souls, who cannot be digested and become food for the supernal Man except through the baking of fervor, etc.

And as it is written, "And ten women shall bake," the level of the ten Sefiros of Malchus, "your bread," of the sown light, etc., "in one oven": that is, in an oven made from the supernal One,

meaning that after the baking they were digested and absorbed into the One, etc., like the analogy of food, which is not digested in a person except through baking first, etc.

7 Through all this one will understand what our Sages, of blessed memory, said at the end of Kesubos: "In the future the Land of Israel will bring forth fine loaves and garments of fine wool," etc. The meaning: the "land" is the level of

Malchus of Atzilus, the source of the souls and the angels, and it will bring [them] forth of itself, without the labor of the "light sown for the righteous," etc.; for Malchus will then be elevated and will be "the crown of her husband," as is explained at the end of the discourse beginning "And the number of the children of Israel shall be."

8 And at the end of the discourse beginning "The voice of my beloved," on "leaping over the hills," and in the explanation on the verse "For You are my lamp," on the meaning of "King, Only One, Life of the Worlds."

And "fine loaves" means this: just as bread is baked in an oven, so too, through the work of the thirty-nine labors, the sown light of the soul is absorbed into the One in the time of this world;

but in the Time to Come the soul will be completed in the manner of baking and cooking as a matter of course and of itself, for all the supernal lights will be revealed specifically in Malchus, and all will come to receive from it, as it is written, "And it shall be on that day that living waters shall go out from Jerusalem," etc.

And see the Shelah, Parshas Vayetze, on the verse "and will give me bread to eat and clothing to wear," where he explains along these lines the blessing "Who brings forth

bread from the earth." And in saying specifically "fine loaves and garments of fine wool," [the Sages] meant to allude to the chain of descending worlds (hishtalshelus) as a whole, of inner lights and encompassing lights: the inner [lights] in the "fine loaves," and the encompassing [lights] in the "garments of fine wool."

And this is the level of the garments and the encompassing [lights] of the mitzvos, and as is written in the Midrash Rabbah on Song of Songs, on the verse "A garden locked," on [the words] "and I covered you with silk (meshi)," etc.: "He made them substantial (mamash) in the world," etc., "as it is said, 'The pillar of cloud did not depart (yamish),'" etc.; see there.

The explanation: of the Torah it is said, "Come, eat (lachamu)," etc., which is the level of inner light; and regarding the mitzvos we say, "Who has sanctified us (kideshanu)," the level of betrothal (kiddushin), which is the level of encompassing light. And the proof of this is that a person can perform a mitzvah by wrapping himself in a tallis 9

and it will not touch his heart inwardly at all, to the point that he may think an alien thought, etc., like the encompassing [light], which does not touch the inner, etc.

Whereas at the Giving of the Torah, which is called "the day of his wedding," at every utterance their souls flew out, at the level of inner light, for it was, after all, willingly:

for since their souls had flown out at the first utterance, why did they hear the second utterance? etc. (chapter 9 of Shabbos, folio 88b). And the betrothal was before

that, when He sent Moshe to them and made a covenant with them through the blood that he sprinkled, etc., and they said, "All that Havayah has spoken we will do and we will hear," etc.; and this is the level of encompassing [lights].

Yet the encompassing [light] gives strength and might to the illumination of the inner [light]: for His making a covenant with them was the cause of their self-sacrifice (mesirus nefesh) at the Giving of the Torah, etc.

But the essence of the marriage was at the Giving of the Torah, because their souls actually flew out, which is not so at the level of the concealment of the encompassing [lights], etc.

And this is like the matter mentioned in the Idra, folio 146b, about those three who passed away: that "with great and mighty desire their souls cleaved at the moment they were taken (is-nesivu)," etc. (and see what is written in the discourse beginning "The eyes of all look hopefully to You").

