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Torah Ohr

The Alter Rebbe, Rabbi Schneur Zalman of Liadi

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The English translation

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68 maamarim

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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

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68 of the 134 maamarim of this volume: those translated so far. The rest follow in later editions.

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TORAH OHR • PARSHAS BEREISHIS • MAAMAR 1

השמים כסאי והארץ הדום רגלי אי זה בית וגו'

"The heavens are My throne and the earth is My footstool"

"The heavens are My throne and the earth is My footstool; what house…," etc. [We need] to understand how it is fitting to say of Him, blessed be He, "My throne" and "My footstool." 1

For He has no bodily form and is not within the bounds of place, as it is written, "Behold, there is a place with Me": for He is the place of the world, and the world is not His place.

But to understand the matter: the Torah is from heaven, as it is written, "For from heaven I spoke," etc.;

that is, it is of the level of "heaven," for shamayim (heaven) is fire and water. And so it is written concerning the Torah, "From His right hand, a fiery law for them."

Now, it is written, "And you shall keep My statutes and do them (osam)"; it is written atem [— "you"]: that man is the one who makes the Torah. And so we ask in the blessing "With an everlasting love You have loved us," etc.: "to keep, to do and to fulfill" — first to do it, 2

and afterwards to fulfill it. And this is through "Merciful Father, have mercy on us and put understanding in our hearts": for from the level of supernal mercy, understanding and contemplation are drawn into the heart, so that in it and through it there be the making and the coming into being of the Torah.

And how this contemplation is to be is explained in the reading of the Shema: Shema is an expression of understanding, and this understanding is in the word Shema itself; 3

for Shema is shem ayin ("the name of the ayin"). That is: the enlarged ayin is the level of "Yours, O G-d, are the greatness and the might," etc.,

the seven supernal attributes, which are the level of "Yours": that is, they are nullified to Him and included in their source, not yet in a state of being drawn down and spreading forth below so as to go by the names of greatness, might, etc.

And then it is called by the name of the enlarged ayin; and the drawing down that is drawn and spreads forth below is only the level of a "name" alone, which is a mere glimmer,

as in the saying, "Blessed be the name of the glory of His kingdom forever and ever": this is only from the level of a "name" and of His attribute of Malchus (sovereignty), blessed be He, for it is written, "Your kingship is a kingship over all worlds."

And this is the meaning of Binah (understanding): to understand one thing from within another. 4
That is, "within" a thing is called the level of the light that fills all worlds (memalei kol almin), which is the level of a "name," that is, the level of a radiance and glimmer drawn within the worlds.

And one must understand from this that it is only a radiance, as mentioned above; that He, blessed be He, is the One who encompasses all worlds (sovev kol almin), and "no thought [can grasp Him]," etc., and He is "not of any of these attributes at all."

And through this there comes to be "And you shall love Havayah your G-d" — truly: to cleave to Him, blessed be He, to the Infinite One (Ein Sof), blessed be He, truly, as it is written, "Whom do I have in heaven? And besides You I desire nothing," etc.;

that his only desire and will be that Havayah, the Infinite Light (Or Ein Sof), blessed be He, itself, be "your G-d," dwelling within you; that is, that there be a revelation of the Infinite Light, blessed be He, itself upon his soul.

And this is through "with all your heart," which is as it is written, "If he sets his heart to Him, His spirit and His breath He will gather to him"; for "a spirit brings a spirit and draws forth a spirit": through the spirit of man that rises upward, when he "sets [his heart] to Him,"

that is, when his heart yearns to cleave to Him, blessed be He, and to draw a revelation of His G-dliness, blessed be He, upon his soul and into his soul,

then "His spirit and His breath," from the level of the light that encompasses all worlds, "He will gather to him," so that His indwelling is gathered to him, "within a man and a deep heart."

And from this there comes to be "And these words which I (Anochi) — who I am — command you," etc.; for through this there is drawn down a revelation of His G-dliness and the coming into being of the Torah at the level of "heaven," fire and water.

For the Torah preceded the world by two thousand years. That is: "world" is the name for the level of fire and water, and the Torah is exceedingly lofty in its standing, at the level of "two thousand years," which are above the level of "world"; and in order that it be drawn down to the level of "world,"

that is, that there be "From His right hand, fire," etc., which is the 248 positive commandments, which are from the right, and the 365 prohibitions, from the left, etc. —

this drawing down is through the arousal from below in "And you shall love… with all your heart": "a spirit brings a spirit and draws forth a spirit."

And through this, "and you shall speak of them": vedibarta ("and you shall speak") is an expression of leading and drawing, that is, that there be a drawing down of the Infinite Light, blessed be He, into the Torah.

And this is the meaning of "And G-d spoke to Moshe": that the drawing down of Havayah so that there be Torah must first be a drawing down to the level of Moshe, who is of the level of "for I drew him out of the water." 5

And this is "The heavens are My throne": the heavens are the Torah, and it is a throne — by way of analogy — which is made for sitting. And this sitting is a lowering compared with standing: for when a person stands he has full stature, and his head and brain are high above the ground, and through sitting his stature is lowered.

So the Torah is made a throne for the Infinite Light, blessed be He, for the level of His "head," which is the level of His will, His wisdom and His understanding; for "You are wise,

but not with a knowable wisdom, and understanding, but not with a knowable understanding"; and in the Torah His wisdom and understanding descend and come down, step by step, into physical things, such as tefillin, tzitzis, charity, terumos and tithes, and sacrifices, etc.

"And the earth is My footstool." Hadom (footstool) in the language of the verse is like shrafraf in the language of the Gemara, which is also a small seat. 6

It is what is set beneath the feet of one who sits, to raise the foot above the ground. And about this they said in the Gemara, on the verse "thrones were set up": one for a throne and one for a footstool. The throne is the large one on which one sits, and the footstool is the small one set beneath the feet.

And the explanation: the Community of Israel is called "foot," as it is written, "You are children to Havayah your G-d," and "a son is his father's leg." Now, by way of analogy, there is an added advantage 7

in the foot that is not in the head: for the feet are what walk, and they carry the head and bring it to its desired destination.

So the head needs the foot. And also the veins of the head and its life-force — for "the blood is the soul" — are in the feet; and when blood is let from the foot, the head is healed and sustained.

And likewise there are several remedies that are applied to the feet, and the head is healed. And in this respect the foot is called head and the head foot, for in this degree it is below the foot.

And so it is above: through the interinclusion of the drawings-down of the levels, "their beginning is wedged in their end and their end in their beginning" — direct light and returning light. Direct light is what goes from above to below, 8

[where] whatever is higher is superior; and returning light goes from below to above, [where] whatever is lower is superior. And this is "their beginning is wedged in their end": that their end is their beginning, for the level of the foot is called head.

And Israel are called "first," and it is written, "And he saw the first for himself." And through the arousal from below there comes about above a rectification of supernal lights. And this is what we find with Moshe: at the sin of the Golden Calf a thousand lights were taken from him (and on Shabbos they are given back to him as a gift; and this is "Moshe rejoices in the gift of his portion");

and our Sages alluded to this in what they said on the verse "Go, descend": "Descend from your greatness; did I give you greatness except for the sake of Israel?" That is, because Israel were at the level of his "foot,"

as it is written, "Six hundred thousand on foot are the people in whose midst I am"; and they were for him the level of the encompassing and the level of head, even though they were certainly for him at the level of foot.

And so it is with every Jew: through rectifying his deeds, which are in the power of action, in physical doing, at the level of the feet, his brain and heart become a thousand times as pure.

Now, for there to be a "footstool" for the level of the foot, which is the level of the Community of Israel — that is, to raise it and elevate it from below to above — is through the level of "earth," which is the practical mitzvos, and their general principle is charity. 9

And of this it is said, "Charity exalts a nation (goy)": exalts from below to above. And this raising and elevation is at the level of goy, which is the letters gimmel, vav, yud: that is, the elevation of the attributes, which divide, in general, into three levels: kindness, judgment and mercy

(for Netzach, Hod and Yesod are only the extension of Chesed, Gevurah and Tiferes and their branches); and their elevation is to the level of the yud, which is the level of Chochmah, through the vav, which is what draws down and connects the thought, etc.

Exactly so it takes place below, in the soul of man: the elevation of the attributes into his intellect and understanding. For when the attributes are separated from the intellect they are considered a thing unto itself.

And therefore you find a person whose heart is aroused at the time of prayer and the like, for that is 10
a time of expanded intellect (gadlus hamochin);

and afterwards the love passes and goes away, and he turns to his own way, from one extreme to the other, without understanding that these are two opposites. And this is because the attributes are separated from the intellect;

whereas when they are interincluded, etc., then there is an elevation of the attributes with surpassing excellence, for they have become the level of intellect (mochin). And this is "with all your soul," that is, with all the powers of the soul, even the level of the foot — that even the level of the foot be exalted and raised.

Now, this is in general: that Torah and mitzvos are called heaven and earth. And in particular, within the Torah itself: "heaven" is the Written Torah — shamayim is sham mayim ("there is water"), for the Torah comes from Chochmah — and "earth" is the name for the Oral Torah, 11

for eretz (earth) is from the word ratzon (will), as the saying of our Sages: "Why is it called eretz? Because it wished (ratz'sah)," etc.; and eretz is the letters alef, ratz ("runs"), etc.

And the matter is: the Oral Torah is the grasp of the ultimate intent of the will — to know how and what, such as [the law of] a sukkah that is high, etc.,

which is not explained in the Written Torah. And the Written Torah is only the level of letters, [to be read] in their likeness and in their image, which are the Names of the Holy One, blessed be He.

Therefore one is said to "read" (kore) in the Torah, as one calls (kore) a name; and this is from above to below. But the Oral Torah is essentially from below to above: through grasping the will in the soul, the soul becomes included in its source above.

And three are called "earth": the Community of Israel, the Oral Torah and the mitzvos; and all of them are alluded to in one verse: "Land, land, land, hear the word of G-d."

But "what house," etc.: for a throne and a footstool are not usually set up outside, but inside the 12
house. And the level of "house" is "with all your might," which is at the level of the encompassing,

just as, by way of analogy, a house surrounds a person with its roof and its walls. And this house is the house of prayer; for through prayer — eighteen times "Blessed are You," etc. —

there is a drawing down of encompassing lights from the level of the light that encompasses all worlds (and this is the level of "His spirit and His breath He will gather to him," as mentioned above), which are drawn through the bowings and prostrations in [the blessing of] the Patriarchs and in [the blessing of] Thanksgiving, at the beginning and the end, which are the level of self-nullification (bittul).

And the matter is: it is impossible for there to be a revelation of the Infinite Light, blessed be He — which "no thought can grasp at all," and "not of any of the attributes," etc. —

in the inner dimension of the heart, except for a very small amount, a mere glimmer; and even a revelation in the mind, and grasp — "no thought [can grasp]," etc. — [is possible] only as encompassing and surrounding. And of this it is said, "And to this one I will look," which alludes to the level of prayer.

And the explanation of the verse: "And all these My hand has made" is the level of action, that is, 13
the performance of the mitzvos. "And all these came to be, says G-d" is the level of the Oral Torah, which is the saying and the word of G-d, the level of speech;

whereas "And to this one I will look" is the level of prayer. "I will look" is the level of gazing, which is looking, at the level of "your eyes are doves," which is the level of thought alone; and this is precisely the level of the encompassing and surrounding,

as, by way of analogy, with thought: one's thought encompasses the thing one is thinking about; and so too sight and looking, etc. Whereas speech and action are inner, etc.

And this gaze is "to the poor and broken of spirit": the level of self-nullification, which has nothing of its own at all, not even Torah and mitzvos; because this drawing down cannot be attained through the Torah and mitzvos, which are inner, but only

through self-nullification in prayer, and bowings and prostrations — like the analogy of a king, to whom one bows and prostrates because one cannot draw near to him, owing to his great exaltedness; then this level is drawn down to him of itself. And this is "Blessed are You," that is to say, blessed of Yourself and on Your own.

Now, concerning this level, the drawing down of the encompassing light, it is written, "He has not 14
looked upon iniquity in Jacob"; for concerning the inner level it is written, "He tests hearts and kidneys,"

that is, to examine the felt yearning, whether it is truly from "within a man and a deep heart," in absolute truth; whereas at the level of the encompassing, "He has not looked upon iniquity," etc., but only "Havayah his G-d is with him," which is drawn of itself, always.

TORAH OHR • PARSHAS BEREISHIS • MAAMAR 2

כי כאשר השמים החדשים והארץ החדשה וגו׳

"For as the new heavens and the new earth"

"For as the new heavens and the new earth," etc. Now, it is written, "In the beginning (Bereshis) G-d created the heavens and the earth," and our Sages, of blessed memory, said: "Bereshis — for the sake of Israel, who are called 'beginning' (reishis)." 1

They also said: for the sake of the Torah, which is called 'beginning.' If so, since heaven and earth were created for the sake of the Torah and Israel, we are compelled to say that there is a level of heaven and earth in the Torah and in the service of Israel, by which and through which the physical heaven and earth are sustained.

The explanation is this: our Sages, of blessed memory, said, "Why is it called by the name eretz (earth)? Because it ran (ratzsah) to do the will (ratzon) of its Maker." That is, ratzsah is a term of running (ratz) and also a term of will (ratzon). 2

As it is written, "For by You I run (arutz) through a troop," which is also a term of running and also contains the idea of will, as will be explained.

The explanation: it is written, "And the chayos ran and returned (ratzo vashov)." This level of ratzo is a longing in the heart to cleave to Him, blessed be He, and it is also a term of running (merutzah): 3

just as one who runs from his place onward, so is this longing of the chayos — to go out and rise up from their place, to be nullified and absorbed into the Infinite One (Ein Sof), blessed be He. It is akin to what is written, "Seraphim stood above Him (mima'al lo)," which is explained [as] "above His Shechinah."

That is, their longing is to be absorbed there, etc. Likewise, the souls of Israel as a whole, in their source and root, have a level of ratzo, with will and longing to cleave to Him, to the Infinite One, blessed be He, as it is written, "And your longing shall be for your husband." 4

This is because of her apprehension, being on the level of "earth," which is the lowest level — to be a "people" and a separate thing, etc.

So too with the soul of man below, which reasons and contemplates the One G-d: how He, blessed be He, renews in His goodness, etc.,

and brings all the worlds into being from nothing into actual something. Therefore it too is on the level of "earth," in a state of ratzo and will to cleave to Him, blessed be He, and "to love G-d, for He is your life."

Now, this level of ratzo is in the reading of the Shema, and the level of shov (return) is in the Shemoneh Esreh prayer and in Torah study, which is the level of the revelation of G-dliness from above to below, as is known. 5

The Verses of Praise (Pesukei deZimra), which precede the Shema, are to recount the praise of the Omnipresent, as it is written, "The exaltations of G-d are in their throat," and through this it becomes like "a double-edged sword, to execute vengeance," etc. — that is, to tear apart the partitions that screen off the revelation of G-dliness.

All this is only a preparation for the Shemoneh Esreh, for in the Shemoneh Esreh there is the drawing down of the revelation of G-dliness, when one says, "Blessed are You, Havayah, our G-d," which is the revelation of the light that encompasses all worlds (sovev kol almin) within the light that fills all worlds (memalei kol almin).

But in order to come to this, one must first set out the praise of the Omnipresent in the Verses of Praise, as in "Blessed is He who spoke and the world came into being"

(For although the G-dly soul is on the level of "earth," which is the level of ratzo, this is only from the standpoint of its root, [where] it has a constant yearning to cleave to Him, blessed be He.

But in its descent below, to be clothed in the body and the animal soul, which conceal its light, etc., and draw it after them to be drawn into the murky darkness of the affairs of this world, then the longing and the ratzo for G-dliness become concealed and hidden within it, as is known: "one nation shall prevail over the other nation," and when this one rises, etc.

Therefore, in order that it be able to come to the level of ratzo at the time of the Shema, it needs great preparation for this, and that is [the purpose of] the Verses of Praise, in setting out the praise of the Omnipresent, etc. And all of it is a preparation for the level of shov of the Shemoneh Esreh, for the ratzo, too, is for the sake of there being shov, as is known,

just as the Levites were subordinate to the Kohanim, etc. And also, in particular, the Verses of Praise are a preparation for the Shemoneh Esreh, which is a drawing down and revelation below, for first one must tear apart the separating partitions through the Verses of Praise, so that the revelation below can take place.)

[It recounts] how by a single utterance alone heaven and earth and all their host came into being, etc., and as one concludes this blessing in Yishtabach: "King, Unique One, Life of the worlds," and in "Blessed is He who spoke" one likewise says, "Unique One, Life of the worlds, King."

This means that He, blessed be He, is single and unique just as before the creation of the world, and [being] "Life of the worlds" is only from the level of "King," for the level of kingship is

only a mere radiance from Him, blessed be He; this radiance is drawn forth from Him, blessed be He, to be the life-force of all the worlds, higher and lower.

It is known that there is a multitude of worlds, above without end and below without limit. This is 6
the meaning of "Blessed be the Name of the glory of His kingdom forever and ever (le'olam va'ed)": for va'ed has no break.

That is, the glory of His kingdom is drawn forth to give life to worlds and creations without end, as it is written, "Is there any number to His troops?" etc., and it is written, "A thousand thousands serve Him, and myriads of myriads stand before Him" — and this is the number of one troop, etc.

Yet with all this multitude, they are nonetheless all drawn only from the level of "King," which is 7
merely the level of a "name," as the saying goes, "for the sake of His Name, with love. King," etc.

This is the level of memalei kol almin. And from this is born the stirring of love in one's heart when he says, "And you shall love Havayah your G-d." The meaning of "Havayah your G-d" is as stated above, "Hear, O Israel, Havayah is our G-d," etc.

And this is the added superiority that is known to us over all the troops on high: that He has brought us near to His great Name, which is the level of sovev kol almin and the very essence of His G-dliness, blessed be He — the level of "Unique One," which is far, far above the level of "Life of the worlds," which is only from the level of "King," etc.

And this is why the Community of Israel is called "one," as it is written, "One is she, My dove," etc., for she receives from the level of "Havayah is One" in the fullest sense.

That is, by her being in the state of "She is one to her mother": that through contemplation she 8
comes to a state of oneness, having

only one will — to cleave to Him, blessed be He. This is the above-mentioned level of ratzo toward the level of sovev kol almin, to cleave to the very essence of G-dliness, as in the saying, "Whom do I have in heaven," etc.

And this is the meaning of "And you shall love" in the Shema. The meaning and nature of the ratzo is as it is written, "For by You (bechah) I run through a troop": "bechah" specifically — in Your very essence; and "I run through a troop" refers to the level of "A thousand thousands serve Him, and myriads of myriads stand before Him"

(and see what is explained elsewhere on the verse "Great in power, His understanding is beyond number," how the root of every troop is in the six extremities (vav ketzavos) of Atzilus; see there) — that among all of them he desires nothing but G-d alone.

"I leap over a wall (shur)" refers also to the level of all the supernal encompassing lights (makifim), for shur means a wall, as it is written, "Daughters strode upon the wall (shur)."

By way of analogy, a wall encompasses a city; these too "I leap over," for the longing is only for His very essence and being, blessed be He

(for all the encompassing lights, too, are considered as nothing before Him, blessed be He, as is explained elsewhere on the meaning of "Master of wonders," etc. That is why they are called "wall": just as a wall is made of stones, which are merely inanimate, so it is written, "He does (oseh) wonders," for the level of "wonder" and the supernal encompassing lights are only like the level of "doing" (asiyah) before Him, blessed be He).

This is the meaning of "Whom do I have in heaven? And besides You I desire nothing on earth," etc.: "heaven" is the level of the encompassing lights and "earth" is the level of the inner lights — that is, the level of "wall" and the level of "troop" mentioned above — and I run past them and leap over them by the power of my longing, "bechah," truly in Your essence.

Now, from the above-mentioned level of ratzo in the Shema, there afterward comes about shov in the prayer. Therefore at the end of the Shema, too, one concludes, "I am Havayah your G-d," 9

meaning literally "your G-d": that there be a revelation of G-dliness in each and every one, from above to below, "to become one with the One," etc.

Afterward, in the Shemoneh Esreh, in the eighteen blessings, this revelation of light is drawn down in a state of actual shov — in the eighteen blessings, when one says, "Blessed are You, Havayah": from "Blessed" to "You," in revelation, in direct address, as is known. 10

After the Shemoneh Esreh, in the study of Torah, this revelation is drawn into the Torah, as it is written, "and the Torah is light," etc., for "spirit brings spirit," etc.

Through the above-mentioned level of ratzo, the level of "spirit" is drawn down — a drawing from above to below — as it is written, "If he sets his heart toward Him, His spirit and His soul He gathers to him," etc.

Afterward, in the practical performance of the mitzvos, this level of shov is drawn down further, as is known concerning the root of the mitzvos: it is to draw the light into a vessel specifically, as it is written, "For a mitzvah is a lamp," etc.

Concerning the fulfillment of the mitzvos, our Sages, of blessed memory, said, "Against your will you live." That is: after the love and longing with self-sacrifice (mesirus nefesh), in the above-mentioned state of ratzo, there afterward comes about the state of shov — "against your will you live" in the body — so that there be a revelation of the G-dly light from above to below through the performance of the mitzvos. 11

This is the meaning of "with all your heart" — with self-sacrifice first, in the state of ratzo — and afterward, "and with all your soul," which is the level of shov: to bind thought, speech and action with the thought, speech and action of the Torah and mitzvos, etc.

Now, the level of shov is called "heaven," for in this level of shov, through Torah and mitzvos, the light is drawn above in the manner of an encompassing light, as is known that the mitzvos are encompassing lights (makifim). Therefore the mitzvos become garments for the soul in the Garden of Eden, for garments and encompassing lights are one thing, etc. 12

This is the meaning of "bound up in the bond of life," etc.: this "bond" is the mitzvos, as is known. And the Torah, although it is called "food," is nevertheless also a garment,

as it is written, "He wraps [Himself in] light as a garment" (and see this matter elsewhere, on the verse "For on this day He shall atone," etc., on the theme "This is the way of the Torah… happy are you, and it is good for you"; and on the verse "And you shall see it and remember," etc.; and on the verse "My Sabbaths you shall keep").

Therefore this level of shov, through Torah and mitzvos, is called by the name "heaven": for just as the heavens encompass the earth, so this level of shov encompasses the above-mentioned level of the ratzo of "earth."