And with this will be understood what seems puzzling in the passage "And it shall be, if you will diligently listen": Moshe said it, so how could he say "And I will give the rain," etc., "And I will give grass," etc., as though he were the giver, G-d forbid?

as the commentators asked: for since in Mishneh Torah Moshe is like one speaking on his own behalf (see the Ramban in his introduction to his commentary on the Torah), if so, it should have said, "And Havayah will give rain," etc.

But the explanation is that the Shechinah spoke from within Moshe's throat, and it was the spirit of Havayah that spoke, etc.: "And I will give grass," etc.;

and he is not the giver, G-d forbid. And the reason is as mentioned above: through the Giving of the Torah there came about the level of marriage, which is the inclusion and the ultimate self-nullification (bittul) in the essence of the Infinite Light (Or Ein Sof), to the point that their souls actually flew out, etc.

And so it was with Moshe constantly, as it is written, "Go, say to them, 'Return to your tents,' but you, stand here with Me": for he did not occupy any place, and was not anything in his own right at all;

therefore he could say "And I will give," because the word of G-d spoke through him, speaking from within his throat, etc. And see what is written on this in Parshas Va'eschanan, in the discourse beginning "And you shall love."

And similar to this, it is known that so it is with one who studies halachos, for our Sages, of blessed memory, said, "The Mishnah is a queen." The meaning is, by way of analogy: like a king who decrees and speaks through his messenger, etc., so we say, "Abaye said," etc., 10

for [these are] the decrees of the King, the Holy One, blessed be He, "the law of the kingdom," which Abaye said: it is the spirit of Havayah that spoke through him, and as it is written, "And I have put My words in your mouth," etc., and as is explained elsewhere.

However, this is only after the self-sacrifice (mesirus nefesh) of the marriage mentioned above. And see what is written in the discourse beginning "At the time when [Israel] put first," on the meaning of "mighty in strength, who do His word," and through this, afterwards, "to hearken to the voice of His word."

LIKKUTEI TORAH • PARSHAS BECHUKOSAI • MAAMAR 7

וילך ראובן בימי קציר חטים וימצא דודאים בשדה...

"And Reuven went in the days of the wheat harvest, and found dudaim"

"And Reuven went in the days of the wheat harvest, and found dudaim in the field" (see Sanhedrin 99b; and [Midrash] Rabbah, Vayetzei, at the beginning of chapter 72). 1

"Train a youth according to his way; even when he grows old he will not depart from it." "Let this land be given to your servants."

And see there the explanation according to its plain meaning in the Matnos Kehunah, and in the Yedei Moshe in the name of Rashi's commentary, and it is correct. According to this, this is a shortcoming on their part, as is written in [Midrash] Rabbah at the end of Parshas Matos, that concerning them it was said, "An inheritance hastily gotten at the beginning," etc.

And this needs to be understood, for the verse "Train a youth according to his way" is a merit and a praise: that it is fitting to do so. Moreover, even apart from this, there is explained in Sefer Shel Beinonim [Tanya], 2

Part II, the difficulty in the verse "Train a youth": since it is written "according to his way," the implication is that it is not the way of the absolute truth; and if so, what virtue is there in "even when he grows old he will not depart from it"?

The explanation is that, regarding the meaning of "and found dudaim," there are two explanations in the Midrash. One, that they are a kind of herbage; and see the Ramban in his commentary on the Torah there.

The second, that they are barley. And see what is written in the discourse beginning "A person is forbidden to taste [anything] until he gives food to his animal, as it is said, 'And I will give herbage,' etc.": that the level of herbage is the source of the flow of influence to the level of the angels, which are called "animal."

(And see the Zohar, Part I, 18b [and] 156b.) That is why they are called dudaim, which is from the expression "I will give my love (dodai) to you": the level of love, for from this the love is drawn down and born in them, to be burning "like the appearance of torches," etc.

And also according to the explanation that they are barley, this too is food for an animal, etc., only that this is a higher level, as is written there.

That is why this level is called "Train a youth": because "when he is born, they give him a soul from the side of a pure animal," etc., as mentioned above (in the discourse beginning "And you shall count for yourselves," mentioned above).

Therefore the nourishment for this level is from the level of se'orah (barley), shi'ur hei (the measure of hei), or from the level of herbage, as it is written, "and herbage for the service of man." Therefore his sons, too, took hold [of land] across the Jordan, which is "a place for livestock," in the manner of "I will give herbage in your field for your animals," which was explained above, and in Torah Ohr in the discourse beginning "And these are the ordinances."

And as for what is implied, that they did not act properly in this (and see Joshua, chapter 22, [verse] 19), this is because they made the secondary into the primary.

For although a person is forbidden to taste anything until he gives food to his animal, nevertheless afterwards there must be "and you shall eat and be satisfied," which is "Come, eat of my bread." Moreover,

the Land of Israel specifically is "a land of wheat and barley," etc., as well; yet they chose to settle completely and permanently in this level of "a place for livestock."

This is the meaning of "Woe to you, O land, whose king is a youth," which is explained in the Zohar, Part I, at the end of Parshas Lech Lecha (folio 95b), as the level of Metatron,

"I was a youth, and I have also grown old," for from there is the source and root of the flow of influence mentioned above. "Happy are you, O land," etc., is "a land of wheat and barley," etc., "upon which are the eyes of Havayah your G-d," etc.

Nevertheless, this too is true: that there must be "Train a youth according to his way," and also "even when he grows old he will not depart from it."

That is: when he grows old and comes to be at the level of "man" — for an "elder" is one who has acquired wisdom, and this is through wheat specifically, the twenty-two letters of the Torah, as is explained on the subject of "And you shall honor the face of an elder" —

even so, he "will not depart from it," from the matter of the level of dudaim, barley, food for an animal. That is because he must be at the level of "animal" that is above the level of "man" alone, which is what is written, "Man and animal You save."

That is, to be drawn after Him, may He be blessed, like an animal, above reason and knowledge. This comes through "Train a youth": that he was trained to be, from the outset, at the level of the self-nullification (bittul) of an "animal," 3

which are the angels, "the face of a lion," "the face of an ox," and "the Ofanim and Chayos with a great noise"; and this is through shi'ur hei, etc.,

as mentioned above. Through this the self-nullification will be fixed in his soul, so that even "when he grows old," to be one who has acquired wisdom, "Come, eat of my bread," he "will not depart" from being at the level of "animal" as well, at the level of the self-nullification that is above intellect, etc.

2. The explanation of the matter: it is written in Ruth (chapter 3, [verse] 15), "And he said," etc., 4
"and he measured six [measures of] barley"; and the Gemara explains (Sanhedrin, folio 93a): six righteous men, etc.; and so it is in [Midrash] Rabbah on Ruth, on this verse.

On the face of it, it is not understood how those great righteous men are called by the name "barley." And see Chullin (chapter Gid HaNasheh, folio 92a, at the end of side a): it is stated there along these lines too, and the Maharsha there, in the Chiddushei Aggados, strains to resolve [it].

But what seems right to say is this: although the level of wheat, which is food for man, is much higher than the level of barley, food for an animal,

for the level of "man" is the souls of the World of Atzilus (Emanation), and the level of "animal" is the souls of the Worlds of Beriah, Yetzirah and Asiyah, as is explained in the discourse beginning "And these are the ordinances," nevertheless there is another level of "animal" that is higher than the level of "man":

namely, what our Sages, of blessed memory, said in the first chapter of Chullin (folio 5b) on the verse "Man and animal You save, Havayah": "These are people who are shrewd in knowledge like Adam (the first [man]) and make themselves like an animal (crushed in spirit)."

That is why these are called by the name "barley," which is food for an animal, etc. This is the level of the "great animal" (behemah rabbah) that is above the level of "man," as is explained in Parshas Eikev, in the discourse beginning "And He fed you the manna"; see there.

And in the Zohar, Part III, Parshas Emor (folio 98b), it explains that "six [measures of] barley" are the six orders of the Mishnah; that is, this is food for an animal.