Moreover, by way of analogy from the physical earth and heavens, we see that the earth is only like a mustard seed compared with the expanse of the sphere of the heavens, which surround it on all sides equally.

So the proportion of this level of ratzo of "earth" to the level of shov of Torah and mitzvos — which are called His will and His wisdom, blessed be He — is only as the proportion of a mustard seed to the great expanse of the heavens.

This is [the meaning of] "The heavens are My throne and the earth is My footstool." The meaning: 13
"My footstool" is like the footrest of a throne, which raises the feet; so the souls, which are called "the son is the leg of his father," are elevated through the level of "earth," which is the level of ratzo.

And in particular, whenever there is an elevation for the level of the supernal "earth," which is the Community of Israel — as on Shabbos and festivals, as it is written, "If you turn away your foot (raglecha) because of the Shabbos," and likewise the three festivals are called the three regalim ("feet").

And "The heavens are My throne" is the level of shov, which is descent and drawing down; this is 14
like one who sits on a throne, who lowers his stature. This is [the meaning of] "And You, Holy One, sit [enthroned] upon the praises of Israel."

The meaning: He, blessed be He, is holy and separate from all the worlds; only through the praises of Israel is He drawn to be "sitting," lowered below, as in the saying that the Holy One, blessed be He, sits and occupies Himself with Torah, etc.

This is why prayer is called "a ladder set upon the earth, and its top reaches to heaven." The mean- 15
ing: the ladder is the ascent in the state of ratzo,

but "its top reaches to heaven," for in the Shemoneh Esreh the shov begins, as mentioned above, and its main part comes afterward through Torah and mitzvos. This is what our Sages, of blessed memory, said, according to one opinion, that the earth preceded the heavens in creation.

For it has been explained above, concerning the Shema, the Shemoneh Esreh and Torah, that the level of ratzo must come before the level of shov. And this is the rule: specifically from an arousal from below is an arousal from above brought about,

as it is written, "If he sets his heart toward Him," and only then, afterward, "His spirit and His soul He gathers to him." Therefore "earth" (eretz), which is a term of ratzo, preceded "heaven," which is the level of shov.

With all this, one will understand what our Sages, of blessed memory, said: "Bereshis — for the sake 16
of Israel, who are called 'beginning,' and also for the sake of the Torah, which is called 'beginning' — G-d created the heavens and the earth," the physical ones.

For in the Torah and in Israel there is a spiritual heaven and earth. In the Torah it is the level of shov, which is the level of "heaven," as explained above; and in Israel, in their service with self-sacrifice, it is the level of ratzo, the level of "earth."

Therefore it is specifically through the Torah and Israel that the physical heaven and earth are sustained — that is, through the spiritual heaven and earth, which are the ratzo and shov that come through the Torah and Israel

(and this is [the meaning of] "And I have put My words in your mouth," etc., "to plant the heavens and to lay the foundations of the earth." One may also say that within the Torah and mitzvos themselves there is a level of heaven and earth: the practical mitzvos are the level of "earth," for "the earth is My footstool," a footrest.

And so, "Charity exalts a nation." And the Torah is the level of "heaven" and drawing down. And see on the saying "The mezuzah on the right," etc. And this is [the meaning of] "And I have put My words in your mouth" — this is the level of Torah;

"and in the shadow of My hand I have covered you" — this is the level of mitzvos; and through this, "to plant the heavens and to lay the foundations of the earth." It thus fits well that Bereshis means "for the sake of the Torah, which is called 'beginning,'" for it itself contains the level of heaven and earth: Torah and mitzvos.

Therefore through it heaven and earth are sustained; and likewise "for the sake of Israel," etc., who have within them the level of ratzo and shov. And see what is explained on the Zohar, Parshas Shoftim, "Heaven and earth are witnesses," etc.).

Now, all this concerns the heaven and earth of the present, in which there must first be the level of "earth," ratzo, and afterward it receives from the level of "heaven," the shov, etc. 17

But of the Time to Come it is written, "Behold, I am making a new thing in the earth." The meaning and substance of this newness in the level of "earth" is that in the Time to Come the ratzo of "earth" will not apply

in the way it does now — which is the ratzo and longing to go out of the opposite, where "darkness covers the earth," etc., as explained above regarding the Verses of Praise, which are the level of "the exaltations of G-d in their throat,"

so that through this it becomes "a double-edged sword to execute vengeance upon the nations" — which are the animal soul and the body, etc. — that is, through the ratzo there comes about a nullification of will, the level of "transforming darkness into light."

This applies only now, when there are kelipos that conceal until "darkness covers the earth"; this is the level of garments that clothe and conceal, as it is written, "I clothe the heavens in blackness," etc.

Therefore we were warned in the Shema, "Beware, lest your heart be seduced and you turn aside," 18
etc., "and bow down." The meaning: every concealing kelipah is called "other gods" and idol worship, and the bowing down

is a drawing down — just as through bowing in holiness, in the bowing at "Blessed," one draws down a revelation of G-dliness. So too, "one opposite the other [G-d made]," etc.

This is [the meaning of] what our Sages, of blessed memory, said: "Jews who live outside the Land 19
are idol worshipers in purity." That is, when one is, G-d forbid, entirely "outside the land" — the supernal "land," which is the level of will for G-d, blessed be He, the level of "earth, which ran," etc. —

and is drawn entirely after the vanities of this world, even though they are permitted things, from the good within nogah, through this he causes nourishment and a drawing down to the level of nogah.

This is called bowing down and drawing down to the level of "other gods," etc. — that is, additional 20
nourishment for the external forces. And through this, "He will close up the heavens and there will be no rain": there will be no drawing down in holiness from the shov of the supernal heavens, etc.

That being so, each person must arouse the level of ratzo — "If he sets his heart toward Him" — to transform darkness into light and bitterness into sweetness, etc.,

and "to serve Him with all your heart," etc., which is the level of "earth"; and through this, "I will give the rain of your land," etc., which is the level of shov.

This is not so in the Time to Come, of which it is written, "And I will remove the spirit of impurity," etc.: there will be no kelipah at all concealing the revelation of G-dliness. And it is also said, "Your Teacher will no longer be hidden, and your eyes shall see," etc.

If so, there will be no need at all for the nullification of the "something" (yesh), which is the ratzo of the present — to go out from the opposing contrary, etc. And this is [the meaning of] "Behold, I am making a new thing in the earth."

That is, there will not be, as now, ratzo and an arousal from below through which the drawing down comes; for then, since the revelation below will be as it is above, ratzo does not apply, etc.

(With this one may explain what is written, "For the mountains shall depart," etc., for "mountain" is the level of ratzo, as is known from the matter of "not like Abraham, who called it a mountain," etc.; and then this level will be annulled, since below too there will be actual revelation — "eye to eye they shall see," etc.)

Therefore He said that there will then be "the new heavens and the new earth that I make" — "I" specifically, that is, from an arousal from above alone and not from an arousal from below at all; for an arousal from below is needed only to refine and to transform from darkness to light, as explained above.

But in the Time to Come, when this will not be needed, there will be an arousal from above alone. Therefore He said, "that I make," and that is why He calls them "new heavens" and "a new earth."

The meaning: they come as a revelation from above to below, from the very Essence of the Emanator, a level such as has not yet been in a state of revelation at the beginning of the chain of descending worlds (hishtalshelus).

As it is written, "On the day that Havayah Elokim made earth and heaven": this "Elokim" is the level of tzimtzum and concealment.

For the present heaven and earth were drawn forth through the Name Elokim, as it is written, "In the beginning Elokim created," etc.; and through "earth," which is the level of ratzo, the judgment and the tzimtzum of the Name Elokim, which obscures and conceals, are sweetened.

This is [the meaning of] "On the day that Havayah Elokim made": that this Elokim is absorbed into Havayah. This is the meaning of "Havayah Elokim made" — the union and merging of these Names together. 21

All this comes through "earth" and "heaven," ratzo and shov; but "earth" must come first — the level of ratzo first.

But in the Time to Come, when there will be new heavens and a new earth, it is the level of "that I make," not through the contractions of the Name Elokim, and then the heavens will come first,

for there will be no need for the ratzo to come first, etc. And this is [the meaning of] "And His arrow shall go forth like lightning," which is the level of revelation from above to below.

But we must understand, concerning the new heavens and the new earth: if they come only through an arousal from above alone, which is 22

the meaning of "that I make," etc., then how can there be in this [a level of] "earth," the level of ratzo, from the term "running" (ratz), as explained above?

(For in the Time to Come ratzo will not apply at all, even from below, as explained above; and all the more so, it would seem, this level does not apply to the revelation from above, which is the level of "that I make.")

Why, then, did He say "and the new earth that I make"? He should have mentioned only the level of "heaven" alone.

But the explanation is that even in an arousal from above alone there are these two levels of ratzo and shov, except that the heavens precede the earth.

To understand how there can be a level of ratzo in the very Essence of the Emanator, since nothing at all conceals before Him: 23

It will be understood by way of analogy. We see a level of ratzo and shov in the physical human body, in the breath of life within it, which beats in his heart and is called in the Zohar "the beating of the heart" (defiku deliba). For the life-force in the heart comes specifically by way of breathing — ratzo and shov, in expansion and withdrawal —

and so it repeats over and over: it expands, then withdraws again, then expands again, like the pulse in the hand, where the life-force is drawn forth and expands, then withdraws again, then expands again.

And so it is exactly in the beating of the heart, which is the expansion, withdrawal and expansion of the breath of life in the heart; and this is exactly like the level of ratzo and shov.

Thus such ratzo and shov is still entirely within the person's body itself, and not from something else toward it (that is to say, this ratzo and shov is like the drawing of the soul's life-force into the body, the order of this drawing being through expansion and withdrawal, etc., which is the level of ratzo and shov). And also,

it will further be understood from this analogy that in the beating of the heart the ratzo does not precede the shov; on the contrary, the shov precedes the ratzo, as is plainly observed: first there is the expansion and drawing of the life-force into the heart, which is like the level of shov, the drawing of the light into the vessel.

But immediately it withdraws again, which is the level of ratzo and the withdrawal of the light from the vessel; and it settles again, and so on over and over.

It is like breathing, the breath of the mouth: at first the breath and air go out, and immediately they come back, and go out again. And after this pattern the discerning will understand above, regarding ratzo and shov from above to below

(and not [only] regarding the ratzo and shov of "and the chayos ran and returned," of the creatures, etc.; but, on the contrary, also in the supernal flow of the Infinite One, blessed be He, into vessels and worlds.

And also, even at the very beginning, from the very start of the drawing forth from the Infinite One, blessed be He, to be clothed in the root of the vessels, which are the root of all the worlds, higher and lower, ratzo and shov — which are withdrawal and expansion — also apply.

For as soon as it is drawn forth and expands, there must be withdrawal; otherwise the vessels would be nullified from being vessels, etc. Only, the expansion comes first. It is like the level of shov, and afterward comes the level of withdrawal and ratzo, and so on over and over. And see what is explained elsewhere on the verse "And let them take for Me an offering," etc.),

that a level of ratzo applies as well; only, the expansion of the light comes first, and afterward it immediately withdraws again, and expands again.

And this is the meaning of "The voice of my beloved knocks" (dofek): the voice and the drawing down from above to below is also like the pulse (dofek) mentioned above.

In Etz Chaim this is called "reaching and not reaching" (mati velo mati): the light reaches and expands, and then withdraws again and does not reach. The level of "reaching," the expansion, precedes the level of "not reaching." And all of it is within G-dliness itself. 24

And this is [the meaning of] "For Havayah your G-d is a consuming fire." The reason the divine flow is likened to fire is that the nature of fire is to withdraw after expanding, like the beating of the heart.

And this is the meaning of the new heavens and the new earth: in the supernal drawing forth, which is drawn by an arousal from above alone, there are also the levels of heaven and earth. 25

The drawing forth, the level of "reaching," is called "heaven"; and the level of the withdrawal of the light from the vessel, which is called "not reaching," is the level of "earth," from the term ratzo.

Therefore here "heaven" precedes "earth," since the level of "reaching" precedes the level of "not reaching." This is not so with the ratzo and shov of created beings, where there must first be "earth," the level of ratzo, and afterward "heaven," the level of shov — as it is written, "And the chayos ran and returned," and it is written, "On the day [Havayah Elokim] made," etc., "earth and heaven," as explained above. 26

And this is the meaning of "For as the new heavens and the new earth," etc., "stand before Me": "before Me" (lefanai) precisely — that is, in the level of the innermost dimension and essence, where an arousal from below does not reach at all. "So shall your seed and your name stand." 27

The meaning: "your seed and your name" is the level of the arousal from below and the drawing forth that is drawn through the arousal from below. For the mitzvos are called "sowing," as it is written, "He sows charity,"

and through this "He causes salvations to sprout," in the revelation of G-dliness from the level of the 370 lights, etc. And "your name" is the level of accepting the yoke of the kingdom of Heaven, as it is written, "And David made a name."

Now, it has already been explained that the level of the new heavens and earth is a revelation from a level that an arousal from below does not reach at all, and that this revelation will be in the Time to Come. 28

If so, one might have thought that the drawing forth through an arousal from below, in Torah and mitzvos — in the level of our "earth and heaven," ratzo and shov — will be entirely nullified because of that tremendous revelation from the level of "that I make."

To this He said, "So shall your seed and your name stand": this level of the arousal from below, too, will be elevated to "stand before Me," in the innermost level itself, just like the level of the new heavens and the new earth, etc.

As it is written, "Behold, My servant shall prosper; he shall be exalted and lifted up and be very high." That is, "My servant" is the level of the arousal from below, the level of "to work it and to guard it," etc. This very level will be elevated from ascent to ascent, until "very high."

TORAH OHR • PARSHAS BEREISHIS • MAAMAR 3

ביאור על הנ"ל

An Explanation of the Above

◇

An explanation of the above. 1

"For as the new heavens and the new earth that I am making stand before Me, so shall your seed and your name stand." 2

Now, it is known [what] the purpose of the soul's descent into the body in this world [is]: before its descent it was included in its Emanator, blessed be He, with love and awe, etc. For the soul has intellect and emotive attributes, etc.

And it descended and was clothed in a body and in the animal soul, which conceal and hide [it], etc., and clothe it in soiled garments — these are the emotive attributes that stem from the side of kelipah, etc. 3

[And it is known] that this descent is for the sake of an ascent: in order to effect refinements (birurim) through drawing down the Torah and the mitzvos, in which the Infinite Light, blessed be He, is clothed.

And in them and through them there will be a revelation of the Infinite Light, blessed be He, itself upon his soul, etc., as is explained elsewhere. And to understand this: 4

for the Torah and the mitzvos that are before us are also [the product] of descents and the chaining-down of levels from the light of His countenance, may He be blessed, until they were clothed in physical and material matters — which is why the angels requested, "[You] Who set Your majesty upon the heavens," etc. So in what will their superiority over the level of the soul's love and awe consist?

And moreover, [the Sages] said that Torah without fear and love does not fly upward, for love and awe are the wings that raise and lift up the Torah. On the contrary, then, it would appear that the level of love and awe is very much greater, and exceedingly so, than the level of the Torah.

But the matter is [as] it is written, "Everyone that is called by My Name, and for My glory I created him," etc. "That is called by My Name" is the World of Atzilus, which is called by My Name in actuality. 5

For there the Infinite Light, blessed be He, itself rests, and they are united with it in the utmost unity, for "He and His life-forces are one, and He and His organs are one," for everything is nullified and included in the Infinite Light, blessed be He, itself.

And His Name is called upon all of them, for they are all on the level of the Infinite. [This is so] even though there is no comparison [between them and] Him, may He be blessed (and as is known, Adam of Atzilus is called Adam of Asiyah, the level of physical Asiyah), and even the World of Atzilus is only a radiance and an illumination, etc.;

only, the illumination that descends and is drawn there is united, without any separation or division, until they are all filled with that illumination. And there, nothing at all has any hold apart from that illumination.

For "Atzilus" is from the term for setting apart, as in "And He set apart (vayatzel) from the spirit," etc., concerning Moshe, which the Targum renders "and He separated." For certainly he did not give all of his spirit to the elders until they reached his very stature and level;

rather, he set apart [some] of his spirit and brought it down below, to be clothed in the measure of the elders, so that they would be elevated somewhat and be able to bear [the burden] with him as one, "and they became one." Although they are not one unity in their actual essence, nevertheless they are able to be united with him.

That is, they are united in the radiance and light that is drawn from him. So too the World of Atzilus: [G-d] emanated the Infinite Light, blessed be He, and set apart a radiance 6

and light in that world, so that they would have the capacity to receive this radiance and light of the Infinite Light, blessed be He, in the manner of unity, so that everything is united on the level of the Infinite Light — that is, on the level of the light and radiance drawn from Him.

And the unity is in two aspects: "He and His life-forces" [and] "He and His organs." "His life-forces" are the lights, that is, the sources from which Chochmah and Chesed, etc., came into being; 7

and the sources are lights and life-force. For in the lights, the aspect of division into particulars — to be called by the name Chochmah or Chesed, etc. — does not yet apply.

And as is explained elsewhere concerning the lights that "exchanged their places" — the light of Chesed in the vessel of Gevurah, etc. And "His organs" are the vessels, which set bounds to the lights, 8

for through the vessels they come to bear the name Chochmah or Chesed, etc. Nevertheless, the Infinite Light rests in them in the manner of unity, and it is called the Chochmah of the Infinite and the Chesed of the Infinite, etc.

For although it is called by the name Chochmah, nevertheless it is not bounded by a name of limit and measure; rather, [it is] as the saying goes, "You are wise, but not with a known wisdom," etc.

And "He is the Knowledge and He is the Known," etc. Therefore the World of Atzilus is called "that is called by My Name" in actuality. But the World of Beriah, and from it downward, is called "for My glory I created him," etc. 9

"Glory" is enclothement, as in the saying of Eliyahu, "You fashioned garments for them," etc. — like a garment, which is not united with the essence, etc.;

rather, on the contrary, the essence is covered and concealed in them, so that the essence is not revealed as it is, and the light of the essence is not seen except through this garment. Nevertheless, "You fashioned (tikanta) garments for them," etc.,

which is a rectification (tikkun), so that the light of the essence will be revealed specifically through a garment; for without a garment, the World of Beriah would not be able to receive, etc.

And because the light of the essence is revealed in this garment, therefore it is written, "And the host of heaven bow down to You" — for they are nullified, etc. And because it is not revealed 10

except in the manner of a garment, they are therefore in a state of separateness, and "from there it is parted" — the mountains of separation, etc. — for they are not united as in Atzilus.

Now, the service of the angels is known: they stand, from the six days of Creation, in the heights of the world and proclaim with awe, etc. "A lion has roared" — this is Michael, "the face of a lion on the right"; and when he roars, three hundred and seventy thousand lions roar toward him, etc., and these are the camp of Michael, etc. 11

We need to understand what their service is, and how it is considered service for them that they are nullified through their comprehending [how] their life and existence [come] from nothing into something, since that is [simply] their comprehension; and why do they roar and make a tumult? What new thing has been newly revealed to them in this comprehension of theirs, and what are they yearning and longing for? 12

But the matter is: the World of Atzilus is the World of Tikkun (Rectification), which has already been rectified, so that the lights and the vessels are in the state of "He and His organs are one," etc., as mentioned above. This is not so with the worlds of Beriah, Yetzirah and Asiyah, which are from the breaking of the vessels of the World of Tohu, which fell into Beriah, Yetzirah and Asiyah.

Therefore a complete service is needed to draw into them an aspect of rectification (tikkun) from 13
the World of Atzilus, so that they too will be elevated and become united.

And it is not enough [to have] the light and life-force that is drawn through a screen and enclothement according to the order of the descent and chaining-down of the levels — as was implanted in the nature of the world's formation, to be level after level, Atzilus, Beriah, Yetzirah and Asiyah — such that the World of Beriah is in a state of separateness, "the mountains of separation," etc.

Rather, it is necessary to draw down a new light from above, until the World of Beriah is included in the level of the World of Atzilus itself. For the worlds of Beriah, Yetzirah and Asiyah are [those] "which G-d created to make" — to rectify what was not rectified in this way in the order of the chaining-down at the time of the world's creation.

And also [of] the World of Asiyah, which is the lowest of them all, [it says,] "Baal Chanan son of Achbor reigned," and behold, after this, "and Hadar reigned in his stead," etc., which is the World of Tikkun.

And this, in general, is all the service in the worlds of Beriah, Yetzirah and Asiyah: since they are from the breaking of the vessels, which fell from the World of Tohu into Beriah, Yetzirah and Asiyah, they need rectification in order to be elevated and included in Atzilus. And the rectification is through service.

Now, this physical world is as coarse as dust from the ground; nevertheless, because it has a spiri- 14
tual life-force from the supernal dust of the World of Tohu, which precedes Atzilus, it has the capacity to be rectified.

And the meaning of rectification is the refining of the evil from the good — removing the dross and the waste — so that the good can ascend.

Now, in Beriah the majority is good, etc., until in Asiyah the majority is evil and intermixed, etc. 15
And a complete service is needed for this level too, to separate out the evil. And this refinement is accomplished

through the order of prayer, for the whole order of prayer was instituted along these lines; that is, through the aspect of ratzo (running forth), [as in] "If He sets His heart upon him," etc.

And this ratzo is what is written, "For by You I run [through] a troop," etc., "I leap over a wall (shur)." Shur means a wall, that is, the level of the encompassing [lights] (makifim); and "I leap over a wall" means that I leap above the level of all the encompassing [lights], by virtue of the ratzo, to cleave to Him — to the Infinite One, blessed be He, Himself, 16

Who is above the category of worlds, and is neither on the level of memalei nor on the level of sovev, etc. And the whole World of Atzilus, the World of Berudim, is called only Adam of Asiyah; and Adam of Yetzirah [is] the World of Nekudim, etc.

And from this ratzo, "all the workers of iniquity shall be scattered," as it is written, "The exaltation of G-d is in their throats, and a two-edged sword in their hand, to execute vengeance upon the nations," etc. 17

And the whole order of prayer is along these lines, for in its entirety it is "the exaltation of G-d," etc.; therefore in it and through it the refinement and the separation of the good from the evil is accomplished. And this is the service of prayer with ratzo, which is the refinement of the mayin nukvin (feminine waters).

But the refinement of the mayin dechurin (masculine waters) — which is the supernal drawing-down from the World of Atzilus, so that there be self-nullification and inclusion as in Atzilus itself, the level of the supernal unity, where "He and His life-forces are one, He and His organs are one," truly one —

this is accomplished through Torah and mitzvos, which are indeed drawings-down from the level of the supernal unity, for "the Torah and the Holy One, blessed be He, are all one."