That is to say, through this one will come to the level and rank mentioned above, of "Man and animal You save, Havayah": those who make themselves like an animal. This is along the lines of what our Sages, of blessed memory, said in [Midrash] Rabbah,

Parshas Emor, chapter 27: "Like man are we; like an animal save us, for we are drawn after You like an animal," etc. And see what is written in the discourse beginning "And the kohen shall wave them upon the bread of the first fruits."

But as for the connection of the six orders of the Mishnah to barley (se'orim), it can be said that it is the term shi'urim (measures), for the Oral Torah sets the bounds of the measure and the size for all the mitzvos: that the tefillin must be such-and-such precisely, and likewise the sukkah; as is explained about this in the discourse beginning "When Israel put 'we will do' first."

This too is from the level of shi'ur hei, the five Gevuros, which give the measure, etc. And also, 5
the hei of shi'ur hei is the one drawn from the level of the upper hei of the Name Havayah, which is a very high level, as is explained in the discourse beginning "Go forth from your land."

It may also be said that se'orim, with the left shin (sin), is from the expression "and round about Him it storms (nis'arah) exceedingly," which our Sages, of blessed memory, explained at the end of the last chapter of Yevamos as an expression of "a strand of hair" (chut hasa'arah).

That is, the laws of the Oral Torah are called "His locks are curled (taltalim)," etc., as our Sages, 6
of blessed memory, said at the end of the first chapter of Chagigah: "like mountains suspended by a hair (sa'arah)," etc. And see what is written in the discourse beginning "Listen, O heavens," on the meaning of "like fine rains (se'irim) upon the grass."

And all this is drawn down through "And he shall wave the omer," etc. For the angels, although they too receive from the level of se'orah, shi'ur hei, are nevertheless called "standing ones," for they stand in the heights of the world on one level;

but the souls of Israel, who are in a body and refine the animal soul through subjugation (iskafya), come to be at the level of "those who go," in ascent after ascent. This is "And he shall wave the omer," etc.

And this elevation is into the level of the "great animal" that is above the level of "man," as 7
mentioned above. From there they draw down a supernal flow of the "six [measures of] barley," the six orders of the Mishnah, whose root is drawn from the level of "and the hair of His head was like clean wool (amar)," etc., which is also the concept of omer,

as is written in the Likkutei Torah of the Arizal, Parshas Beshalach, on the verse "an omer for each head (gulgoles)." This is the meaning of "And you shall count for yourselves," etc., "fifty days": to draw down from the level of the fiftieth gate (sha'ar) into the level of the omer of barley, etc.

3. Now, the matter of wheat, which is food for man, the twenty-two letters of the Torah, can be 8
explained according to what is written below, in Parshas Va'eschanan, in the discourse beginning "And you shall love":

how through occupation with the Torah one draws down the Infinite Light (Or Ein Sof), blessed be He, so that it is revealed to us as an inner light, etc.; see there. Therefore, through this one is called "man," for there is in him the level of the supernal Chochmah (wisdom) itself.

And see what is written in the discourse beginning "And you shall honor the face of an elder." Whereas through se'orah, shi'ur hei, which is one's contemplating how He, may He be blessed, is the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin), etc., 9

nevertheless, one does not grasp His essence, may He be blessed, at all, nor even the essence of the supernal Chochmah (wisdom), but only His existence and not His essence, as is explained in the discourse beginning "And you shall not omit the salt."

Therefore it is still called "animal." "Twelve oxen, and the sea upon them," etc., at the level of the encompassing (makif), [as is explained] in the discourse beginning "Who has counted." 10

According to this, the concept of the "great animal" that is above the level of "man" will be understood: for relative to the Infinite Light (Or Ein Sof) itself, blessed be He, even the supernal Chochmah (wisdom),

which is the level of "man," is considered like physical action, as is explained below on the meaning of "and the advantage of man over the animal is ayin (nothing)." And even Adam Kadmon,

which is the Keser of [the worlds] as a whole (klalus), is called "the Adam of Beriah (Creation)," which is the level of "animal," etc.; and it is also called the level of "lion," etc. And see what is written about this in the discourse beginning "And you shall eat, eating."