And the 248 commandments are the 248 "limbs of the King" — actual limbs, which are vessels for the light and life-force that is drawn, clothed and spread forth in them from the Infinite Light, blessed be He, itself; 18

only, they descended and were clothed in physical matters for the sake of the physicality and materiality of this world, in order to elevate them, and so that the life-force of this world's physicality, too, will be included in the supernal light and life-force. And therefore the supernal life-force had to descend and become so physical.

And with this, the advantage and superiority of engaging in Torah and fulfilling the mitzvos in this world, over the love and awe of the soul before its descent, will be understood. 19

For the soul — although its love and awe are very lofty and exalted, exceedingly so, even beyond the angels in that world, in each and every world according to what it is, as is known that the angels are from the outer dimension of the worlds and the souls are from the level of the inner dimension —

nevertheless, since the soul is a created being, brought into existence anew, something from nothing, it is not united with its Emanator, blessed be He, like the unity of Torah and mitzvos, for "the Torah and the Holy One, blessed be He, are all one" in actuality, and the 248 mitzvos are the 248 limbs of the King in actuality, for they are His very wisdom and will, and "He is the Knowledge," etc.

Nevertheless, Torah without fear and love does not fly upward. For since it descended and was clothed in physical matters, it is bound below, and it is in a state of descent from the light of His countenance, may He be blessed. 20

But through fear and love one draws down the Infinite Light, blessed be He, that is clothed in the Torah, in a state of complete unity, so that "the Torah and the Holy One, blessed be He, are all one." And [this is] as is known from what is explained elsewhere concerning engaging in Torah for its own sake, of which [the Sages] said, "I account it to them as if they had made Me."

"Made Me" literally: for through engaging in Torah the vav of the Name Havayah, blessed be He, which is Tiferes, is drawn down; and through the mitzvos — and their sum total is the mitzvah of charity — the hei of the Name Havayah is drawn down, as is known. And in general,

through Torah, service and acts of kindness, the three lines — Chochmah, Chesed and Netzach on the right, etc. — are drawn down; and these are the three vavs of "Vayisa," "Vayavo," "Vayet," etc., for the vavs are drawings-down from the yuds at the head of the vavs, etc.

Now, in this respect, the earth preceded the heavens. "Earth" is the aspect of ratzo in prayer, that is, the refinement of the mayin nukvin, first; 21

and afterwards "heavens," that is, the bestowal of the mayin dechurin through Torah and mitzvos. For the heavens are the aspect of those that bestow, as it is written, "Who covers the heavens with clouds, Who prepares rain for the earth," etc.,

[and] "of the rain of heaven," etc. — so that the mayin dechurin refine the mayin nukvin to raise [them], until even the level of Asiyah will be included in the level of Atzilus, where "He and His life-forces are one," etc.

And the refinement of the mayin nukvin must come first, so that afterwards the refinement of the mayin dechurin will come to refine the mayin nukvin; whereas without the raising of mayin nukvin, the mayin dechurin have no power to refine, etc. 22

And this is our service all the days of the duration of the exile, when evil prevails, and there must be a refinement of the evil and a separating of it from the good.

But in the Time to Come, with the coming of Mashiach, speedily in our days, when all the refinement will be completed and finished, and "He will swallow up death forever" and "I will remove the spirit of impurity," etc., will be fulfilled — for then everything will be in the state of the World of Tikkun, as in Atzilus itself, so that there will be unity and inclusion below as above —

behold, the ultimate purpose is that the revelation of the light of the World of Akudim, which is above the World of Atzilus, will shine and sparkle forth, as it is written, "Behold, My servant shall be wise; he shall be exalted and lifted up and be very high."

And this is the inner dimension of Atik, which will be revealed; and then there will be the sparkling 23
forth of new souls in which there is no aspect of refinement.

For all the souls there have ever been are those that were included in Adam, the first man, which need refinement and rectification; and they are the ones that descended from the outer dimension of Atik, chained down according to the order of the levels. And what is already arranged in the order of the chaining-down is not a new thing;

but newness of souls is from above the chaining-down — what has not yet descended and been chained down — and this is from the inner dimension of Atik, which has not come to revelation in the order of the chaining-down.

For the order of the chaining-down is that from the outer dimension of the higher [level] the inner dimension of the lower [level] is made; but the inner dimension of the higher [level] does not descend and chain down at all.

And in the Time to Come there will be a revelation of this new light, which is above the order of the 24
chaining-down; and this is the World of Akudim, which precedes Atzilus. For in Atzilus, which is the World of Tikkun, [everything] was rectified and arranged

as is fitting for the chaining-down to be, with the division into levels, Chochmah and Chesed, etc., as the saying goes, "You are wise," only "not with a known wisdom" — [meaning] that the Infinite Light is drawn into Chochmah.

And this is [the meaning of] "You are": the Infinite Light, blessed be He, which was clothed in the 25
level of "wise," etc. And so with all the levels: "You are understanding," etc.; "G-d is righteous in all His ways, and kind," etc.

And these are sources for the Chochmah and Chesed of Beriah, which are a known wisdom and a known kindness, etc. But the World of Akudim is the inclusion of all the powers and all the levels, bound together (akud) in one vessel, etc.,

without any division of the names Chochmah and Chesed at all. And this revelation is called "the new heavens and the new earth that I am making."

"I" specifically — this is the supernal Emanator, blessed be He. For this power of renewal is from the Infinite One, blessed be He, Himself, as is known. And nevertheless it is called by the name "heavens and earth,"

for since it is in a state of some revelation, so as to be even a source of the source for the order of the chaining-down, there must necessarily be some aspect there that resembles the chaining-down.

And since in the chaining-down heavens and earth came into being, these aspects must necessarily be there as well. Only, there it is called "heavens and earth" — heavens first — that is, "it reaches and does not reach." 26

"It reaches," for it wishes to bestow; "and does not reach," for the vessel cannot bear [it] (whereas from below to above, ratzo comes first: "the lower waters weep," etc.). And therefore these heavens and earth are called "standing before Me": "standing" means that they stand always.

For even today this level of the World of Akudim exists, only it is in concealment; and in the Time to Come it will be revealed. And "they are before Me (lefanai)" means in the manner of the inner dimension (pnimiyus), that is, the inner dimension of Atik, as mentioned above.

And the prophet announced this, saying that so too "your seed and your name shall stand." "Your seed" is the aspect of the sowing of the mayin dechurin through the Torah. For the Torah, which was clothed in physical matters, is like the sowing of a seed in the soil: although the body of the seed rots, nevertheless the power within it makes [the plant] grow; 27

and therefore nothing grows except what is like the seed — from a seed of grain an esrog does not grow, etc. — and as it is written, "after its kind," etc.

So too the Torah: although it was clothed in physical matters (and there is an opinion that the mitzvos will be annulled in the Time to Come), nevertheless the light of the Torah is what makes [things] grow and "works salvations in the midst of the earth," to refine the mayin nukvin and raise them ever higher.

And "your name" is the aspect of accepting the yoke of the Kingdom of Heaven, which they accept in His mitzvos, may He be blessed. And it is called the aspect of "name" because His Name, may He be blessed, is called upon Israel through their accepting His sovereignty upon themselves; and this is [the meaning of] "and His sovereignty they willingly accepted upon themselves."

Whereas over the nations He is a ruler and not a king, for one is called a king only [when accepted] willingly. And this is the meaning of "the crown of sovereignty": the essence of sovereignty is the crown with which he is crowned, and Keser is the aspect of will;

and this is [the meaning of] "their beginning is wedged in their end": the drawing-down of Malchus is from Keser, which is the will, etc. And therefore it is called the aspect of "your name."

Now, "your seed" and "your name," which are the drawings-down of Torah and mitzvos in this world, are the drawing-down of the mayin dechurin from the World of Atzilus, which is the World of Tikkun, in order to refine the mayin nukvin that rise from Asiyah, so that it will be included in Atzilus, as mentioned above. 28

If so, in the Time to Come, when the refinement is completed and finished and everything is the World of Tikkun, and the revelation of the new supernal light, from the level of "new heavens and new earth," sparkles forth and is revealed, it might have entered your mind that there will no longer be an ascent for the Torah and mitzvos,

[but that] they will only remain in the World of Atzilus. Therefore the prophet announces that in truth it is not so; rather, "your seed and your name," too, "shall stand" there.

For even after all the refinements are completed and included in Atzilus, there will yet be this additional superiority, ascent after ascent: that they will be elevated into the World of Akudim as well.

TORAH OHR • PARSHAS BEREISHIS • MAAMAR 4

להבין הטעם שנשתנה יצירת גוף האדם משאר כל...

To understand the reason why the formation of man's body differs...

To understand the reason why the formation of man's body differs from all the other creatures, such as the vegetative and the animal, whose bodies were all created through G-d's utterance, 1

as it is written of the third day, "Let the earth sprout vegetation, herbs yielding seed..., fruit trees yielding fruit..., and it was so"; and likewise on the fifth day, "Let the waters swarm with swarms of living creatures...."

And so with all of them: the earth brought forth the grasses and the trees, each one just as it is afterward, with the vegetative soul within it. 2

And likewise the earth also brought forth the animals just as they are, alive — the bear and the lion, etc.; and the waters too swarmed in this way with "swarms of living creatures," which are the fish, likewise

as they are, that is, the body together with the vital soul within it, through the utterance of G-d, who said, "Let the earth bring forth...,"

"Let the waters swarm...." He commanded and they were created as they are now, as our Sages, of blessed memory, said: "They were created in their full stature." This is not so in the creation of man, whose body was first made by itself, of dust, without any vital soul within it.

As it is written, "And Havayah Elokim formed the man of dust from the ground"; and as our Sages, of blessed memory, said: "In the first hour his dust was gathered..."; and at first he was an unformed mass (golem), 3

as it is written, "Your eyes saw my unformed mass," until afterward "He blew into his nostrils the breath of life." Thus his body did not come forth from the earth in the way it is now, with the vital and speaking soul within it; rather, He took dust and made a body of it.

And afterward He blew a soul into his nostrils, etc. And this is a mark of lowliness with respect to man, for his body is lower in level than the bodies of the animals, since it came into being on the level of the inanimate, until afterward "He blew into his nostrils…." 4

[This,] although he is the choicest of the creatures. And this is what is written, "Behind and before…." But we must understand this: why and for what reason did it come to be so?

The explanation is that the four levels — inanimate, vegetative, animal and speaking — correspond to the four letters of the Name Havayah. The inanimate is such as dust, stones and metals, which have no growth; the vegetative are trees and grasses, etc.;

animals have all this, and in addition to it the spiritual animal soul. And in the speaking [being] there is added, beyond all of them, the intellectual soul, the speaking soul, etc.

Now, in general, animals are made up of two things: the body within them, which is on the level of the vegetative, for it is born small and becomes large; and the soul within them, which is the animal soul of its species. 5

And as for the fact that both came forth together from the earth — that is, the body with the animal soul within it — through G-d's utterance, etc.:

this is because the levels of the vegetative and the animal, although they are two levels, one above the other, are nevertheless adjacent to each other.

Therefore they can be joined together, that is, they can come into being at once, since the level of the vegetative is adjacent to the level of the animal, with no further level interrupting between them. 6

Therefore the animals came into being, their bodies and their vital souls, at once, as said above. But the speaking [being] is distant from the vegetative by a leap in rank, and therefore it could not come forth together with the body as one.

However, the fact that his body was specifically inanimate is because it is known that man is the purpose of creation, namely, that he is to elevate the sparks that fell into the inanimate, vegetative and animal [realms] 7

by their being made subordinate to his needs — bread to eat and clothing to wear — while he has the understanding (daas) to serve G-d, etc.

By way of analogy: when one needs to lift something from the ground by means of the lifting device called a "levar" [jack], one must take hold of specifically its lowest parts, 8

as in raising the walls of a house, where one must begin by raising specifically the lowest beam, and then the ones above it are automatically raised as well.

But if one were to begin from the middle of the wall, he would not raise the lower ones. So too, the soul of man was vested in a body of the inanimate level, the lowest of them all, and it will raise it, and automatically the vegetative, which is above the inanimate, is also elevated, etc.

And on account of this he is called "medaber" (speaking), from the expression "He leads (yadber) peoples," that is, he is the leader of them all, since he elevates them through his service, etc.

Now the soul of man specifically, because it is the level of the speaking, the highest of them all, is vested specifically in the inanimate, and not in the vegetative. 9

For the vegetative is distant from the level of the speaking; it is adjacent only to the level of the animal, as said above, for they are the level of the Vav and the level of the upper Hei of the Name Havayah, which is adjacent to the Vav.

But the level of the speaking is the Yud and the tip of the Yud, which are far, far above the Vav; rather, it is vested in the level of the lower Hei, which is the source of the level of the inanimate, for "their beginning is wedged in their end" specifically.

And the explanation: it is written, "With Chochmah He founded the earth; He established the heavens with Tevunah (understanding)." Heaven and earth are spirituality and physicality, which are, in general, the inanimate and the vegetative. 10

For the inanimate is the very last [degree of] physicality, while the vegetative has some spirituality in it. And above, this is Z'eir Anpin and Nukva: the emotive attributes are called "vegetative," for they have smallness and greatness, but the letters are the level of the inanimate, which has no growth, etc.

Now the heavens, although they are exalted in level, He established with Tevunah, which is below Chochmah; and with Chochmah He founded the earth, which is lower in level than the heavens. Seemingly, it should be the reverse! 11

But the matter is for the reason stated above; this is exactly what dictates it: the level of the emotive attributes receives from Binah, for from contemplation one is stirred, and this is the level of the animal and the vegetative; whereas Chochmah is above this category.

Yet with it He founded the earth, because "their end is wedged in their beginning," etc. And therefore the body of man was at first specifically inanimate, and not like the other animals, whose bodies came into being on the level of the vegetative from their very beginning and were not inanimate.

Not so Adam, the first man, of whom it is written, "Your eyes saw my unformed mass" — the level of an unformed mass and of the inanimate — and afterward "He blew…," because his soul is from the level of supernal Chochmah, and "with Chochmah He founded the earth."

With this we will understand what is written of the creation of man, "And Havayah Elokim formed," 12
with two Names: since it is the joining of his soul and his body — speaking and inanimate — which are farther apart from each other in rank than the body is from the soul in all the other animals, for, as said above, the vegetative and the animal are adjacent to each other;

whereas the inanimate and the speaking are distant from each other, from one extreme to the other. Therefore, in order that they be joined together, it is through two Names.

To understand with further explanation the matter of "And Havayah Elokim formed the man of 13
dust from the ground," and afterward "He blew into his nostrils the breath of life" — that his body at first was still without a soul, and was inanimate, of physical dust,

and afterward the living, speaking soul was vested in it, etc.; whereas in all the other creatures, vegetative and animal, their bodies and souls came forth together from the earth, etc.

The matter will be understood by first stating that just as in physicality there are four levels — inanimate, vegetative, animal and speaking — so too in spirituality these four levels are found.

By way of analogy, in the soul: the letters are the level of the inanimate, which have no growth, etc.; 14
and the emotive attributes are the level of the vegetative, for an emotional arousal that is small at first later blazes up until it becomes a mighty flame, etc.

And their growth is from the intellect: just as the physical plant was at first hidden and buried in the ground, and afterward comes out and sprouts outward, so the emotive attributes are at first contained and concealed in the intellect that gives birth to them, and afterward they come out into revelation.

And in the analogue above: Malchus is called "inanimate," and Z'eir Anpin of Atzilus, which is the 15
emotive attributes, is called "vegetative," meaning that it grows from the supernal Imma, which is the level of the supernal intellect, called by the name "living,"

as it is written of Chavah, "for she was the mother of all life"; and Chochmah too is called "life," as it is written, "And wisdom gives life...," etc.

It turns out that the vegetative and the animal are adjacent to each other, without a leap or the interruption of another, intermediate level between them, and they unite and cleave to each other by virtue of their very essence and nature. 16

For at first the vegetative was contained within the animal itself — this is the concealment of the emotive attributes in a state of gestation within the intellect, like a fetus hidden in the mother's womb, which is literally "its mother's thigh";

and even afterward, when they come out, they still need their mother in the days of nursing: the intellect enlivens and grows the emotive attributes, and it is their very sustenance.

Therefore in physicality too, by the utterance "Let the earth bring forth living creatures," the bodies of the animals and their souls, which are the levels of the vegetative and the animal, came forth together from the earth, since they are adjacent and united with each other in their root as well, as said above. 17

But the inanimate is very far from the animal, for the level of the vegetative interrupts between them. By way of analogy: the letters have no connection at all to the intellect, for they are not like the emotive attributes, which are of a kind and category close to the intellect.

And it is fitting that the emotional arousal come into being from the intellect, as it is written, "A man is praised according to his intellect." Therefore they are adjacent to each other, as said above.

But the letters are of another essence and category, for they are actually physical and have no connection at all to the essence of the intellect (and see what is written above in the discourse beginning "On the twenty-fifth of Kislev," regarding the lamps and the incense).

Therefore man's body, which was inanimate and an unformed mass, came into being as it is, without the vital soul, for the animal soul could not join with it at all.

However, afterward the soul of man was vested in it, though it is the level of the speaking, which is above in rank even the animal.

But the matter is that this is exactly what dictates it: into the very lowest level, none can descend and lower himself there except one who is highest in rank.

Therefore into the body of the inanimate level, the lowest in rank, the speaking soul, the highest of them all, was vested; whereas into the vegetative only the animal soul was vested.

Only, that soul came forth together with the body; but with the inanimate it is not so, for the speaking soul did not come forth together with it; rather, afterward it was vested in it, etc.

The explanation of all this will be understood through the difference between angels and souls. For 18
the angels are called by the names of beasts and animals, as it is written, "The face of a lion on the right, and the face of an ox on the left…," etc.

And they too are composed of a body and a soul, called matter and form, as with human beings; only, the difference between them and human beings is that their body is more spiritual.

As the Ramban writes on the verse "He makes His angels winds, His ministers a flaming fire": the 19
bodies of the angels are made from the spirituality of these two elements, fire and air; some have bodies of the level of air, such as the camp of Michael, and some of the level of fire, such as the camp of Gavriel, etc.

Whereas the bodies of human beings are of the physicality of the four elements: fire, air, water and earth. But the reason for this — why they were given bodies more spiritual than Israel —

is that the purpose of the descent in the chain of the worlds is only as it is written, "And for My glory I created him…," namely, that there be the nullification of the "something."

And this is the essential point of the World of Tikkun (rectification): the union and inclusion of lights and vessels, which are, in general, the levels of "nothing" and "something."

For the lights are the level of the illuminations and emanations of the Infinite One, blessed be He, and they are in a state of self-nullification; and the vessels are the level of "something": Chochmah and Binah, Chesed and Gevurah.

Now in the World of Tohu (chaos) the vessels could not contain the lights; that is, the "something" 20
was not included and nullified into

the "nothing." And the essential point of Tikkun is that there be the inclusion of the lights with the vessels, and likewise the inclusion of Chesed and Gevurah, left and right, etc., which is the nullification of the "something" to the "nothing."

The angels too have this service: to nullify the "something," their body, through their soul, which is 21
of the level of "nothing" and was taken from the outer dimension of the vessels.

And so too Israel must nullify the "something," which is their physical body, through their G-dly soul, which in itself needs no rectification, since it is in a state of "nothing," etc., and was taken from the inner dimension of the vessels, higher than the quarry from which the souls of the angels were hewn.

Therefore it can transform and subdue even a physical body; whereas the angels, had they a physical body, could not transform it at all and bring it to the nullification of the "something"; rather, they would fall from their level entirely. 22

Only the souls of man specifically, by virtue of the loftiness of their soul — they "arose in [G-d's] thought," etc. — can transform even a physical body.

It is like the analogy of a large bonfire, which shines farther than a small one, etc. It is understood, in any case, that the body and soul of the angels are close in rank to each other and came into being truly as one from their source, which is the level of Malchus of Atzilus, 23

which is "the mother of all life" of [the worlds of] Beriah, Yetzirah and Asiyah. Of this it is said, "Let the earth bring forth living creatures": meaning, the supernal earth, which is Malchus, shall bring forth the soul of every living being — these are the angels, who are called "beasts" — and their bodies came forth together with their souls,

for the body, which is the level of the vegetative, is beside and adjacent to the level of the animal, as said above, that the vegetative was contained in the animal in a state of gestation, etc.

And so too it will be understood even higher, regarding the supernal beasts, which are the Patriarchs — "they are the Chariot" — that is, on the level of Atzilus: they too were at first contained in the womb of the supernal Imma, in a state of gestation, and afterward came out into revelation. 24

And then they are in the state of nursing, etc. And this is the matter of the vegetative and the animal, which are adjacent to each other, being drawn from one another by way of a chain of cause and effect, etc.

But the level of the inanimate, which is the level of Malchus, is separated in rank from them and is not drawn by way of a chain of cause and effect, in the way the emotive attributes are drawn from the intellect.

For from Chochmah downward it is a chain of cause and effect: Chochmah, and afterward Binah, and afterward Daas, until afterward the emotive attributes are drawn, etc.,

down to the level of Malchus, but not including it. For as to the coming into being of Malchus, which is the level of the letters of the word of G-d — they are not of the kind and rank of the level above it, that it could be said that it is

drawn by way of cause and effect. It is like the analogy of the physical letters, which are not of the rank of the emotive attributes and the intellect, etc.; rather, their coming into being is from higher up, namely, from the very essence of the soul, in which these twenty-two letters are fixed.

For although the letters Alef, Ches, Hei, Ayin are from the throat, etc., this means that they come and are vested in these points of articulation; but their root is in the soul, as is known and explained in Iggeres HaKodesh on the verse "And David made a name," see there.

Therefore the same letters can express two opposite concepts, merely through a change in their 25
combinations, by placing one letter before or after another,

although they are the very same letters, and there will be a great change in the concept, from one extreme to its opposite, as from fire to water — this is Chesed and this is Gevurah, etc.

The reason is that in truth the body and substance of the letters have no connection at all to the es- 26
sence of the intellect, such that one could say that these letters belong specifically to this concept, and that for the opposite concept other letters would be needed, as is the case

with the emotive attributes, where there is a concept that inclines toward Chesed and does not incline toward Gevurah, and there is a concept that inclines toward Gevurah, etc., because they are drawn by way of a chain of cause and effect, etc.

So too above, the coming into being of the letters is not by way of a chain of cause and effect, [as] 27
the emotive attributes are drawn from Binah, for they are not of this rank, etc.

But nevertheless, for this very reason, they have an added superiority: their coming into being is from a higher place, for only from there can there be this lowering — the coming into being of the attribute of Malchus.

And this is what is written, "With Chochmah He founded the earth; He established the heavens with 28
Tevunah": the level of "earth" is drawn specifically from Chochmah, which is above the comprehended intellect called Tevunah, with which He established the heavens, which are the emotive attributes.

Although the emotive attributes too are drawn from Chochmah, this means that their source is there; but the main part of their coming into being, to be differentiated as they are now, is from Tevunah.

For Chochmah is called Yud, which is still above differentiation, like a point, which is indivisible, as is known; and the flow of the emotive attributes from there is also in an all-inclusive form. It is like the analogy of the son's share: from the father only a single drop is drawn, yet it includes his whole body;

but the main part of his building, in the growth of his limbs into the form of a human figure with differentiated limbs, is from the mother, through gestation in the mother's womb.

And so He, blessed be He, "established the heavens" — that the emotive attributes be well established as they should be, in the form of a complete configuration (partzuf) — specifically "with Tevunah." 29

And this is the matter of the gestation of the emotive attributes in Binah, and afterward there are the days of nursing and [of] intellect, etc., which is the matter of the vegetative and the animal, which are adjacent to each other, as said above.

But Malchus is founded specifically with Chochmah itself, as it is said in the Zohar, "Abba founded the daughter"; that is, just as Chochmah is drawn from nothing to something, not by way of a chain of descent,

so too Malchus, which is the level of the letters, has this quality, in that it too is drawn from the level of "nothing"; for according to the chain of descent it would not be fitting for the letters to come into being from the intellect or from the emotive attributes, etc.

(And as for what was said above, that Chochmah too is called "living," as it is written, "And wisdom gives life": this is because in Chochmah there are two levels: the level of supernal Abba, which is the Yud of the Name Havayah, supernal Chochmah; but the second level is called Yisrael Saba, and is alluded to in the letter Hei, as written in Mishnas Chassidim, Tractate Abba and Imma.

Now the level of Hei is the source of the level of the animal, as explained above that the four letters of the Name Havayah are the source of the levels of inanimate, vegetative, animal and speaking; therefore this second level of Chochmah is also called "living," and this is "And wisdom gives life"; but the first level is called "speaking.")

Therefore Adam, the first man, had a body that was truly inanimate. For there are two kinds of "Adam": one is the level of the Name Mah, which is called "Adam,"

as it is written, "Like the beauty of a man, to dwell in the house": the level of Tiferes, which is the totality of Z'eir Anpin, called the Name Mah, is called "Adam."

However, the level of Adam, the first man, is the level of supernal Chochmah, which is the very beginning of Atzilus, and it is the level of the Name Av. Therefore it was specifically he whose body was inanimate. 30

For specifically "with Chochmah He founded the earth": it is from Chochmah that the inanimate can come into being; on the contrary, Chochmah is vested specifically in the inanimate — not so in the vegetative, for "He established the heavens" only "with Tevunah."

Whereas the animal soul could not be vested in a body of the inanimate level, since from Binah there can be only a chain of cause and effect,

which is the level of the vegetative, and not the coming into being of the level of Malchus, called "inanimate," which is only from supernal Chochmah specifically, etc.

And this is why it is written specifically in the creation of man, "And Havayah Elokim formed," with two Names: for in them and through them is the joining of Chochmah with Malchus, etc.

It turns out that from all this we understand, at any rate, with good reason and understanding, why 31
the animal soul has a body specifically of the vegetative level, while the speaking soul, which is higher, has a body of the inanimate level.

For, on the contrary, this is exactly what dictates it: it is a high soul that can be vested specifically in a low body, etc.

And this is so both above and below; that is, both in the higher worlds, where there are inanimate, vegetative, animal and speaking — these being the angels, who are called by the names of beasts and birds, as mentioned above,

as it is written, "The face of a lion and the face of an ox and the face of an eagle…," etc. — and there is the level of the speaking there. And the soul of Adam, the first man, includes all the souls of Israel, etc. And they are all born from the "earth," which is Malchus of Atzilus.

Now, by the utterance "Let the earth bring forth living creatures… and let birds fly…," which is the 32
coming into being of the animal soul, its body came forth together with the soul; that is, the body was of the vegetative level and came forth together with the soul.

This is because the soul too was taken from the outer dimension of the vessels of Malchus; therefore its body too is spiritual, and it is the level of the vegetative, etc.

But the speaking soul of man did not come into being together with the body; rather, afterward it is vested specifically in an inanimate body, the lowest.

For since it is in itself exceedingly high, it could therefore bear even a physical body, etc. (As is also written elsewhere, that this is the difference between the "union of kisses," from which the angels came into being, which is exceedingly spiritual —

nevertheless, it is only an external influence, and therefore they cannot be vested in a physical body; but the physical union, from which the souls [come], although it is a physical influence, has its root specifically in the inner dimension, and therefore they are vested in bodies, etc.)

And [so it is] below, that is, in the coming into being of the physical inanimate, vegetative, animal and speaking from this earth: the animal soul came forth from the earth itself, that is, the matter and form of the animal —

which is its vital soul and its body — both came forth from the earth, just as the vegetative came forth in its matter and form; and both came forth together, being adjacent and close in rank, as said above.

But with the speaking it is not so, as said above: the body came into being from the earth on the level of the inanimate, and afterward a soul from above was vested in it — this is the speaking soul, which could not dwell in the vegetative level, but only in the physical inanimate, etc.

And this is because even far above, on the level of Atzilus, it is likewise so: the animal is vested in the vegetative, and they are adjacent as one. And this is what is written, "He established the heavens with Tevunah," and the earth — "its foundation is in the holy mountains," [that is,] supernal Chochmah, etc.

TORAH OHR • PARSHAS BEREISHIS • MAAMAR 5

לא טוב היות האדם לבדו אעשה לו עזר כנגדו

It is not good that the man be alone; I will make him a helper opposite him

◇

"It is not good that the man be alone; I will make him a helper opposite him." It is written, "For a sun and a shield is Havayah Elokim." 1

Meaning: Havayah is the revelation and drawing forth of the illumination to be the source for the coming into being of the worlds, for Havayah is from the expression "bringing into being," as is known.

But if this illumination were revealed and drawn forth to be life-force for the creatures as it is in its essence, the creatures would not exist at all in the manner they are now, for there could not be an existence that is "something" and separate

as it is now, since the light and life-force that brings it into being would shine upon it openly; rather, they would be in a state of utter nullification of existence, as it is before Him, blessed be He, before whom "all is considered as nothing."

Therefore G-d, blessed be He, made a shield and a sheath for the Name Havayah, and this is the level of the Name Elokim, which conceals and hides the intensity of the illumination, 2

namely, through severities and contractions; and then the coming into being of the "something" and the separate can take place. And this is the meaning of the Name Elokim, an expression of rulership, for "there is no king without a people."

And this level is also called by the name Shechinah, for Shechinah is from the expression "And I will dwell in their midst," for through this attribute He is vested in the creatures;

whereas if the illumination were revealed as it is in its essence, the creatures could not contain it at all, as said above.

Now, the matter of the exile of the Shechinah is mentioned in the words of our Sages, of blessed memory, as they said: "They were exiled to Edom — the Shechinah was with them; they were exiled to Babylon…," etc. 3

And the matter of this exile is as follows: the purpose of the descent and drawing forth of the light of His G-dliness, blessed be He, which is drawn down to be vested in the creatures and give them life through the contraction of the Name Elokim, as said above, until they come into being in such a way that they are "something" and separate —

is so that afterward the "something" be nullified to the "nothing," in the manner of what is written, "And the host of heaven bow down to You": all the angels, the host above, Michael and Gavriel, etc., although they are "something" and an entity, are nullified to the "nothing."

And this is the gratification before Him, blessed be He: that there be a "something" and that it be nullified; and in this specifically He desires. And for this reason there was the descent of the illumination of His G-dliness through concealments and hidings, until the "something" comes into being, as said above; and as it is written, "Everyone that is called by My Name, and for My glory I created him…." 4

But the exile of the Shechinah is when the illumination of His G-dliness, blessed be He, which is called by the name Shechinah, is drawn down and vested in the seventy princes to give them life, and they are "something" and an entity in their own right — "My river is mine…," etc. —

only they call Him "the G-d of gods." This is actual exile, since no nullification came about afterward from this descent.

And this is the opposite of the intention, as said above; and it is the mystery of the exile of the Shechinah: that the illumination of G-dliness, the source of the life of the worlds, is lowered and revealed down to the lowest of levels, which are the abode of the kelipos and the outer chambers, as is known.

Now the Shechinah is called in Scripture by the name "mirror," as it is written, "In a vision (mar'ah) I make Myself known to him." The matter is, by way of analogy, like a physical mirror, whose function is to show a person what is behind him. 5

This is because the glass is coated with a silver coating, which covers and conceals the glass and blocks the sight, so that it cannot extend any farther.

And because of the obstruction and blocking, reflected light is produced, until the sight falls even behind him (and this is by the power of the glass and the coating) — what he could not have seen were it not for this coating.

However, this is specifically when it is coated and covered with a thin, fine covering such as silver; but when it is covered with a thick and dark covering, nothing will be seen in it.

And so is the analogue to be understood. The Name Havayah is the level of drawing down from above to below, as said above; and the level of His Malchus, blessed be He, 6

which is called by the Name Elokim, is the level of contraction and concealment, in which the illumination is hidden and concealed, so that it does not extend and become revealed any further, as said above.

And because of this contraction and concealment, reflected light is produced, which returns and ascends far higher than the measure of the power of the source of the extending illumination of the Name Havayah;

as it is written, "A woman of valor is the crown of her husband," and it is written, "And the light of the moon shall be like the light of the sun…," etc. This is like the analogy of the mirror: through the covering that conceals and blocks the extension of the illumination, reflected light is produced, reaching far; and this suffices for the discerning.

And this is what is written, "The burnt-offering of Shabbos on its Shabbos." And likewise what our Sages, of blessed memory, said (Kesubos 61) on "a husband's wife": "she rises with the rising of her husband," etc.

And see what is written on the verse "Show me your appearance…," that this too is the matter of the descent of the soul into the body that conceals, which is for the sake of an ascent, to return from below to above and be included in the light of G-d, etc.

And this is also what is written, "And Havayah Elokim made for Adam and his wife garments of skin, and clothed them": this is the level of a garment that covers and conceals, and through this garment and concealment there is afterward produced the striking of the reflected light, as said above. 7

And this is "It is not good that the man be alone." Meaning: the matter of "the man being alone" is that everything would be a drawing forth in a revealed manner from above — which is the mystery of the supernal Adam, the Name Mah, "upon the throne, a likeness as the appearance of a man…," etc. —

that it would be revealed below of itself and by itself; for then everything would be in a state of nullification, as it is above, on the level of the higher unity, where "all is considered as nothing," as naught and nil. And this is "the man being alone": that is, that all would be in nullification to Him, blessed be He.

"I will make him a helper opposite him": that there be help and assistance specifically from the level of "opposite him," that is, from the level of the contraction and concealment that opposes the extension of the illumination, as said above, because of which the body and the animal soul come into being,

which are "something" and separate, as said above; and specifically from this will come the help, for from this concealment there is afterward produced reflected light, far above.

8 And as it is written, "Elokim has made laughter for me": the essence of the laughter and delight in the Time to Come — "G-d will rejoice in His works" — is drawn from the Name Elokim,

as explained elsewhere, that through this there will afterward be the revelation from the level that is above the Name Havayah, as it is written, "Until Your people pass over, Havayah"; and this is the level "where no man has dwelt," as explained on the verse "With the crown with which his mother crowned him," etc.

9 Now after the sin of Adam, the first man, it is written "garments of skin," with an Ayin. For before the sin the covering and concealment was exceedingly fine, as it is written, "And He placed him in the Garden of Eden…,"

but after the sin it is the level of "opposite him" to the greatest degree, which is the level of kelipas nogah; and this is the matter of the "garments of skin."

For the main nurture of the external forces is through the skin, since their nurture is from the level of the hairs, as it is written, "Like a ewe that is dumb before her shearers" (and see what is written in Parshas Pinchas on the verse "Command… My offering…"),

and the main growth of the hairs is through the skin, which has follicles from which the hairs grow, etc., as it is said regarding the red heifer: "If it had two hairs in one follicle, it is invalid," etc.;

and in the chapter "Ha'or Veharotev": "a hole over which the ink does not pass," etc. Therefore the service is, by way of analogy, the tanning of hides.

10 And this is called "one who serves Elokim": one who rectifies the concealment of the level of the skin mentioned above, which is drawn from the Name Elokim, so that there be "the transformation of darkness into light," etc.

Therefore it is said, "And Havayah Elokim made for Adam and his wife garments of skin" — two Names, etc. And the interpretation is also that the two Names refer to "Adam and his wife": for Adam, the Name Havayah made [them], and for his wife, the Name Elokim.

"And Chanoch was a stitcher of shoes": meaning, after the level of skin mentioned above was rectified through the garments of skin of Adam and Chavah, Chanoch stitched shoes from them, as this matter is explained on the verse "How beautiful are your steps in sandals…," etc.; see there. 11

Nevertheless, even had Adam, the first man, not sinned, and had there been no kelipas nogah, a help from the level of "opposite him" would still have been relevant; only, the level of "opposite him" would have been more refined.

That is, the service would have been to elevate from beneath the partition; for there is a level of partition in all the worlds, such that what is beneath the partition is not of the essence of what is above the partition; 12

as in man there is a partition, which is the diaphragm, which interrupts and separates; and indeed all the [chief] aspects of man — the brain and the heart and all the senses — are above the partition.

And what is below the partition is not of the nature of the essence of the superior faculties that are above the partition. And in this way it will be understood above, regarding the level of partition that exists within the worlds of holiness themselves, between Atzilus and Beriah, etc. 13

Therefore it was relevant to elevate from beneath the partition even in the state before the sin, and this was the matter of the "helper opposite him" in the intention of creation. But after the sin, the "helper opposite him" is the matter of the refinement of kelipas nogah.

And this is the matter of "And He drove out the man…," etc. Nevertheless, this level too is likened to a thin and fine coating, from which reflected light can come. 14

For kelipas nogah is composed of good and evil, and it is the life-force of all permitted things, etc., which are called "heter" (released), for it is not forbidden and bound in the hands of the external forces, and one can elevate the good as reflected light, etc.

And with all this will be understood what is said in the wedding blessings: in the blessing "Grant abundant joy" [we say] "who gladdens groom and bride," and in the last blessing, which is "Who created," we say "who gladdens the groom with the bride." 15

Meaning: the bride is the level of Malchus. First she receives the light from the groom, drawn from the world of the masculine into the world of the feminine; and this is "groom and bride."

However, afterward it is "who gladdens the groom with the bride": through the bride He gladdens the groom, for she becomes for him an actual help and an addition of light from the level of "opposite him," as said above. And this is how she becomes "the crown of her husband."

TORAH OHR • PARSHAS BEREISHIS • MAAMAR 6

ויאמר ה' אלקים הן האדם היה כאחד ממנו...

"And the L-rd G-d said: Behold, man has become like one of us"

"And the L-rd G-d said: Behold, man has become like one of us, knowing good and evil; and now, lest he put forth his hand, etc." There is room to ask: first, what is it that through the Tree of Knowledge their eyes were opened, to be like G-d, knowing good and evil? 1

And also [we must understand] what the L-rd G-d said, "And now, lest he put forth his hand and take also from the Tree of Life, and eat, and live forever" — why should this concern Him? After all, what He commanded him not to eat was also so that he would not die.

Further, and this is the main [question]: from where did the serpent know of this — "that on the day you eat from it your eyes will be opened" — which in truth is so? 2

For Adam, who heard the command from the Holy One, blessed be He, did not recognize this, but [understood it] only according to its plain sense — that the L-rd G-d told him, "For on the day you eat from it you shall surely die"; and the serpent is not mentioned at all as having heard this command.

And even if it heard [it] when Adam was commanded, from where did it have extra understanding, to infer one thing from another, more than Adam himself? Unless we say that it is higher than man — and all this is astonishing.

Now, first let us explain what is said, "Man has become like one of us, knowing good and evil," which is G-d's statement to the angels; and it implies that above they know good and evil, both of them.

Nevertheless, they are not mixed with one another, for it is revealed and known that this is good and this is evil, and the evil is separated from the good, even though good and evil are known there.

This is not so with the level of the Tree of Knowledge of Good and Evil, which is the level of a mixture of the good with evil, where the evil draws nourishment from the good and the good from the evil, and they become one.

Now this needs [explanation]: for the meaning of "the Tree of Knowledge of good and evil" is a term of knowing; if so, why did a mixture of good and evil come about because of the knowledge of good and evil? Above, too, good and evil are known! 3

But the difference here is the matter of the difference between the encompassing (makif) and the inner (pnimi): for the knowledge of good and evil above is only in the manner of the encompassing.

And therefore there can be a separation between good and evil, so that He knows the evil and yet will not exchange it nor substitute it for good, heaven forbid.

As in the matter of "The spider you can catch with the hands, yet it is in the king's palaces": even though it is in the king's palaces, he knows it and recognizes that it is a spider.

And there is a separation between good and evil, as the saying [goes], "Who separates between holy and profane." That is, because He knows good and evil in the manner of encompassing them, they therefore do not mix together. 4

It is like the level of the pure frankincense among the eleven spices of the incense: the ten spices are ten sparks of holiness that are swallowed up in the kelipos, and the eleventh, the frankincense, is the level that encompasses them and does not become enclothed in their inner being.

(And the frankincense is also a life-force for them; but since this life-force by which it gives them life is only through its being solely encompassing over them, therefore it does not mix with them at all, and it is entirely good.)

Now, the encompassing [light] also repels the external forces, as is seen in the diagram of the Tree in the Pardes, in the encompassing and inner [lights], where the position and stance of the kelipos is with their backs toward the encompassing, etc. This is not so with the level of the Tree of Knowledge of Good and Evil, which is the level of the inner, and then the good is actually mixed with the evil.

This is [the meaning of] what is said, "Behold, man has become like one of us." That is, he too became like one of us — meaning: just as in the level of oneness, that is, above, good and evil are known, so too was he, through having tasted from the Tree of Knowledge, which is mixed of good and evil. 5

But for him the matter is harmful, for man is of the level of the inner, and as soon as he knows of evil, through having tasted from the Tree of Knowledge, he will become mixed with it, and he will actually be mixed with evil.

Not as it is above, where, even though they also know the evil, nevertheless it is separated and distant from the good and has no closeness [to it], etc., because it is in the manner of the encompassing.

But man, who is of the level of the inner — when he too knows of the evil, then he too will actually become mixed with the evil.

For in the level of the inner it is impossible for the evil to be so separated, as explained above; and then it is very hard to separate out the evil, but rather it is a tremendous war, "and one nation shall be mightier than the other nation": at times this one prevails, and at times its opponent prevails.

As we have found and seen in the souls of Israel from the first generations until now, that there have been many differing periods: at times, in one generation, there were souls of an exalted level who vanquished the evil,

and in another generation there were great wicked men, in whom the evil prevailed greatly. This is because they all derive from Adam, the first man, and these changes were in him as well: at times he prevailed, and at times the evil prevailed over him. 6

All this was because he is of the level of the inner dimension, and as soon as he knew of evil he became actually mixed with it; and if so, it is a great war and very hard to separate it, but rather [there is] a time [for] this and a time [for] that, as explained above.

So too according to the plain [sense]: beforehand they were naked, and they engaged in marital relations to beget children and "they were not ashamed," just as they would eat and drink, 7

for it was G-d's commandment, and they did not know at all that there is desire in this; but after he ate from the Tree of Knowledge and they knew that there is desire in this, then it is hard to withdraw, etc.

Therefore the Holy One, blessed be He, did not want man to taste from the Tree of Knowledge, for to him the matter is harmful, as explained above. He wanted him not to know of the existence of evil at all and to be entirely holy, and He did not want to bring him into this tremendous war. 8

But after he had already tasted from the Tree of Knowledge and become mixed with evil, then He said, "Lest he put forth his hand and take also from the Tree of Life, and eat, and live forever."

That is, He was further concerned, now that he had already become mixed with evil, [that he would] take also from the Tree of Life, whose root is from the level that is above the shattering — for it is from there that the beginning of death and the coming into being of the Tree of Knowledge of good and evil came about, whereas what is above the shattering is the Tree of Life — and if he eats from it too, he will live forever.

That is: for in truth, of this level it is said, "If you are righteous, what do you give Him" (Job 35), "[and if] your transgressions are many, what do you do to Him?" If so, even though he is mixed with evil, still, even "if your transgressions are many," etc.,

he could "live forever"; and then the evil within him too would have existence forever, since he is of the level of the inner and the evil is mixed [in him], etc.,

and it is impossible for him to separate it from himself. If so, when he lives forever, the evil within him too will have existence forever.

And this is the opposite of the intention, for there must be [the fulfillment of] "He will swallow up death forever," that there be "you shall eradicate the evil," as the saying [goes], "and all wickedness will vanish like smoke" — which will be in the days of Mashiach. 9

For the entire duration of the exile is the time of the refinements and of separating the evil; and this is through the level of Chochmah, for "through Chochmah they are refined," to separate the evil from the good.

Therefore Chochmah is called judgment — not as the early Kabbalists imagined, that Chochmah is entirely kindness, since it is the source of Chesed.

The Chayat innovated that there is judgment in it as well, and the Arizal, of blessed memory, praised him, for so it is explained in the Zohar, in the Idra: "like wine that is still and settled on its lees," etc.

For since there are refinements to separate the evil, and this is through gevuros, and of this it is said (Psalms 94), "Fortunate is the man whom You, Yah, chasten" — that the sufferings too, which serve to remove the evil, are from the level of Yah; and as is known, sufferings serve to separate the evil.

For the kelipos are likened to a leech, which, when it sucks blood, immediately dies; and this is [the meaning of] what is said (Proverbs 30), "The leech has two daughters."

And this is also the matter of the goat that is sent away. So too, "And Jacob sent," etc., "a gift to Esau his brother: two hundred she-goats," etc. — for by giving him his portion he separates him.