This is the meaning of "man and animal." Below, in the service of G-d, it is the level of the self-nullification (bittul) that is above intellect, like an animal, etc., 11

[as is explained] in the discourse beginning "And the kohen shall wave them," on the subject of keshev (lamb), in which the shin comes before the beis, etc.; see there. This is why they would wave the two loaves on top of the two lambs (kevasim): to be at the level of "Man and animal You save, Havayah."

Along these lines will be understood the statement of [Midrash] Rabbah at the beginning of Parshas Vayishlach on the verse "And I have an ox and a donkey": "Donkey: this is King Moshiach," etc. 12

For he is the level of the "great animal" that is above the level of "man," as in the matter mentioned above in the explanation of Adam Kadmon, which is called "the Adam of Beriah (Creation)," etc.

This is also the meaning of "Yissachar is a strong-boned donkey," etc.; and in the Gemara, at the beginning of the fifth chapter of Shabbos, "the stride of a donkey is barley," etc. This is as mentioned above. And this is "Know from where (me'ayin) you came."

For "and the advantage of man over the animal is ayin" (in Koheles, chapter 3, [verse] 19). And see about this in Tanna DeBei Eliyahu, Part II, chapter 24, the difficulty it raises about this; and see Koheles Rabbah, and [Rabbeinu] Bachya on Parshas Bereishis, on the verse "And He blew into his nostrils." The meaning is that ayin is Chochmah (wisdom), as it is written, "And wisdom, from where (me'ayin) shall it be found?"

This is "the advantage of man," etc. But as for what is written, "for all is hevel," this is because even the supernal Chochmah is called hevel (breath), a mere radiance; and as in the matter of "Bereishis," which is Chochmah, "is also a saying": the level of hevel alone.

As is written in [Midrash] Rabbah on Koheles, at its beginning: that Shlomo said seven hevels, 13
corresponding to the seven days of Creation. Thus even the day of Shabbos is called hevel, and Shabbos is the supernal Chochmah (wisdom).

That is because there is the level of "Shabbos in its Shabbos," for even the day of Shabbos of the present time is considered like a weekday relative to "the day that is entirely Shabbos," as is explained elsewhere; therefore it is called hevel.

It may also be said that the meaning of hevel is along the lines of what is written in Midrash Tehillim (at the beginning of section 62) on the matter of "With hei He created them": just as the hei, when a person brings it out of his mouth, has neither movement of the lips nor working of the tongue, so without toil, etc.

And this is hevel: that is, the letter hei, "a light letter," etc. That is, the root of all the worlds is from the level of Malchus (sovereignty), which is called hei; and likewise Adam Kadmon too has its root in the Malchus of the Infinite One (Ein Sof).

Also, hevel is the filling (milui) of the Name Sag. Now, the root of the World of Tohu is from the final yud of the filling of Sag, etc.

"And to where (le'an) you are going." An is said of a place, as in "Where (anah) are your faces 14
set?" "Where (anah) are you going?" That is, the main reward is at the Resurrection of the Dead, which is in this world, in a physical place.

On the face of it, it is astonishing that its root is from ayin, Chochmah (wisdom), and it goes to an, a physical place. But this is through the revelation of the Infinite Light (Or Ein Sof), for before Him spirituality and physicality are equal.

Therefore the revelation will be in the physicality of this world: a dwelling place among the lower realms. And this is "and before Whom (mi) you are destined," etc.: the level of "Who (mi) created these."

This is a lofty level, as it is written, "Who (mi) would grant that this heart of theirs be"; "Who (mi) would grant from Zion the salvations of Israel," etc.;

“Who (mi) can bring forth the pure from the impure,” etc.; “He Who (mi) spoke and the world came to be,” etc.; “Who (mi) revealed this secret to My children,” etc. That is, the level of Atika Kadisha (the Holy Ancient One), etc.

The Book of Vayikra is concluded.

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