So too, after man has already tasted from the Tree of Knowledge and become mixed with evil, there must be refinements until it is separated, by taking all the sparks of holiness in it, etc.

And all this is through Chochmah, for "through Chochmah they are refined," since there is in it also the level of gevuros, so that there be "You, Yah, chasten," and as it is written (Deuteronomy 8), "As a man chastens his son," etc.

This is not so with the level of Keser, which is above Chochmah: it is simple mercy, and "darkness is like light." Therefore [He said], "lest he put forth his hand and take also from the Tree of Life," and then "live forever," since "if you are righteous, what do you give Him," etc.

And since he is of the inner level, the evil is therefore bound and attached to him, and it too would have existence — and this is not the intention, as explained above.

As it is stated in the Zohar concerning Rabbi Acha of Kefar Tarsha, who atoned with incense for a place where there was a plague, and they told him that it did not help, for "they are still found guilty." 10

"It would be well if they had done teshuvah," etc. Therefore, immediately, "He sent him out of the Garden of Eden, to work the ground from which he was taken."

That is, the work of refinements through sowing, plowing and reaping; and afterwards, when he eats from it and says "One" and "You shall love," he refines and elevates [it], etc.

And then he must actually go upon the ground from which he was taken, and there he will eat, and there he will carry out the refinements. 11

But we must understand: what was His original intention, may He be blessed, when man did not know of good and evil at all? Since there is the existence of evil in the world, how, then, would the refinements be refined, which must be done by man?

But the matter is that then it was in an entirely different manner, not by way of war, but in the manner of what is written, "And He placed him in the Garden of Eden to work it" — these are the 248 positive commandments — to draw the Infinite Light into the Garden of Eden; and through the abundant revelation of the light,

the sparks of holiness that fell and became mixed with evil would rise of themselves and be absorbed within the supernal lights that man would draw down, like a candle before a torch: if the torch is small, a candle close to it is absorbed in it,

but if it is moved a little away, it is not absorbed in it, because the torch is small. But if the torch is large, then even if the candle is far away, it is absorbed in it.

It is like what was at the time when the Holy Temple stood. For our Sages, of blessed memory, said, 12
"Israel was exiled only so that converts would be added to them," that is, to elevate sparks. What, then, would have happened had they not sinned and not been exiled?

Necessarily we must say that then the sparks were absorbed of themselves, like a candle before a torch — like Naamah the Ammonite; and so too all the nations came to hear the wisdom of Solomon, and as is written of the Queen of Sheba, etc.

That is, because then there was a great torch, so to speak, the sparks were therefore absorbed in it of themselves; and had the Holy Temple continued so longer, they would all have been refined in this way,

as is written of the Time to Come (Zephaniah 3), "For then I will turn to the peoples a clear language," etc., and "Nations shall walk by your light," etc.

And so was the matter of man when he had not sinned: he was entirely holy, for his body too was taken from the place of the altar, and from it his 248 limbs were made, "mixed with oil," etc.

He stood in the Garden of Eden, and there he would add lights, and of themselves the kelipos would cease to be, through the sparks of holiness ceasing from them; but the matter was not through war, etc.

This is not so after he sinned: then the refinements must be through labor and war — "the time of prayer is the time of battle" — as explained above; and he must go down to the place of the kelipos and refine them there. And this is "the ground from which he was taken."

With this we will also understand how the serpent knew of this. For Adam, the first man, himself, 13
who was entirely holy, above the Tree of Knowledge of good and evil, did not know of the existence of evil at all, as explained above.

But the serpent, which was itself taken from the level of the Tree of Knowledge of good and evil, knew of this; and it knew that [G-d's] commanding Adam not to eat from it was so that he would have no knowledge of evil at all, so that he would not need to enter into war with it at all.

And it was very vexed that they guard themselves so much from it — even not to know of it, so as not to stumble in it; and it took counsel in its soul that it would be better for it that man enter into this and there be a war, for then at times it too would prevail,

as is written (Ecclesiastes 8), "A time when man rules over man," etc. — rather than that man not know of this at all, for then the good mixed in it would be absorbed into Adam like a candle before a torch, and it would die and perish entirely. So it came with cunning to Eve,

as is stated (in Pirkei deRabbi Eliezer, ch. 13), "Samael came and rode upon the serpent," etc. And it said, "For G-d knows that on the day you eat from it," etc., "and you will be like G-d, knowing good and evil."

And so it is according to the truth, and it did not speak a lie, as explained above; only it said this with cunning, for it said "and you will be like G-d" as an advantage, but in truth this is a deficiency.

Even though he would know good and evil like G-d — above, this is no blemish at all: even though good and evil are known, nevertheless the evil is separate, since above is the level of the encompassing; but if man, who is of the level of the inner, would know of good and evil, for him the matter would be harmful, as explained above.

In Likkutei Torah of the Arizal, of blessed memory, the matter is explained that Adam, the first man, would walk through the chambers, for the level of Adam was higher even than Rabbi Shimon bar Yochai, since he was of an entirely different order, for he was the handiwork of the Holy One, blessed be He. 14

Into the chambers of impurity he did not want to look at all; and the serpent enticed him that he should at least look at what is in them, and through this he stumbled and fell into desire for them.

So too I heard from the holy Rabbi Avraham, son of the Maggid, of blessed memory, on [the verse] "And Judah turned aside to an Adullamite man whose name was Chirah": that because of the episode of Joseph, therefore "he turned aside."

The explanation: "he turned aside" means that he inclined downward into the chambers of the kelipos, "to an Adullamite man," in order to elevate sparks from there; and this is the matter of the intention of the falling on the face, etc.

TORAH OHR • PARSHAS BEREISHIS • MAAMAR 7

להבין ענין הברכות כי הנה אנשי כנה"ג תקנו...

"To understand the matter of the blessings"

To understand the matter of the blessings: the Men of the Great Assembly instituted the blessings in the time of the Second Temple, but in the time of the First Temple they did not recite blessings. 1

The matter is this: all Israel are believers, sons of believers, etc. — [believing in] what the philosophers and investigators wearied themselves to understand with their intellect.

For faith is above comprehension and intellect, even above the comprehension that is in the root of the G-dly soul in Israel, of which [it is said] "its mazal sees," etc.; for no thought can grasp Him, and He is exalted and lofty above their mazal.

Now, in the time of the First Temple the souls of Israel were of the highest level, and the Infinite Light rested and was revealed in their souls, so that this faith was revealed to them as if one sees, etc. 2

But in the time of the Second Temple, when the souls were not of so high a level, the Men of the Great Assembly instituted the blessings, to draw down the revelation of this faith: that Havayah, the Infinite Light, blessed be He, be "blessed" and drawn down in revelation below.

The order of the progression of the drawing down of the revelation is: first, "Havayah our G-d" — the revelation of the Infinite Light, blessed be He, in the souls of Israel, that He be actually "our G-d," in a state of self-nullification, because they are from the inner dimension of the worlds. 3

This is not so with the angels, who are from the outer dimension of the worlds, of whom it is said, "And from there it divided and became four heads" — four rivers, which are the four camps of the Shechinah: the camp of Michael, etc. And this is what our Sages, of blessed memory, said (Berachos 4b), "Michael in one."

They did not state any measure for the souls of Israel, because the matter of flying, in which they fly across the world, does not apply to souls at all, for the world and all it contains takes up no space at all in relation to them.

Whereas in relation to the angels, the world does take up some space; only, Michael needs just one flight, Gabriel two, etc., and Elijah four — with his body, which at first was physical and was transformed, etc.

And afterwards, "King of the world," which is over the world, is only the revelation of His sovereignty, may He be blessed, for "there is no king without a people," etc.

Now, through the blessing one draws down blessing and drawing-down, that there be a revelation of the Infinite Light in the soul of the community of Israel, so that faith in G-d be strengthened in their heart in a revealed manner, as if one sees, etc. 4

But what precedes the blessing and the drawing down of the indwelling of this revelation is the one who blesses — he is the one who does the mitzvah — because the mitzvos are vessels for the indwelling of the Infinite Light itself, etc., and in them and through them one draws the Infinite Light below.

And this is "Who has sanctified us with His commandments." "Asher" has the sense of "for," which gives the reason for something; that is to say, because He has sanctified us with His commandments.

"And has commanded us" (vetzivanu) is from the term tzavta, joining, and connection with the Infinite Light, blessed be He, the root of the mitzvos above; therefore we have the power to draw down the revelation of the Infinite Light, blessed be He, with this blessing.

Now, it is said in the Jerusalem Talmud (Berachos, ch. 1, halachah 8): A short formula opens with "Baruch" and does not seal with "Baruch"; a long formula opens with "Baruch" and seals with "Baruch." 5

To understand this — and also to understand what the term "seal" means; it should have said "end" — the matter is that, as is known, there are two levels: the level of the hidden world and the level of the revealed world.

Of the revealed world it is said (Genesis 2), "And from there it divided and became four heads" — four rivers, corresponding to the four camps of the Shechinah, which enclothes itself in Beriah, Yetzirah and Asiyah, etc.

And in the progression and descent of the levels, level after level, as it enclothes itself in the seventy princes, etc., there comes to be the world of separation, etc.; and there the kelipos and the sitra achra have a hold and nurture, to draw from holiness, as it were.

But their nurture is only from the surplus of the flow and the waste, etc., and not from the essence of holiness, heaven forbid. And the matter of how the surplus of the flow and the waste come into being in the revealed world is this:

Even though the revealed world, too, of itself, is in truth not a separate thing, heaven forbid — as it is written (Deuteronomy 4), "For Havayah is Elokim," etc. —

it is rather the revelation of what was hidden in the hidden world; like the analogy of the fetus, which is formed in the womb of the female with a differentiation into bones and sinews, etc., which come from the drop of the male, the white, from which [come] the bones, etc.

Only, in the drop of the male there was no actual differentiation of bones and sinews; they were only in the potential of that drop, in concealment; and through its being in the womb of the female nine months, it takes on the form of the fetus and emerges from concealment to revelation.

Now, as in the analogy of the fetus: when it has grown and the formation of all the limbs is complete, it then pushes out from itself surpluses, hair and nails; this is the sign of the fetus's growth, that it is complete when its hair and nails are completed, etc. 6

And when it leaves its mother's womb it expels more waste through the opening of its orifices, etc. — waste that was not in the drop, for the fetus is formed only from the refined part of it.

So too, by way of analogy, when the order of the chain of descent is revealed in the revealed world, from concealment to revelation, in a great division of levels, so that there be the form of the particulars of the worlds in their blend and character,

then there come to be surpluses of the flow and waste, which it pushes outward; and this is the overflow of the flow, [giving] nurture and a hold to the sitra achra.

This is not so with the hidden world, which is in a state of inclusion, etc.; and "there is the hiding of His strength," and there is "no adversary and no evil occurrence," heaven forbid, etc.

Now, the short formula alludes to the hidden world, which is the level of the drop alone, in inclusion, in concealment and potential; therefore it is a short formula, which includes everything in brief language, and it needs 7

only to open with "Baruch," so that there be blessing and drawing-down from the Infinite Light itself, blessed be He; for the blessing is to be an indwelling and revelation from the essence of the Infinite Light, blessed be He, which is not within the category of worlds at all, as explained above.

And since this blessing and drawing-down will be drawn there, "it shall never be moved," for there is no nurture there for the sitra achra, heaven forbid. 8

But the long formula alludes to the revealed world, which is the level of the revelation of creation into its minutest particulars, in many and vast divisions; and so is the long formula, with length of words, in the many detailed particulars of the things that are said and repeated in it.

Now, in the revealed world, after "from there it divided" into the level of the division of particulars, 9
there is nurture for the sitra achra, heaven forbid; and they must be separated, so that they do not draw from the essence of holiness, heaven forbid, but only by way of the overflow of the flow, from the surpluses and waste, etc. Therefore it must also seal with "Baruch."

The matter of the seal is like the term "seal" [used for the one] on the outside of a letter, so that no 10
stranger reads this letter, one whom [the writer] does not want to know what is written there.

So too is this seal of the blessing and drawing-down that one draws further after the long formula: that this drawing-down, which is the revelation of the hidden, be only in the realm of holiness alone, and that strangers have no portion or inheritance in it.

And this is the difference between the opening of the blessing and its seal: the opening of the blessing is the drawing down of the revelation alone, that "blessed" and drawn down be "the L-rd, the G-d of Israel, from world to world."

But the seal is that this drawing-down be specifically in holiness: "Who chooses His people Israel with love"; (Malachi 1) "And I loved Jacob, and Esau I hated"; (Psalms 47) "He chooses our inheritance for us, the pride of Jacob whom He loved," etc.

Therefore it is called by the term "seal," as one seals a letter so that another will not read it, and like a seal against the touch of a stranger, which is a safeguard, etc.

And therefore one seals with "Baruch," which is a drawing down from the level of the encompassing, which is a protection from above, as it is written (ibid. 121), "The L-rd is your guardian, the L-rd is your shade," etc.

Therefore the seal of the community of Israel as a whole is at Ne'ilah of Yom Kippur, for then they merit the highest level: (Leviticus 16) "Before Havayah you shall be purified" — above the level of Havayah, etc., as explained elsewhere.

Now we will come to the explanation of the matter of the first two blessings of marriage, which are 11
"Who forms man" and "Who formed man in His image."

The first opens with "Baruch" and does not seal, and the second opens with "Baruch" and seals with "Baruch." The matter is that in the Gemara (Kesubos 8a; see there)

they said that these two formations correspond to the two formations that there were with Adam, the first man: first, man was created alone, with two faces, and afterwards the Holy One, blessed be He, sawed off Eve, etc.

The explanation of the matter: Adam and Eve allude to the Written Torah and the Oral Torah. The Written Torah is the level of Adam, the level of the drop of the male, the white, from which [come] the bones, etc.

For the Written Torah is the level of supernal Chochmah, which is only the level of a drop and a point; for Chochmah is the level of lightning that flashes in one's mind, which has not yet come to the length and breadth of comprehension,

to understand and grasp all the paths of the wisdom in general and in particular; rather, it is like mere lightning that sparkles and illuminates the power of intellect in his mind, and it is not revealed

except as a point; but afterwards the point expands in length and breadth and comes to comprehension, and then it is called by the name Binah, etc.

And so is the level of the Written Torah, in which there is no revelation of comprehension; for Rabbi Akiva would expound on each and every thorn mounds upon mounds of laws.

These laws are not explained and revealed in manifest comprehension in that thorn; rather, each and every thorn includes many mounds

upon mounds of laws, which are included and hidden in that thorn in a state of concealment; and in this thorn there is only a mere hint and the level of a point. And the thorns are the level of the crowns (tagin).

And so too, in this manner, in all the aspects of the cantillation marks, vowels, crowns and letters: 12
all allude to many matters and many wondrous secrets. And all this is in the Written Torah in a state of concealment and potential,

and not in actuality and revelation — like the analogy of the drop of the male, which includes all the aspects that are in the fetus, the white, from which [come] the bones, sinews, etc.; in that drop the differentiation of the bones and sinews, etc., is not revealed in actual fact; they are only in concealment and potential.

And their emergence from concealment to revelation is through remaining nine months in the womb of the female, where the fetus takes form; and she brings it out to revelation, in the differentiation of particular, revealed limbs.

And so, by way of analogy, the emergence of the concealed of the Written Torah, which is the level of supernal Chochmah, into revelation is through the Oral Torah (and Rabbi Akiva would expound, etc., for Rabbi Akiva was the source of the Oral Torah, as they said, "an anonymous Sifrei," etc., "and all of them follow Rabbi Akiva"), which is the level of lower Chochmah.

For from one statement in the Written Torah, such as the matter of keeping Shabbos, which was stated in the Torah in general terms, a complete tractate is made, which is the revelation of the particulars of the laws of Shabbos: what the primary categories of labor are, and how one becomes liable for them, and all their matters in all their particulars and fine points.

Therefore the Oral Torah is called by the name Chavah, for Chavah is numerically equal to the filling of Havayah (which amounts to 19), for the filling is the revelation of the concealed, as explained elsewhere. Also, Chavah is a term of revelation, for the Targum of "and he told" is "vachavi."

And telling is a term of drawing down, drawing from concealment to revelation. And this is [the meaning of] what is written, "And the man called his wife's name Chavah, because she was the mother of all living." Seemingly, then, why did he call her Chavah? He should have called her Chayah!

Rather, because Chavah is a term of revelation; and this is "because she was the mother of all living," meaning: and therefore she brought them out from concealment to revelation, like the mother of children, in whom the fetus takes form and she brings it out from concealment.

And this is [the meaning of] "Day to day pours forth speech, and night to night expresses knowledge." Explanation: "Day to day" is the level of the Written Torah; "pours forth omer" — omer is an acronym of fire (esh), water (mayim), air (ruach); and in the level of the Written Torah it "pours forth" like a spring that flows from its source, 13

which is still attached to its source and one with it; because the Written Torah is the level of supernal Chochmah, and there the Infinite Light, Havayah, rests and is revealed in Chochmah.

Therefore there [it says] "pours forth," like a flowing spring, which flows from the source and does not go and spread out in length and breadth, but is only the flowing of Chochmah, which is the level of a point and a flashing lightning; and the omer,

which is the acronym of fire, water, air, is included and elevated in it in concealment and potential, and not in revelation and in actual fact; for there is no differentiation there of the levels of fire, air and water as such,

as they are after they have been particularized and come to revelation; they are only in the level of the flowing alone, like the inclusion of the spring that flows from its source and is united and included in its source, which is the Infinite One, blessed be He, Havayah in Chochmah.

"And night to night" is the level of the Oral Torah, "expresses knowledge" in revelation, to explain and detail the particulars of the division of creation as they are in the order of the chain of descent, in many and vast levels. (And this is why Moses our teacher, peace be upon him, learned Scripture by day and Mishnah by night when he was on the mountain, etc.)

Now, the first blessing corresponds to Adam, the first man, who is the level of supernal Chochmah, 14
the Written Torah — that is, to draw down the Infinite Light into Chochmah, etc. And the meaning of "Yotzer" (Who forms)

is like "forming a form," by way of analogy, one who fashions the shape of the material. And this shape too is a revelation in relation to the material, which was simple material, like the body of a raw lump of metal.

Its appearance and its workmanship, or the form that is fashioned upon it, is the revelation of the 15
material, which was made into this particular shape; and this form is not a separate thing, nor is the form seen as a thing in itself;

rather, through the form the structure of the vessel appears in a more fitting way than it was in its raw state; and it is the raw material of the vessel itself that was formed and revealed.

So too in the analogue: "Adam," which is the Written Torah, is also in the level of revelation relative to the primordial matter, which is the hylic potential, in which no revelation at all is grasped, of which it is said (Psalms 18),

"He made darkness His hiding place." The hylic matter is called by the name "Adam of Beriah," and the beginning of revelation is in Chochmah, the Written Torah, and it is called "Adam of Yetzirah."

And the second blessing corresponds to Eve, the level of the Oral Torah. Therefore the word "es" is added in it: "Who formed es ha'adam."

"Es" means the level of the letters, from alef to tav, for the letters are of the level of the revealed world, since the letters are the revelation of the intellect.

That is, the revelation of lower Chochmah, which is the level of revelation of supernal Chochmah, 16
the Written Torah, as explained above; and it is a revelation after a revelation, for supernal Chochmah is the revelation of the primordial hylic matter, as explained above.

And this is "in His image, in the image of the likeness of His form." For "image" is a term of form and revelation, and the doubling, "in His image, in the image," means revelation after revelation.

The first revelation is that the Infinite Light be in supernal Chochmah in the manner of "pours forth"; and afterwards [comes] the revelation of lower Chochmah, and it is "the likeness of His form," that is, the level of the actual revealed world.

"And prepared for him from himself an everlasting edifice": the revealed world, even though "her 17
feet go down," etc., nevertheless is not a separate thing, heaven forbid,

but rather "and prepared for him from himself" — from himself; for the revelation of lower Chochmah is the revelation of the radiance of the Infinite Light itself, blessed be He, that is in supernal Chochmah.

Only, since in it there were particularized and divided, in a multitude of levels, in particular form, what had been included in supernal Chochmah in concealment, in general form,

the light in it is contracted and enclothed in many kinds of contractions and various enclothings, in order to shine and be revealed in each and every level according to what it is, so that those levels be seen and revealed and not be nullified out of existence.

And the light was contracted and diminished so much, until it descended level after level into the 18
hiddenness of the levels, where the garment hides and covers that light, and it became a source for the world of separation, that "from there it divides," etc.

But the main purpose of the contraction of the light is that there be the edifice of the worlds, that they not be nullified out of existence; and this is "an everlasting edifice,"

that is, that "He shall reign forever and ever": that the attribute of His sovereignty be forever, above without end and below without limit.

And this is the revelation of His sovereignty in the level of the actual Infinite; only, in order that 19
there be a revelation of the Infinite One, blessed be He, in the level of His sovereignty, there had to be the level of an edifice,

that is, the concealment of the light, its contraction and its enclothing in many kinds of garments, until this light shines and is revealed in this level specifically.

For the Infinite Light in itself is as its name: it has no end, etc., and is not of any of the attributes at all,

as explained elsewhere; and even the Infinite Light that is in supernal Chochmah is in a state of contraction and garment, for supernal Chochmah is called a garment for the Infinite Light, etc.

And to whatever extent the light descended and was revealed, revelation after revelation, this is a descent. And this diminution of the light and its enclothing, and this descent, are so that the Infinite Light, blessed be He, shine also in the lower levels. 20

For the Holy One, blessed be He, desired to have a dwelling place among the lower realms; and if so, the ultimate intent of His sovereignty in giving life to separate worlds is not that they be separate, heaven forbid, but on the contrary, that there be "an everlasting edifice," for "and prepared for him from himself," etc., as explained above.

However, our Sages, of blessed memory, said, "If he merits, it becomes for him an elixir of life," etc. — for the matter depends on merit, and the words were said with regard to the intention of the heart of the one who occupies himself with Torah. 21

For since he occupies himself with the Oral Torah, which is lower Chochmah, which descended into the world of separation and enclothed itself in physical things, which are from the seventy princes, in which it enclothed itself through the great chain of descent of the levels, to give them power and dominion over those physical things — and the physical thing with which he occupies himself,

which is under the dominion of the princes, is what hides and covers the holiness of the Infinite Light that is drawn from supernal Chochmah and enclothed in lower Chochmah — therefore it can draw a person and bring him down and make him fall below, so that "he not see the majesty of G-d" and the splendor of the mantle of His garment,

which is the enclothing of the Infinite Light, blessed be He, that is drawn down and enclothed in lower Chochmah, in the ruling of the law as it is set forth concerning those physical things. For "the word of G-d" — this is halachah, and it is His wisdom and His will, etc.

Therefore, [if] he did not merit and is drawn after the world of separation, he causes the separation of the revealed world, which is lower Chochmah, from its source and root, which is supernal Chochmah; and he gives a hand and dominion for there to be rule and a hold for the kelipos and the sitra achra, so that their nurture and hold be from the essence of holiness, etc., 22

and not from the dregs and waste that were given to them for their life-force from above, from lower Chochmah, which is His sovereignty, may He be blessed, in its enclothing in the princes, etc.,

by way of the descent and chain of the levels, level after level, until it descended into the hiddenness of the levels, so that a little life-force is drawn to them from the dregs and waste, by way of the nurture of hair and nails, the surplus of the flow, etc.

For since he is drawn after the physicality of things, which are from the princes, etc., and regards them as something existing and primary, he thereby arouses the same above, as it were.

And therefore it becomes for him an actual "elixir of death," for he takes his life-force from the kelipos, which are called death; and from there evil thoughts fall upon him from the chambers of the kelipos and sitra achra, to regard himself as something existing and significant through what he learns, etc.

[And see Yoma 72b, on "And this is the Torah that Moses placed": "If he merits," etc.; and in the Zohar at the beginning of Parshas Chukas, on the matter of "And this"; and see Parshas Behar, folio 110b, on the matter of "And do good," etc.;

see there.] And this is "one who says, 'I have nothing but Torah,'" etc.: that he says "I have" for himself, because he is in the state of "did not merit" and wants to be, for himself, something existing and a separate thing.

Therefore "even Torah he does not have," for the Torah is bestowed and drawn down specifically in a place of holiness, for the Infinite Light rests 23

only on one who is nullified, etc.; and this is the side of holiness. Therefore all the bestowal of holiness is from itself and to another, that is, one does not want [it] for oneself.

This is not so with the side of kelipah, for "all the good that they do, they do for themselves," etc. Therefore it is said of Doeg and Achitophel that they did not bring their learning to accord with the halachah,

but of David, king of Israel, peace be upon him, it is written, "And G-d was with him" — that the halachah follows him in every place. And this is because the drawing down of the Torah is specifically in a place of holiness, and according to the intention of the heart of the one who occupies himself with Torah.

For according to how he is in the arousal from below, so he arouses above, that "a spirit from on high be poured upon him" in an arousal from above — if he merits and cleaves to the Infinite Light that is drawn down in the Torah,

as it is written, "And all your children shall be taught of G-d"; that is, that his learning of this halachah be because it is the word of G-d, etc.

But this power, that the drawing down of the Infinite Light that is in the Torah be specifically in holiness, is from the level of the seal above,

as it is written, "Seal the Torah among My disciples" — the meaning of "among My disciples" being that they be "taught of G-d" specifically; and this seal is what separates the kelipos, so that they not draw from the essence of holiness, heaven forbid, as explained above.

Therefore we seal with "Baruch," so that there be no nurture or hold for the kelipos through "did not merit"; for this seal too depends on the arousal from below.

Now, those who seek G-d will understand that just as it is with regard to Torah, so, similarly, it is with regard to the service of the heart, in love and awe, etc. 24

For there are two levels in the heart: the inner dimension of the heart and its outer dimension. The level of the inner dimension of the heart is the blazing and flaming of love for G-d, with joy and gladness of heart, more than anything,

which is the joy of the G-dly soul, which intellectually grasps and contemplates the Infinite Light, blessed be He, the source from which it was hewn and its root, in which it was included in its Emanator, blessed be He, before its descent into this world.

And now, too, it is so: all its desire and all its delight is to delight in G-d, that is, the actual Infinite Light, blessed be He — love in delights, in the revelation of the Infinite Light, blessed be He, in the Chochmah that is in the soul, the koach mah, etc. 25

"Who is wise? One who sees what is born" — from nothing, etc.; for the world does not conceal and hide the Infinite Light, blessed be He, which is not within the category of worlds at all, and all before Him is as nothing and truly as naught.

And therefore there will be a cleaving of the soul to its root in the living G-d, in a tremendous inclusion and unity, as it was included and united before its descent; and of this it is said, "Day to day pours forth," like a spring that flows from its source and is united with it. 26

And from this will come the soul's rejoicing in G-d its Maker, that is, the Infinite Light, blessed be He, which rests and is revealed in Chochmah; and the joy will be great, for G-d,

with the flaming and blazing of the soul because of the nearness of G-d, which is good for it; "and in its joy no stranger shares," heaven forbid, for there exists no joy like it or resembling it in this world at all.

For it is from the level of yechidah in the soul, which is not enclothed at all in the garments of the body and the animal soul; rather, the soul is filled with light and joy for G-d alone.

And this is the quality of day and light, as it is written, "Day to day pours forth." But the outer dimension of the heart is the quality of night and darkness, in which there is concealment and hiding from the garments of the body and the animal soul, which is from nogah, which clothe the soul. 27

And just as [there are] the emotive attributes in the G-dly soul, love and awe, etc., so they are [also], "one corresponding to the other"; for this love is from the level of the lower unity, in which the world appears as something existing, etc.,

because of the enclothing of the Infinite Light in the chain of descent and the descent of the levels, until this physical world came to be, etc. Therefore war is needed, "and one nation shall be mightier than the other nation," and "were it not that the Holy One, blessed be He," etc.,

for it is in the power of his soul to arouse the love until it desires to divest itself of its garments, because in truth it is not a separate thing, etc.; only, the unity is of the level of the lower unity, etc.

(And see what is explained on "Shir HaShirim," on the matter of the two levels of "kallah"; from there what is said here will be understood. And see further what is explained on "Tze'enah u're'enah," on the matter of "Lift up your hands," etc.) And for this David, king of Israel, peace be upon him, prayed, "Unite my heart."

For even though they are two hearts, the quality of day and the quality of night, they are not separate in their essence, heaven forbid; only, the quality of night is the level of revelation of the essence of the attribute,

which is the quality of day, so that it come into revelation in actual fact, from the concealment and hidden recesses of the understanding of the heart into the revelation of the heart in actual fact, so that the heart be a vessel and dwelling place for the indwelling of this love.

So too, the supernal love that comes from above the chain of descent, the level of love in delights, from the level of the higher unity, is to be revealed in the soul in the love of the heart that is enclothed in the body and the animal soul, 28

which is the love from the lower unity; and the revelation of the attribute is not a thing separate from the essence of the attribute, but rather "and prepared for him from himself," etc.

Only, it is impossible for the level of supernal love to come to revelation except through the quality of night and darkness, which is the contraction

of the light and its enclothing in its descent, level after level, until it acquired for itself the name "the quality of night" and "the lower unity," and it appears as if it were a separate thing. Therefore he prayed, "Unite my heart," etc.

Now, in the revelation of the attributes, since it appears as if it is separate, and there is there the enclothing of the body and the animal soul, which is from nogah, which conceal and hide, etc., 29

therefore the kelipos and the sitra achra have a hold, to take hold and draw from the essence of holiness, heaven forbid. And for this there must be the drawing down of the seal, that is, that there be a supernal drawing-down and blessing to separate the kelipos, and that the revelation of the attributes be only for His unity as well, as it is written, "Unite my heart."

And chosam (seal) has the letters of techum (boundary); that is to say, "Thus far you shall come, and no further" — that there be no addition of life-force beyond the limited measure, etc., 30

that is, that a person not add to giving his strength and all his toil to his animal soul, but only as it is written, "The toil of your hands," etc., and as explained elsewhere.

And by this he arouses above, through the arousal from below, that there be drawn to them only the surplus of the flow, hair and nails, etc., and "like one who throws [it] over his shoulder," etc., who does not give of his good will, by way of love and affection, but only

as it is written, "And Esau I hated." And all this depends on the arousal from below. And the power for this arousal from below — that the arousal from above should depend on it — is from the level of the seal explained above.

TORAH OHR • PARSHAS BEREISHIS • MAAMAR 8

יבל הוא היה אבי יושב אהל ומקנה

"Yaval — he was the father of those who dwell in tents"

◇

"Yaval — he was the father of those who dwell in tents and [keep] cattle. And his brother's name was Yuval; he was the father of all who handle the harp and the pipe." Now, our Sages, of blessed memory, said: "All that possess song (shir) go out with song," etc. 1

The meaning: every elevation from one state of being to another — such as from the lower Garden of Eden to the higher Garden of Eden, and the like — is through song,

which is the level of the nullification of the "something" (bittul hayesh). As is known, a "something" cannot come into being from a "something" unless the "something" first becomes a state of "nothing"; then another "something" can come into being from it, with added blessing.

It is like the seed sown in the ground, which must rot in the ground, and afterward many seeds can grow from it.

So too above, in souls and angels: in order for one to have an ascent with added comprehension, he must first be in a state of nullification of his "something" and of the first comprehension he had, 2

and afterward he can rise to a greater comprehension. And this is the level of the pillar between the lower Garden of Eden and the higher Garden of Eden: it is the level of nullification, as mentioned above.

And this is [the meaning of] "All that possess song go out": in their comprehension, and are drawn to rise upward through song. Therefore at the time the sacrifice was offered there also had to be song,

for the matter of the sacrifices is an elevation from below to above, "a fire-offering, a pleasing fragrance"; and for this, too, there must be the level of song, the level of nullification, as mentioned above, so that it can be elevated.

Now, there is a single song and a double song. As is known, in the pillar there are three colors: white and red, which are Chesed and Gevurah, and green, the level of integration, etc. For within the level of nullification there are many levels. 3

There is a level of simple nullification, a single point, the level of Yud; and there is a level of nullification in which emotive attributes are also included — the level of love or awe, etc. And so too in the outer dimension of the emotive attributes, which are Chesed and Gevurah, there is also integration: Chesed within Gevurah,

like one who strikes his son, which is the level of Gevurah, and within it is included the level of Chesed and love: out of love he wishes to guide him in the straight path, and therefore he strikes specifically his son and not another, "for whom He loves He rebukes."

When the nullification is simple nullification, it is called a single song; and when there is in it one more attribute, love or awe

(see what is explained on the Zohar, Parshas Korach, on the verse "called to the assembly"), it is called a double song; and when there is an integration of the attributes (love and awe, both of them together in the nullification), it is called a triple song; and in the same way there is also a quadruple song

(see what is explained on the matter of the blue wool, purple wool, scarlet wool and twisted linen (shesh), which are the integration of four levels together: love, awe and compassion, and the level of shesh is the hidden love, etc.),

for "As the four winds of the heavens I have spread you out," which is the integration from north to south through the wind that blows from north to south,

and likewise from east to west, etc. (and sometimes there is an integration of all four levels — east, west, north and south — through the wind blowing thus, etc.).

This is also the matter of the sun's movement from east to west: it too is a matter of nullification, and it is the level of the soul within the sun,

which is its comprehension; and because of this the body of the sun moves constantly, physically, in a state of nullification (as explained regarding "Sun, stand still in Givon," etc., in the discourse on "Knives of flint").

There are two views about its movement: whether it is out of love and longing or out of simple nullification. In truth, sometimes there is simple nullification and sometimes there is also the level of love in it, as mentioned above

(and this is [the meaning of] "And the sun rises," etc., "goes toward the south and circles toward the north," etc., as the Zohar explains on this at the beginning of Parshas Vayetzei, that it is so that there be the integration of the four levels — east and west, north and south, etc.; and "rises" and "sets" are east and west).

And this is the meaning of "Yuval, the father of all who handle the harp," etc. The meaning: Yuval is a term of conveying, for he conveys and draws upward through the harp and the pipe, the level of song mentioned above; for through song there is the ascent — "they go out with song," etc. 4

"And Yaval was the father of those who dwell in tents and [keep] cattle": for it is written, "For the sun He set a tent in them." The meaning: in order that the sun have this quality — that it have nullification and longing — this is through "a tent in them." 5

A tent is in the manner of an encompassing [light]: from above this radiance is drawn so that it be constantly in a state of nullification. And this is the level of Yaval, from the term "and he gave fodder (vayavel) to the donkeys," which is a matter of mixing and blending.

The meaning: it is a radiance from the level of the encompassing [light], where there is no division and everything can be blended, so that the radiance be drawn also below, so that afterward there can be the level of "Yuval, the father of all who handle the harp," which is the level of nullification, as mentioned above.

And this is [the meaning of] "the father of those who dwell in tents and [keep] cattle": the level of "tent" is the level of the encompassing [light], as mentioned above, and therefore it can also be for cattle — to draw down below

(for the encompassing [light] has no above and below, as it is written, "and beneath are the everlasting arms"). Like Jacob, who was a shepherd of sheep — "a rod of fresh poplar," etc.

(the integration of Chesed, Gevurah and Tiferes; see the Zohar, Vayetzei). For another man who is a shepherd of sheep is a shepherd in a physical way; but Jacob, who was one who "dwelt in tents," drew down from the level of the encompassing lights to be a shepherd of sheep.

And this is [the meaning of] "dwell in tents and [keep] cattle," as mentioned above. (And see what is explained about Yuval in Parshas Shelach, on the verse "gathering [wood]," and see further about "cattle" in Parshas Vayetzei, on the verse "and six years for your flock," etc., and on the verse "And these are the ordinances," etc.)

TORAH OHR • PARSHAS BEREISHIS • MAAMAR 9

צאינה וראינה וגו׳

Go Forth and Gaze

◇

(Song of Songs 3) "Go forth and gaze," etc. "On the day of his wedding" — this is the giving of the Torah; "and on the day of the joy of his heart" — this is the building of the Holy Temple. 1

[We need] to understand why the giving of the Torah is likened to "the day of his wedding," and the building of the Holy Temple to "the joy of his heart." And the matter is that prayer is in place of the offerings.

Now, prayer is called "the service of the heart," as is stated in the Gemara on the verse "and to serve Him with all your heart": "What is the service of the heart? This is prayer." Therefore the Holy Temple, which is the place where the offerings were brought, is called "the joy of his heart," for the offerings are like prayer, which is called the service of the heart.

And therefore even now, prayer with intention, and especially [prayer] with the congregation in the synagogue, which is called a "minor Sanctuary," is the aspect of "the joy of His heart," as it were.

And the matter is: it is written, "You have captured My heart, My sister, [My] bride" — for the Community of Israel is called "heart." For by way of analogy, the heart in a person pours forth life-force to all the limbs, 2

for all the blood goes from the heart and goes out to all the limbs through the sinews and the arteries, to the extremity of the whole body, so that even in the toenails the life-force of the blood, which is the soul, arrives, as is known.

Now, all the blood that went out from the heart to all the limbs returns and goes back to the heart. That is, there are two chambers in the heart: in one chamber the blood rising from the limbs to the heart is gathered, and it goes out through the second chamber. 3

And also the blood that is formed from food and drink rises to the heart and afterwards goes out from the heart to all the limbs. And this is like "all the rivers go to the sea,"

and afterwards it goes round again, and the water goes out from the sea to the rivers through the veins of the earth, etc.; and therefore "the sea is not full," etc.

Now, similarly in the service of the heart, which is prayer — for then is the time of the ascent and binding of the love of the Divine spark to the Holy One, blessed be He, and this arousal is specifically in the heart, as it is written, "And you shall love," etc., 4

"with all your heart" — this is like the gathering of the blood from the limbs to the heart. And this is [the meaning of] "Hear (Shema), O Israel": shema is an expression of assembling and gathering, to the level of the large ayin, which is the totality of the seven emotive attributes.

And this love is drawn forth and born through contemplation in the Verses of Praise (Pesukei deZimra) and in "Hear, O Israel." And the meaning of "Hear, O Israel, G-d is our G-d" is the level of the union of Chochmah and Binah, which in the Zohar, Parshas Chayei Sarah, is called "Thought" and "Jubilee." 5

And the matter is along the lines of what is said in the Zohar, that with one thought He created all the worlds; and this is like [the idea that] He sees and looks to the end of all the generations with a single glance. For what is drawn forth and comes into being as the dimension of time — past, present and future — has its source and root in the supernal emotive attributes,

as it is written, "For a thousand years in Your eyes are like yesterday"; and the six days of Creation are rooted in the six attributes mentioned above. And through the attributes being drawn forth into speech and divided into parts, each attribute became a thousand years, and they are further divided into new months and days and hours, etc.

But on the level of the supernal Thought, which is above speech and even above the attributes — that is, before the attributes were born and drawn forth — there everything is included in a single glance.

And this is the meaning of "Havayah is our G-d": it is the level of Thought, as mentioned above. And Israel arose in Thought; therefore it says "Havayah is our G-d." And just as it is in the dimension of time, so it is in the dimension of space and soul, for they are "world, year, soul." 6

And since it is above the dimension of "year," so too the level of Thought mentioned above is above the dimension of "world," and it is the level of sovev kol almin. And accordingly, "And you shall love" will be drawn forth, so that Havayah will be "your G-d" — so that there will be a revelation of the level of sovev kol almin. 7

And the matter of the Verses of Praise that precede the reading of the Shema: since up to the reading of the Shema is the aspect of ascent, to come to the level of "with all your heart" — by way of analogy, the ascent and gathering of the blood from the limbs to the heart — therefore they instituted the recitation of

specific psalms, so that this psalm is an ascent from the level of these limbs, and a second psalm an ascent from other limbs, as is written in the writings of the Arizal of blessed memory, that the Halleluyah psalms are the ten Sefiros of Yetzirah: this psalm is Malchus of Yetzirah,

and the second psalm corresponds to Yesod of Yetzirah, etc.; see there. And all this is the aspect of ratzo (running forth) and ascent; and afterwards the Shemoneh Esreh, in Atzilus, is the aspect of shov (return) and drawing-down. 8

And so too the engagement in Torah and practical mitzvos: just as the blood is drawn from the heart to all the 248 limbs and 365 sinews, so the mitzvos are called the 248 limbs of the King.

And a mitzvah without intention is like a body without a soul, and the intention is prayer (as is explained elsewhere on the verse "He has not beheld iniquity in Jacob"); therefore this is like the analogy of the spreading and drawing of the blood from the heart to all the 248 limbs.

And so it can be understood also above: for the level of Malchus as well descends at night to Beriah, Yetzirah and Asiyah, and this is like the descent of the blood from the heart to the toenails; and this descent of hers is to refine the 288 sparks;

and afterwards, from midnight on, she begins to ascend, and this is like the blood rising to the heart; and through this [light] is drawn from the brain to the heart, which is the union of Abba and Imma and of Z'eir Anpin and Nukva in the reading of the Shema and in prayer, etc.

And this is why the Community of Israel is called "My heart": "You have captured My heart, My sister, [My] bride" (and see what is explained on the verse "and my heart is awake," etc., "knocks," etc., and "and G-d remembered," etc.). And see Iggeres HaKodesh, at its end, section 31, beginning "It is known in the gates," what is written in the Tikkunim.

Now, we see in a person that if the circulation and flow of the spirit of life from the heart to the limbs and from the limbs to the heart is as it should be, then the person is perfectly healthy. 9

But if there is some damage in any of their places, such as some blockage or wound in some limb which prevents and holds back, or diminishes, the circulation and flow of the blood,

then this bond that connects all the limbs to the heart is cut off or diminished, and then the person falls to his bed with illness, may G-d protect us, and needs healing.

And so it is in the analogue, in [divine] service: for a person's occupation all day long is like the analogy of the drawing of the life-force from the heart to the limbs, 10

that is, from prayer to the 248 positive commandments, [the] 248 limbs, and also to all of a person's deeds, in the manner of "and let all your deeds be for the sake of Heaven."

Therefore, if the occupation with permitted things is in this manner, he will be able on the morrow 11
to return and ascend from the limbs to the heart, so that there be "And you shall love… with all your heart."

But if he stumbled in some sin, this is like a wound in some limb, which prevents and holds back the ascent, and the bond is cut off.

And this is illness of the soul, and of this it is said, "From the sole of the foot to the head there is no soundness in it: wounds and bruises," etc. And there is no remedy except through teshuvah, which is called healing,

as our Sages of blessed memory said, "Great is teshuvah, for it brings healing to the world." And it is the level of "with all your might," for from this level healing is drawn if, G-d forbid, there is damage in the level of the love of "with all your heart."

For teshuvah preceded the world; this means that it draws down light from a level that is above all the life-force of the chaining-down of the worlds — and this is through "your might," with greater strength.

Therefore this drawing-down is able to repair the blemish and the damage in the circulation and 12
flow of the spirit of life from the heart to the limbs — which is the level of the light and life-force that gives life to "world, year, soul," the level of Malchus, memalei kol almin, which is called "My heart," as mentioned above. And since

through teshuvah the level of "from the depths" is drawn down — "He reveals deep things" — that is, a new and renewed light is drawn down, it therefore renews the life-force again, etc. (And the repair of the wound is through the verbal confession, "We have trespassed, we have betrayed," etc.)

Now, the Torah too is called healing for the soul, as it is written, "and healing to all his flesh." And 13
this too is because the Torah preceded the world, so that in it and through it, too, a new light is drawn from above the chaining-down.

And this is [the meaning of] "On the day of his wedding — this is the giving of the Torah." The explanation: prayer is called the service of the heart, and it is the matter of "the joy of his heart"; and in the heart is the element of fire, which is ascent from below to above;

but the element of water is in the brain, and in it rests the soul's power of delight, for water makes all kinds of delights grow; and delight is above joy.

Now, by way of analogy, the drop is drawn from the element of water in the brain, and in it is clothed [something] of the very essence of the soul's intellect and delight; and therefore through it a new birth takes place, to beget one similar to himself — and this specifically through its being clothed in a physical drop, 14

which is not so with speech, etc. So too, through the Torah's being clothed in physical deeds — "today to do them" — a truly new light will be drawn through this from the Infinite Light, blessed be He, from above the chaining-down.

And this is what is said, "There is nothing new under the sun"; whereas the toil of the Torah, which is above the sun, draws down a new light. For the 600,000 letters of the Torah are the letters of Thought. 15

And behold, with a single Thought He sees and looks, etc. And the Torah is from the level of "Your thoughts are very deep" — "deep" specifically, the level of the depth of Thought; and so concerning teshuvah it is written, "From the depths." And this is specifically through the Torah's being clothed in physicality, as in the analogy mentioned above.

And the explanation and meaning of "new light" is this: it is known that the root of the whole chaining-down of Atzilus, Beriah, Yetzirah and Asiyah is drawn from the level of the kav and the chut (the line and the thread); and it is drawn through the tzimtzum and the vacated space at first, and afterwards only a line was drawn. 16

Therefore whatever is drawn from the level of the illumination of the kav is not called a truly new light, etc.; but the light drawn from the essence of the Infinite Light, which is above the vacated space and the kav, is called a new light. And as our Sages of blessed memory said concerning the words of Torah, "Every day let them be in your eyes as new," etc.

And therefore he is called chasan (bridegroom) — chus darga ("descend a level") — "leaping upon the mountains," the aspect of leaping from above the chaining-down, etc. And therefore, with the offerings of the princes, the Torah repeated [the account] for each one, and did not say, "And so did prince so-and-so offer,"

but rather [it is] because, although the combinations of letters in each offering of all the princes are exactly the same, nevertheless the light clothed in them is in each one the aspect of a truly new light. And as with "its weight was one hundred and thirty," which are five Names of Havayah:

in each prince's offering the aspect of five new Names of Havayah was drawn from the essence of the Emanator, which was not drawn thus in that of the prince before him, etc. — along the lines of "From the depths I have called You, Havayah."

And this is [the meaning of] "Go forth and gaze": "Go forth" from the place of their root above in Gan Eden, to be clothed in this physical world. For specifically [through] "today to do them," in this world, a new and renewed light will then be drawn through the Torah, etc., which is not so above, in spirituality, as mentioned above. 17

"Upon King Solomon (Shlomo)" — upon the King to Whom peace (shalom) belongs. The explanation: through a new light being drawn from above the chaining-down, there comes about the aspect of peace and the joining of two opposites — giver and receiver, fire and water. And therefore our Sages of blessed memory said, "Whoever engages in Torah makes peace in the heavenly household and in the earthly household." 18

For Malchus of Atzilus becomes Atik of Beriah and joins Atzilus with Beriah, even though Atzilus and Beriah are two opposites. And this power exists in the level of Malchus of Atzilus

because "their end is wedged in their beginning," and its root is from the level of Keser, which is the lowest level of the Emanator; therefore it is able to join Atzilus with Beriah, Yetzirah and Asiyah.

And as is known concerning "Dominion and fear are with Him; He makes peace in His heights," etc. And this is "the King to Whom peace belongs," namely, the level of the Malchus of the Infinite, from which all [forms of] peace are drawn.

TORAH OHR • PARSHAS BEREISHIS • MAAMAR 10

בעטרה שעטרה לו אמו כי מצות התורה הן...

"With the crown with which his mother crowned him"

"With the crown with which his mother crowned him": for the commandments of the Torah are the 613 Biblical commandments and the seven Rabbinic commandments, which are the 620 pillars of light, the level of Keser (the Crown) and a crown; and this is what is above the chain of descending worlds (hishtalshelus). 1

Now, by way of analogy: the crown is made of precious stones that shine and sparkle greatly; yet the substance of the stones themselves is only of the level of the inanimate, except that they are refined.

And because it is a wondrous thing that something inanimate, like a stone, should shine so much, therefore they are very precious; and so it is placed as an ornament on the head, even though the head is of honored standing, since in it dwells the light of Chochmah (wisdom), etc. 2

So too, the commandments are performed with physical things, from the level of kelipas nogah; but through the refinement (birur) this wondrous thing comes about: that the physical "something" becomes nullified. Therefore a crown is made from this, and the level of the drawing down of Keser, which is "above the sun," etc.

"On the day of his wedding" — this is the Giving of the Torah. It has already been explained above why it is called "the day of his wedding": that it is the drawing down of supernal Chochmah, the "brain," etc. 3

And in this is enclothed the power of delight, which is the inner dimension of the will, as mentioned above. "And [on the day of] the gladness of his heart" — this is the building of the Holy Temple. That is, the opening of the heart is called "the gladness of his heart,"

whereas in exile [she] is called "sick with love," for the circulation and flow of the spirit of life from the heart to the limbs is not as it should be; and therefore she says, "Sustain me," etc. — through the Torah, which is called healing, as mentioned above.

Now, delight and joy seem to be one matter, but in truth they are two matters. For, by way of analogy, a rich man who has a treasure 4

of silver and gold in his storehouse is joyful and glad of heart even though he does not see it, and even though the money is several hundred parsaos away from him.

But because he knows that it is certainly there, whole, even though it is covered and hidden from his eyes now, his heart rejoices greatly. And this is the matter and essence of joy: that it can be over the good even when it is hidden and covered from one's eyes.

But delight and delectation come only when one sees with one's very eyes the thing in which one delights — like a father's delight in his son, which is specifically when he sees him with his eyes;

whereas from afar delight does not apply, only joy. And therefore one says the blessing over seeing when one sees a person dear to him, etc.

The analogue will be understood in the matter of the joy of a mitzvah. For the reasons of the Torah have not been revealed now; for now there is no revelation, only that such is His will, blessed be He. 5

And in the Time to Come the reasons of the Torah will be revealed — the level of supernal delight that is in every mitzvah. However, even now it is known to us that [something] of the level of the supernal delight is enclothed and drawn down into the mitzvah,

only its essence is not grasped; and therefore great joy can come from this, as it is written, "with joy and with gladness of heart, from the abundance of everything."

Just as the rich man rejoices over the treasure even though he does not see it with his eyes, etc. But in the Time to Come the essence of the supernal delight will be revealed; and this is "Let him kiss me with the kisses of his mouth."

And therefore the Holy Temple is called "the gladness of his heart," for there too the light was hidden in the Ark and the Kapores (the Ark's cover), etc. And likewise prayer with love and awe is also only a grasp of the existence, and not of the essence. 6

But "on the day of his wedding" — this is the Giving of the Torah — the level of delight was drawn down; except that, nevertheless, now the delight is not revealed,

for it too is enclothed in a garment, in physical things; rather, in the Time to Come it will be revealed from within the garments. And about this it is said "and see," in the sense of actual seeing, as it is written, "And [your Teacher] will no longer hide [Himself]," etc., "and your eyes shall see," etc.

According to this, the Midrash (on Parshas Bereshis, section 27) will be understood, on the verse "and He was saddened to His heart": Rabbi Berechiah said: A parable of a king who built a palace through an architect; he saw it 7

and it did not please him. With whom should he be angry, if not with the architect? So too, "and He was saddened to His heart." End of quote.

For, according to what was explained above regarding "and on the day of the gladness of his heart — this is the building of the Holy Temple": that His attribute of Malchus (sovereignty), blessed be He, is called "heart," from which life-force is drawn to all the limbs,

and afterwards the blood returns from all the limbs to the heart. So too the level of "Your Kingship" is "the kingship of all worlds," from which the flow of life-force is drawn to [the worlds of] Beriah, Yetzirah and Asiyah; and this is the level of the light that fills all worlds (memalei kol almin).

And afterwards the arousal from below rises from Beriah, Yetzirah and Asiyah to the level of Malchus; and this arousal from below is what is written, "And you shall love Havayah your G-d with all your heart," etc.

And therefore the building of the Holy Temple, in which the sacrifices are offered — which is the raising of mayin nukvin from the refinement of kelipas nogah and the animal soul — is called "the gladness of his heart"; for gladness is the opening of the heart, through which the mayin nukvin draws down mayin duchrin from the level of the light that encompasses all worlds (sovev kol almin) into the light that fills all worlds.

And therefore the opposite of this took place in the generation of the Flood, who kept provoking [Him]. This is, by way of analogy, like when there is, G-d forbid, a damage in the limbs that prevents the circulation and flow of the blood from the heart to the limbs and from the limbs to the heart, etc.; and through this [the flow] from the brain into the heart is not drawn either, and the connection is cut off, etc. 8

And this is the meaning of "and He was saddened to His heart": that the light was not drawn in revelation from the level of the light that encompasses all worlds to the level of the light that fills all worlds, which is the level of Malchus, etc.

And therefore in Parshas Noach, after he offered a sacrifice, and it is written, "And G-d smelled the pleasing fragrance," it is written, "And G-d said to His heart," etc. And this is in the manner of a likeness of what is called the building of the Holy Temple, the place of the sacrifices, "the gladness of his heart," as mentioned above.

TORAH OHR • PARSHAS NOACH • MAAMAR 1

מים רבים לא יוכלו לכבות את האהבה ונהרות...

Many waters cannot extinguish the love

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"Many waters cannot extinguish the love, nor can rivers wash it away; if a man would give all the wealth of his house for love, he would be utterly scorned." 1

Now, the "many waters" are all the preoccupations of earning a livelihood and the thoughts about the matters of this world, etc.; and nevertheless they "cannot extinguish the love" —

which is the level of the hidden love that is present by nature in every soul of Israel, from the level of the G-dly soul, whose nature is to rise and be absorbed constantly above, like a flame that rises of itself,

as it is written just before it, "Its sparks are sparks of fire, a flame of G-d," which is the level of a flame that comes from above: this is the G-dly soul, which, before it was enclothed in the physical body, delighted in the radiance of the Shechinah and was united in absolute unity with the Infinite One (Ein Sof), blessed be He.

Therefore, even after it is enclothed in the physical body to occupy itself with physical matters — which are what are called "many waters" — nevertheless they "cannot extinguish" it from being constantly in a state of love and wondrous longing to rise and be absorbed above. On the contrary, 2

through its enclothement in the "many waters" mentioned above, it can reach a higher level than [it stood at] before it descended to this world, as will be explained.

Now, the level of "many waters" mentioned above is called "the waters of Noach," as it is written (Isaiah 54), "That I swore that the waters of Noach would no more pass over the earth, so have I sworn not to be angry with you or rebuke you" (see the book Ir Gibborim). For 3

Noach is naycha d'rucha (rest of the spirit), which is the level of ceasing, like a person who ceases from his work. As it is written, "And He ceased (vayishbos) on the seventh day," and its Targum [renders it], "And He rested (venach) on the seventh day," etc.

And what is written, "Noach, Noach," twice: these are the rest of the higher ones and the rest of the lower ones, which is the level of the lower Shabbos and the higher Shabbos that will be in the Time to Come, which is called "the day that is entirely Shabbos," whereas the lower Shabbos is not entirely Shabbos, as will be explained.

For at first glance the matter of the Flood is not understood: if it were only to remove and destroy the sinful people, why was there need for so great an upheaval as this? Surely in a single moment G-d had the power to remove them, even without the Flood.

But in truth the Flood came to purify the earth, as it is said, "For the earth is filled with violence," and it had become very corrupted and needed to be purified. Therefore it was specifically the Flood that came, which is the level of water, in order to purify the impure,

like the mikveh of forty se'ah, which purifies the impure; so too the Flood came in order to purify the whole earth,

as it is written (Ezekiel 36), "And I will sprinkle pure water upon you, and you shall be pure," etc. Therefore they are called "the waters of Noach," for from this came about naycha d'rucha, etc.

Now, the servitude of earning a livelihood is also called "the waters of Noach," as our Sages, of blessed memory, said that Avraham our father chose for himself servitude in place of Gehinnom.

For just as it is impossible for the soul to enter the Garden of Eden to delight in the radiance of the Shechinah until it first descends into Gehinnom — as they said concerning Acher, "Better that he be judged and come to the World to Come" —

and also [for it] to immerse in the River of Fire (Nehar Dinur), as is explained elsewhere; so too, through servitude one can rise higher and higher, to the highest level.

Now, "servitude" does not mean that there is now a king over us and that he takes tax from us, for in the time of the Holy Temple too there was a king of Israel over us, and the tax was even greater, as is known, for each person had to give a tenth part. 4

Rather, the intent is that when the Holy Temple stood, blessing and an immense flow of bounty were drawn down, until the Land of Israel was "a land flowing with milk and honey," etc.,

not by way of nature at all, as is stated in the Gemara at the end of Tractate Kesubos; and there were no worries or preoccupation with livelihood at all.

Now, each and every person has toil and the preoccupation of earning a livelihood, occupying himself with the matters of this physical world; and this is the level of the "many waters" mentioned above, which are called "the waters of Noach," 5

which is the level of naycha d'rucha, because through the level of the "many waters" mentioned above the soul is raised to a higher level than [it had] before its enclothement, etc., when it merely delighted in the radiance of the Shechinah, etc.

As our Sages, of blessed memory, said: "One hour of teshuvah and good deeds in this world is better than all the life of the World to Come," because this is the level of the advantage of light [that comes] specifically out of darkness, which is the level of the subjugation of the sitra achra (iskafya) and the transformation of darkness (is'hapcha chashocha), etc.

For when one is occupied all day with physical matters, in the preoccupation of earning a livelihood, which are what is called "darkness," and afterward contemplates in prayer how "there is no blade of grass below that does not have a mazal above," etc. —

these are the mazalos, which channel life-force to this entire world, as it is written (Deuteronomy 33), "And with the bounty of the produce of the sun, and with the bounty of the yield of [the moons]," etc. —

and the mazalos receive from the seventy princes, and the princes receive from the guardians of the Ofanim, and they receive from the angels, one higher than the other, until all of them receive from the level of His Malchus (sovereignty), blessed be He,

as it is written, "Your kingship is a kingship over all worlds," which brings all the worlds into being from nothing into actual something; and this is only the level of the radiance of the Shechinah alone, which is

nothing but the level of a mere radiance and glow alone relative to His essence and being, blessed be He, as it were, which is on the level of the Infinite One (Ein Sof) in the full sense — [Who] was, is and will be without any change at all; as the saying goes, "You are He before [the world] was created, and You are He after it was created," etc.

After contemplating all the above in the depth of Daas (knowledge), his soul will be aroused with love and wondrous longing, like sparks of fire, to go out of this darkness and physical concealment and only to cleave to Him, blessed be He,

as it is written (Psalms 73), "Whom have I in heaven? And besides You I desire nothing," etc. — that he should not desire at all either the lower Garden of Eden or the higher Garden of Eden, which are only the level of radiance and glow alone,

as our Sages, of blessed memory, said, "The righteous sit, etc., and delight in the radiance of the Shechinah" — but only to cleave to Him, blessed be He, to be absorbed in the level of His essence and being, blessed be He; and in the holy Zohar this is called "to be absorbed into the body of the King," etc.

This love is called the level of teshuvah, which is "with greater strength," for it comes specifically out of the darkness, when he was occupied only with physical matters and the vanities of the world.

For the advantage of light is specifically out of darkness. And this love is called the level of "with all your might (me'odecha)," which is truly without limit, for it comes specifically from the opposite, which is the darkness,

as it is written, "'Good' — this is the angel of life; 'very (me'od) (good)' — this is the angel of death": for through the opposite and the darkness specifically, which is the level of the animal soul, one can come to the level of the love "with all your might," which is truly without limit.

That is, because in its root, very high above, the root of the animal soul is higher than the level of the G-dly soul, as it is written (Genesis 36), "And these are the kings who reigned," etc.,

"before any king reigned over the Children of Israel," which is the level of the G-dly soul; only that through the shattering of the vessels they fell very far down, as it is written, "And he reigned, and he died," etc. But in their root they are far above the level of the G-dly soul.

Therefore, even as they have fallen down, they have mastery over the G-dly soul, because their root is from the level of kingship, which is the level of self-exaltation, etc. 6

Also, a person receives life-force from the level of animals and foods, and without them he cannot live, whereas the foods do not need the person.

All this is because in the root of their root above they are much higher than the level of the souls. Therefore, through the descent and enclothement of the G-dly soul in the 7

animal soul specifically, to occupy itself with the preoccupations and thoughts of livelihood in physical matters — which are what are called the "many waters" mentioned above — it can come to the level of the love "with all your might,"

which is without limit, as mentioned above, which is a higher level than [it had] when it was before its descent into the body, when it merely delighted in the radiance of the Shechinah, etc.

That is, through iskafya and is'hapcha chashocha specifically, which is the level of the advantage of light that is out of darkness, as mentioned above, because their root above is higher than the rank of the G-dly soul, as mentioned above, only that they fell down, as it is written, "And he reigned, and he died," etc.; and through iskafya the resurrection of the dead comes about.

And this is [the meaning of] the saying of our Sages, of blessed memory, "One hour of teshuvah and good deeds in this world is better than all the life of the World to Come," as mentioned above. Therefore the "many waters" mentioned above are called "the waters of Noach," because there comes about 8

through [them] naycha d'rucha, for from them is made the ark (teivah) of Noach, which is the level of the words (teivos) of prayer, as it is written, "Come, you and all your household, into the ark," etc.

And this is [the meaning of] "And the waters prevailed very greatly," etc., "fifteen cubits upward did the waters prevail," etc.: this is the level of the mastery of the animal soul over the level of the G-dly soul in the occupation of livelihood and physical matters; but through this there afterward comes about an advantage of light, etc., as mentioned above. 9

And this is [the meaning of] "And the ark went upon the face of the waters" — specifically — "and the ark was lifted up," etc.: through the waters specifically, the words (teivos) of prayer are elevated and rise higher and higher, as mentioned above. 10

And this is the error of the businessmen, who think that they cannot pray as much as those who dwell in the tents; for, on the contrary, it is quite the reverse: they can pray more, for the advantage of light is specifically out of darkness, etc.

And this is why the waters of Noach are called naycha d'rucha, which is the level of Shabbos, as it is written, "For on it He ceased from all His work," etc. 11

For the six days of work are the level of the spreading forth and drawing down of His Malchus (sovereignty), blessed be He, below; as on the first day it is said, "And G-d said, 'Let there be light,'" etc.,

"Let there be a firmament," "Let the earth sprout vegetation," etc., which are called the days of work; and on Shabbos there is the level of ceasing from work and naycha d'rucha, which is the ascent of the worlds on high, like a person who ceases and rests from his work.

So too is the level of the preoccupation and occupation of livelihood in physical matters, which are called "many waters": when they are transformed and afterward rise into the level of G-dliness through prayer, as mentioned above, this level is called the level of naycha d'rucha,

which is the level of Shabbos, as mentioned above; as is known, every prayer of the six weekdays is a glow from the level of Shabbos, as mentioned above. But all this is the lower Shabbos.

And there is yet the level of the higher Shabbos, which is what will be in the Time to Come, which is called "the day that is entirely Shabbos." And this is [the meaning of] "That I swore that the waters of Noach would no more pass over the earth." 12

For although they came to purify, purification is not needed so much at every time. "So have I sworn not to be angry with you or rebuke you."

For although it was explained above that through the level of the "many waters" mentioned above an advantage of light comes about, etc., which is the level of the love "with all your might," as mentioned above,

nevertheless there is yet another level: a great love (ahavah rabbah) that comes from above, which is far higher even than the level of the love that comes through the "many waters" mentioned above.

This is what is written, "And His right hand embraces me," etc. This level of love will be revealed in the Time to Come, as it is written (Isaiah 54), "For the mountains shall depart and the hills be removed, but My kindness shall not depart from you, nor shall My covenant of peace be removed," etc.

This is the level of supernal Chesed (kindness) and the great love that comes from above, so that "His right hand embraces me." (And this is [the meaning of]) (ibid. 52) "and he shall be very (me'od) high": that the level of "with all your might (me'odecha)" will be from a still higher level, etc.

TORAH OHR • PARSHAS NOACH • MAAMAR 2

אם יתן איש את כל הון ביתו באהבה...

If a man would give all the wealth of his house

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"If a man would give all the wealth of his house for love, he would be utterly scorned." For it has been explained above how "many waters" are the preoccupations of earning a livelihood. 1

And "rivers" are the thoughts about material matters, which are called by the name "rivers" because they move and flow on, whereas waters are gathered and standing. And all of this cannot extinguish the love; on the contrary, specifically in them and through them one comes to the level of the greatest love, namely the level of "with all your might" mentioned above.

And for this [reason] it says afterward, "If a man would give all the wealth of his house," etc. "The wealth of his house" refers to the wisdom of the Torah, which is the explanation and reasons of the mitzvos, drawn from the level of His blessed wisdom (Chochmah). 2

As it is written, "And a river goes out from Eden to water the garden (gan)." For from "Eden," which is the level of Chochmah, which is called "Eden," there "goes out a river" (a term for drawing down) "to water the garden (gan)": these are the fifty-three (gan) sidros of the Torah, which are

the explanation and reasons of the mitzvos. And from them are made the level of the Higher Garden of Eden and the Lower Garden of Eden, until it descended lower and lower. Their root is from the level of His blessed Chochmah, which is called the beginning of the chain of descending worlds (hishtalshelus), and it bears no comparison at all to His blessed essence and being, which is above the chain of descent.

And this is [the meaning of] "If a man (ish) would give": [the word ish] denotes restraints (gevuros) and contractions (tzimtzumim), as it is written (Exodus 15), "G-d is a man (ish) of war," etc. 3

For in order that there be drawn from His blessed essence [what is needed] for the level of Chochmah to come into being (and it is no more than a radiance and illumination alone), this is impossible except through many contractions and restraints.

And this is [the meaning of] "If a man would give all the wealth of his house for love": this is the love of "with all your might" explained above, which is to be absorbed into the very body of the King.

As it is written, "Whom do I have in heaven? And with You I desire nothing," etc.: that he desires neither the Garden of Eden, etc., which are only a radiance and illumination alone, but only to be absorbed into the body of the King, which is His blessed essence and being. 4

Accordingly, "utterly scorned" by him is "the wealth of his house" mentioned above, which is no more than a radiance and illumination, etc.; and this suffices for one who understands. However, all this is the explanation and reasons of the mitzvos, which is the level of the wisdom of the Torah, drawn from His blessed wisdom, as mentioned above.

But the very body of the practical mitzvos, such as tefillin and sukkah and the mitzvah of tzedakah (as it is said (Isaiah 32), "And the deed of tzedakah shall be"), and the like, are His blessed will (ratzon), which is above the reason and understanding that are drawn down in the level of Chochmah.

And because their root is very much higher than the rank of the Torah, etc., therefore they were clothed specifically in physical things, for [their root] cannot come to the level of comprehension, etc.

As our Sages, of blessed memory, said: "For the wise, a hint." For a very deep matter cannot be revealed in speech, but only by a hint, pointing it out to him with a finger, etc. 5

So too the practical mitzvos: because their root is exceedingly lofty, being the inner dimension (pnimiyus) of His blessed will, as it were, which is above comprehension, therefore they cannot come to revelation below except by being clothed specifically in physical things, for "their beginning is wedged in their end," specifically.

And this is [the meaning of] "And these words which I (Anochi) command you today shall be," etc. For the whole passage of the reading of the Shema, "Hear, O Israel," is only contemplation on the level of His Names, etc. 6

And through this [comes] "And you shall love with all your heart," etc., until one reaches the level of the love of "with all your might" mentioned above, which is to be included and to cleave to Him, in His blessed essence and being itself.

And this is impossible except through fulfilling His blessed mitzvos specifically, for they are the inner dimension of His blessed will, and "their end is wedged in their beginning." 7

And this is [the meaning of] "which I (Anochi)": the One Who is "I," which is His very essence and being, and not merely at the level of light and radiance, "command you," through fulfilling the practical mitzvos specifically, as mentioned above.

"Today," etc.: specifically "today," when the soul is clothed within the body; whereas before it was clothed in the body, it was only delighting in the radiance of the Shechinah, etc.

And this is [the meaning of] "And you shall speak of them": this is the mitzvah of speaking the words of the Torah. And as it is written, "And you shall meditate on it," etc. And the moving of one's lips counts as an action, etc. 8

And this is [the meaning of] "We have a little sister (achos)": that she becomes the level of achos, which is a term of "one" (achas), for she becomes united completely with His blessed essence and being itself, as it were, through fulfilling the practical mitzvos, as mentioned above.

And as it is written, "And His right hand embraces me," like a person who embraces his fellow from all sides, etc. And this is [the meaning of] "What shall we do for our sister on the day she is spoken for"; and this suffices for one who understands.

TORAH OHR • PARSHAS NOACH • MAAMAR 3

ביאור על הנ"ל

An Explanation of the Above

◇

An explanation of the above. 1

[We need] to understand the matter [stated above], that the prayer of a man of business will be on a lofty level, etc. This requires understanding: the matter of the descent of the soul, which is the spark of G-dliness, into this world, into a body and an animal soul (nefesh habahamis), to be constantly preoccupied with thoughts and worries about livelihood, in the vanities of this world. 2

And this is a great descent. It must necessarily be said that this descent is for the sake of an ascent: that after it has descended and been clothed in a body and an animal soul, it can rise higher and higher through the love of "with all your might" (bechol me'odecha), which is without limit.

As our Sages, of blessed memory, said: "'Good' — this is the angel of life; 'very' (me'od) — this is the angel of death," etc. And this [comes about] specifically through the love that comes from the animal soul.

Just as we see below that the strength of an animal is greater than the strength of a human being, so too above: our Sages, of blessed memory, said, "In the place where baalei teshuvah stand, the perfectly righteous [cannot stand]," etc.

That is to say, [this is] because the level of baalei teshuvah is with greater force (bechila yatir), with great strength and intensity; and that is because the animal soul is from the level of the World of Tohu.

"And these are the kings who reigned," etc. And the level of Tohu is higher than the level of Tikkun, as it is written, "who reigned before any king reigned over the children of Israel," which is the level of Tikkun. 3

And to understand all this: behold, it is stated in the Midrash, "At first it arose in [G-d's] thought to create the world with the attribute of judgment; He saw that the world could not endure, [so] He joined [to it] the attribute of mercy," etc.

Now the meaning is not as people commonly suppose, that the attribute of judgment is the aspect of tzimtzum (contraction) and the withholding of the flow [of beneficence]. For after all, Gevurah is one of His attributes, blessed be He,

as it is written (I Chronicles 29), "Yours, O G-d, is the greatness and the might (hagevurah)," which are the ten Sefiros of Atzilus that give life and bring into being from nothing to something.

Moreover, it is written (Deuteronomy 12), "For the blood is the soul": the main life-force (chayus) of a person is the blood. And blood is drawn from the level of Gevurah, the attribute of judgment.

Rather, the meaning of "the attribute of judgment" is the level of Gevurah, a term that means intensity (tigboros): the power of the life-force from the Infinite Light (Or Ein Sof) comes with greater intensity than in the level of Chesed, which is drawn down lower and lower

but comes in a manner of coolness. This is not so with the level of Gevurah, in which the life-force from the Infinite Light comes with exceedingly great intensity.

Therefore, as a matter of course, when it comes down by way of the chain of descending worlds (hishtalshelus), it becomes the aspect of judgment: one who is not fit to receive the flow cannot receive it, because the life-force is drawn with great intensity.

This is not so with the level of Chesed, in which the life-force comes with coolness; it can be drawn and spread lower and lower. But the level of Gevurah is the life-force with intensity, the level of the seven kings, which is the World of Tohu; this is why the ten Sefiros in the World of Tohu are called by the name "kings."

According to the Kabbalah it is explained that the level of Tohu is abundant light and few vessels, and the level of Tikkun is the reverse. "Abundant light" means that the light and the life-force come with great intensity. 4

For all ten Sefiros were in great intensity: for example, in the level of Chesed, the attribute of Chesed was in great intensity, and so too all ten Sefiros. And also,

therefore there was no inter-inclusion of the attributes (middos), [such that each] would be comprised of Chesed and Gevurah, because every level and attribute was with great force and intensity.

Therefore [each] could not be included with its opposite, and each attribute was by itself. And this is [the meaning of] "He saw that the world could not endure,"

for from this there cannot be a rectification of the world. And for the sake of the world's rectification there had to be the level of Tikkun, that is, the level of "lines," the inter-inclusion of the attributes with one another.

And this is the level of many vessels and little light, where the light and life-force do not come with intensity, but [as] the level of Chesed, with coolness; and therefore there can be an inter-inclusion of Chesed and Gevurah, two opposites.

As our Sages, of blessed memory, said (in the fifth chapter of Avos): "To make known how great is the patience before Him, for all the generations kept provoking Him, on and on, until Avraham our father came," etc.

For because the attribute does not come with intensity, there comes about forbearance and patience. On the contrary, there can be two utter opposites [together],

as we find at the building of the Holy Temple, that there was exceedingly great joy when Shlomo said the Song of Songs, [joy] such as there had not been since the day the world was created.

And as it is written (I Kings 8), "For the glory of G-d filled the House of G-d": the fire came from above, that is, the level of the revelation of the Shechinah (Divine Presence) below.

Thus there was very great joy; and concerning that same time it is said (Jeremiah 32), "For this city has been to Me [a cause] of My anger and of My fury from the day that they built it,"

because he took Pharaoh's daughter, etc. Thus there were two opposites together at one time and one moment. And that is because He joined the attribute of mercy, and there came to be

the World of Tikkun, [in which] there can be inter-inclusion of the attributes with one another: since the attribute and its revelation do not proceed with abundance and intensity of light, the vessel could therefore contain both aspects together.

Now the soul of man is from the level of Atzilus, the World of Tikkun; therefore the soul is comprised of all the attributes, as explained in the Tanya. 5

This is not so with the angels, whose root is from the level of the World of Tohu: the camp of Michael, the camp of Gavriel, each one a separate line. The camp of Michael is only the level of love, with very great intensity.

And the camp of Gavriel is only the level of awe, with great intensity: the prince of water, the prince of fire. And from this is drawn the level of the Chariot: "the face of a lion on the right," "the face of an ox," etc.

Now concerning the soul of man, our Sages, of blessed memory, said: "There are three partners in a person… the Holy One, blessed be He, puts a soul into him." And the life-force of the soul of animals and birds is from the level of "the face of a lion," "the face of an ox," etc., 6

and their source is from the World of Tohu. And therefore it is said of man, "Behind and before You have formed me": from the standpoint of the level of Tikkun, in the chain of descending worlds (hishtalshelus), the level of man is on a higher rank.

For the animals fell very, very far down, whereas in their source they are on a higher rank, for they are from the level of the World of Tohu, "before any king reigned," etc., as is known.

Accordingly, the love that comes from the side of the animal soul (nefesh habahamis) is higher and higher, the level of "with all your might," which is above the vessel, because it is with greater force (bechila yatir), coming with great intensity; for the root of the animal soul is from the level of Tohu, as [explained] above. 7

Only, it fell through the Shattering of the Vessels very far down, into physical service, to be separate [beings]; but when it is refined and rises up in prayer, then it is with great intensity: the love of "with all your might."

And as our Sages, of blessed memory, said: "And the reason I did not tell you [this] in the evening is that we had not eaten ox meat," etc. Thus eating meat gives strength and additional intellect (mochin) to a person; and as it is written, "And wine gladdens the heart of man."

And nevertheless, below, man is on a higher level than they, and there is no comparison, etc.; but in their root they are higher than the level of man, for they are from the World of Tohu. And according to the Kabbalah this is called "the advantage of light [that comes] from darkness" specifically. 8

That is, through contemplation in prayer: how he is preoccupied all day long, running after his livelihood, food and bread, whose life-force (chayus) is from the constellations (mazalos),

as our Sages, of blessed memory, said, "You have no blade of grass below that does not have a constellation," etc. And the constellations are drawn from the level of the seventy princes, and the princes receive from the guardians of the Ofanim, and the Ofanim receive from the level of Malchus (sovereignty), as it is written, "Your kingship is a kingship over all worlds."

But in relation to His essence and being there is no comparison, for it is only the level of a ray and a glimmer alone. And this is the matter of the saying of Rabbi Akiva: "If so for those who transgress His will, then for those who do His will, how much more so!"

For there is the delight without end. And as it is written, "His splendor is over earth and heaven": the level of earth and heaven, [the light that] fills [all worlds] and [the light that] encompasses [them] (memalei and sovev), is only the level of splendor and radiance; this is not so with "the children of Israel, the people close to Him," [close] to the level of His essence and being, blessed be He.

From this his soul will be kindled with intensity, with greater force (bechila yatir), in longing and desire to cleave to Him, blessed be He; and as it is written, "Whom do I have in heaven? And with You I desire nothing," etc.

And this is [the meaning of] "Blessed are You… King of the world, who has sanctified us with His commandments," etc.: that which is bestowed and drawn down below, to be [the light that] fills and [the light that] encompasses [all worlds] (memalei and sovev), is the level of "King of the world," and "His kingship rules over all." 9

But the love and longing of the souls of Israel to cleave to Him, blessed be He, in His essence and being, [is] "who (asher) has sanctified us"; for asher is the level of the supernal delight without end, a term [as in] "In my happiness (be'oshri)," etc. "Who has sanctified us with His commandments," etc.: for through the mitzvos they draw down from the supernal delight, as, for example, tallis, etc.

And this is [the meaning of] "For this is as the waters of Noach to Me": for the servitude of livelihood, as mentioned above, is the level of "the waters of Noach," as it was in the Flood. For the meaning is not that the Flood was to remove the wicked from the world, 10

for that the Flood of water would not have been needed, since it could have been done in a single moment.

As it is written regarding Pharaoh, "And you would have been cut off," etc. Rather, the Flood was in order to purify the world, for at first "the earth was filled with violence," etc., 11

for they drew down kelipos (husks), etc. Therefore the world had to be purified through the level of purifying waters; and this is the level of rain, "the mighty powers of rain," which is from the level of Tohu. For when the rains are drawn down in order and gradation, this is the level of Chesed, and it makes seeds grow, etc.

This is not so with the Flood, [whose waters] came down with Gevurah, that is, with great intensity and with great force, which is from the level of the World of Tohu, the Chesed of Tohu. To purify the earth there needed to be an illumination from the level of the World of Tohu, which is higher than the level of Tikkun; only it was a great and mighty illumination, with great intensity, from the level of Tohu.

Therefore "He wiped out all existence," for they were not fit to receive [it]. And this is [the meaning of] "And the mountains were covered… fifteen cubits," etc. 12

"Mountains" means the level of Tikkun, the inter-inclusion of the attributes (middos), as [in the case of] Avraham, who called it "mountain," etc. And the preoccupations and thoughts of this world, [which come] from the animal soul, are also from the level of the World of Tohu, and are called "the waters of Noach," etc.

And this is [the meaning of] "And G-d said to Noach, 'Come, you and all your household, into the ark (teivah).'" Teivah is the level of combinations of letters, 13

for Noach is the level of Shabbos, as its Targum [renders] "and He ceased" (vayishbos) as "and He rested" (venach), etc. But the meaning is not cessation in essence, only like a person who rests from his work.

And as it is written, "And they rested on the fifteenth," etc.: rest after war, etc., the level of nach, rest of the spirit (nayecha d'rucha). And there are two levels of nach, two levels of Shabbos: the lower Shabbos and the higher Shabbos, "the day that is entirely Shabbos." And the level of prayer is also called the level of nach, the level of Shabbos. 14

And all the weekday prayers are elevated on Shabbos, for on Shabbos is the ascent of the worlds. For all six days of work are the refinements of the 288 sparks, the level of Malchus (sovereignty) that descends into [the worlds of] Beriah, Yetzirah and Asiyah, "her feet descend," etc. And in this there are various times, such as midnight. 15

And all six days of work are the level of the influences of "And G-d said, 'Let there be light,'" etc., "Let there be a firmament." And on Shabbos, Beriah, Yetzirah and Asiyah are elevated into the level of the World of Atzilus (Emanation), the level of Tikkun, 16

for "He and His life-force are one, He and His causations are one"; meaning, "His life-force" is the lights and "His causations" are the vessels: all is one in them.

And as it is written, "Yours, O G-d, is the greatness and the might": in the level of Atzilus, the levels of greatness and might are in the level of "Yours," and are utterly united, the level of Tikkun.

So too in prayer: all the activity that one does every day, with food or even [with] Torah study, is elevated in prayer through the love of "with all your might." 17

And this is the lower Shabbos, in which Beriah, Yetzirah and Asiyah are elevated into the level of Atzilus. But in the Time to Come there will be "the day that is entirely Shabbos," meaning that the level of Atzilus will be elevated higher and higher, and not

as now, when after Shabbos there must be a weekday, that is, the level of Atzilus refines Beriah, Yetzirah and Asiyah; but in the Time to Come the level of Atzilus will be elevated, and it will no longer be necessary to refine Beriah, Yetzirah and Asiyah,

for "I will remove the spirit of impurity," and "He will swallow up death," etc.; "A woman of valor is the crown of her husband," and "A female shall surround a male," as explained elsewhere; and this will suffice for one who understands.

18 And this is the explanation of the verse: "Many waters" are the preoccupations of this world, which are from the level of the World of Tohu; "and rivers" are the thoughts, which flow like the waters of a river that move along and go,

for in the level of Tohu there are also two levels, waters and rivers; [yet they] "cannot extinguish the love" that comes from the power of the G-dly soul (nefesh ha'Elokis) with intensity: "and with You I desire nothing," etc.

19 "If a man would give all the wealth of his house for love, he would be utterly scorned." Meaning: "his house" is the level of Chochmah (wisdom), [as in] "With wisdom a house is built."

"The wealth of his house" is the inner dimension (pnimiyus), as it is written, "And with knowledge the chambers are filled with all precious and pleasant wealth"; and this is the level of the reasons of the Torah, and this is the level of the higher and lower Gan Eden; and "the Torah issues from Chochmah."

20 "If a man would give" — the level of "a man of war": for [the ability] to have the level of Chochmah, to delight in the radiance of the Shechinah (Divine Presence) in the manner of comprehension, is only the level of a ray and a glimmer alone; and it is

through the level of "a man of war," which is the many contractions (tzimtzumim), until there can be the level of Chochmah, the radiance of the Shechinah. But the level of the love mentioned above [is] "and with You I desire nothing," etc.:

not for the sake of receiving a reward, that is, the World to Come, the higher Gan Eden, etc., but rather "with You," to His essence and being, blessed be He: to Him and not to His attributes.

21 And how can one draw down the level of His essence and being? It is through the mitzvos: for the 613 mitzvos of the Torah and the seven mitzvos of the Rabbis are 620 pillars of light, the numerical value of Keser (the Crown).

For just as a pillar [extends] from above to below, so too the mitzvos are from the level of Gulgalta, the level of Keser, the intermediary between the Emanator and the emanated. For how can one draw down from His essence and being, blessed be He, below? It is through the mitzvos, "the 248 limbs of the King,"

and as it is written, "And His right hand embraces me" — like the analogy of one who embraces a person out of love for his inner self, because he is exceedingly wise and the like; only he cannot grasp him except

through the body and its limbs. So too, as it were, through the mitzvos, the 248 commandments, one can draw down His essence and being, for they are His will, blessed be He.

And this is [the meaning of] "to be absorbed in the body of the King": this is the level of the mitzvos. And this is what we say in the Shema: "Hear, O Israel, G-d is our G-d" — the union of Abba and Imma (Chochmah and Binah), "two companions," etc.; "G-d is One" — the union of Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus). 22

"Blessed be the name of the glory of His kingdom forever and ever" — the lower unity (yichuda tata'ah). And all this is the level of union, that is, when it is drawn below and they become one. This is not so with the performance of the mitzvos: "And these words which I (anochi) command you today shall be."

Anochi is the level of Keser (the Crown), through "and you shall speak of them"; for speech in Torah is also a positive commandment.

And this is [the meaning of] "If a man would give all the wealth of his house" — the level of the higher and lower Gan Eden, the level of Chochmah, the reasons of the Torah — "he would be utterly scorned," 23

for it is only the level of a ray and a glimmer alone; but "for love" — "and with You I desire nothing," etc. — which is to Him and not to His attributes, to His essence and being, blessed be He.

And this is [the meaning of] "We have a little sister." Meaning: for now she is called "this is my beloved," etc.; but when she is elevated higher and higher through the mitzvos, into His essence and being, she is called "my sister" (achosi), a term [as in] "and they do not join (me'achin)" and "the joining (ichuy) of Alexandria." 24

For they become truly one, "a woman of valor is the crown of her husband," and there she is called the level of "little," a single point. For when she receives from the level of Chochmah, [this is] called "great is Your faithfulness,"

and as our Sages, of blessed memory, said, "When is He great? When He is in the city of our G-d," that is, when there are many influences and flows; this is not so when the level of Malchus will be elevated higher and higher, to be "the crown of her husband": then she is the level of a single point.

(And see the Ra'aya Mehemna, Parshas Terumah, folio 158a: "And she is a crown on His head, from the side of the segolta.") And as is known, a single higher point includes all the levels of the lower, as our Sages, of blessed memory, said, "The feet of the Chayos correspond to all of them; the legs of the Chayos," etc.

"And she has no breasts." Meaning: for now [the flow] is drawn and bestowed below, into the cham- 25
bers of Beriah, Yetzirah and Asiyah, and "His kingship rules over all"; this is not so above: "since it is busy swallowing, it does not emit" — it is not drawn and bestowed at all.

"What shall we do for our sister on the day she is spoken for?" Meaning: for below, [it is] "And G-d 26
spoke," etc., "the word of a king is authority,"

that is, the level of speech is a configuration (partzuf) by itself, which leads and draws down to others; this is not so above, "that she is spoken for," a passive level, in which the speech is not by itself but only "in her," for it is not drawn down below.

TORAH OHR • PARSHAS NOACH • MAAMAR 4

ויאמר ה' הן עם אחד ושפה א' לכלם...

"And G-d said: Behold, they are one people, and one language for them all"

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"And G-d said: Behold, [they are] one people, and one language for them all," etc., "and now nothing will be withheld from them," etc. 1

At first glance this is puzzling: how could nothing be withheld from them against His will, blessed be He? "Who is it that spoke and it came to be, if G-d did not command it?" Also, what were their thoughts in making a tower "with its top in the heavens"? For all this is puzzling.

But in the Likkutei Torah of Rabbi Chaim Vital, of blessed memory, he writes concerning the generation of the Dispersion that their intention was to draw down to themselves a flow of good by compulsion, through the power of using the [holy] Names, even though they were not good, etc.; see there.

The explanation of the matter will be understood from what is written in the writings of the Arizal and in the Pardes concerning the seven Names that may not be erased: the Name Kel in Chesed (kindness), the Name Elokim in Gevurah (restraint), and the Name Havayah in Tiferes (beauty). 2

The explanation is that this refers to the vessels of Chesed, Gevurah and Tiferes; for the light in all of them is from the Name Havayah, and only in the vessels is it the Name Kel in Chesed, etc.

But in Tiferes, even in the vessel, the Name Havayah shines (and see what is written in Parshas Bo on the verse "On that very day"). [We need] to understand this: why in Tiferes is the vessel, too, from the level of the Name Havayah, which is not so in the other Sefiros?

And [we need] to understand what is said in the discourse "Elijah opened": "You are He Who brought forth ten tikkunim (rectifications), and we call them ten Sefiros … Chesed, the right arm, etc.; Chochmah (wisdom), the brain; Binah (understanding), the heart," etc.

"And each Sefirah has a known name, etc., but You have no known name. You are wise, but not with a known wisdom; You understand, but not with a known understanding." 3

For first it mentioned Chochmah and Binah — "Chochmah, the brain, and Binah, the heart" — so what does it mean when it says afterwards, "You are wise"? For it does not mean "You are wise" in the sense that He is clothed in that very level of Chochmah it mentioned first, which is one of the ten Sefiros.

For from its saying, "And each Sefirah has a known name, but You have no known name; You are wise," this indicates that the meaning of "You are wise" is also in the sense of "You have no known name."

Now, as the Infinite Light (Or Ein Sof), blessed be He, clothes itself in the ten Sefiros of Atzilus (Emanation), He, blessed be He, is then called by a name according to the Sefirah in which He is clothed, 4

as is written at length in the Pardes, in the Gate of the Names, and as [stated] above: the Name Kel in Chesed, etc. If so, how is it possible [to speak of] the level of "You are wise," and also "You have no known name"?

Rather, the meaning is this: it first said, "You are One, but not in number"; and although "You brought forth ten tikkunim," which are the ten Sefiros of the Tikkun of Atzilus, in which each Sefirah is a level distinct from the others — Chochmah, Chesed, etc. —

then one might have thought that in the Essence, too, there are, G-d forbid, likewise distinct levels, Chochmah, Chesed, etc. To this it says that it is not so; for the level of "You are wise" is "but not with a known wisdom."

That is to say: the Chochmah of Atzilus is called "a known wisdom." Although it too is in truth far, far above the essence of the Chochmah of Beriah, Yetzirah and Asiyah (Creation, Formation and Action), nevertheless, since

it is their source and root, it is called "a known wisdom." That is, there it is the level of actual vessels: Chochmah has a vessel of its own, Binah [a vessel] of its own.

And this is specifically in the ten Sefiros of Atzilus. But that of which [it says] "You are wise" is not with a known wisdom at all — so much so that the coming into being of the Chochmah of Atzilus from the level of "You are wise" is 5

in the manner of coming into being as something from nothing (yesh me'ayin), and not [in the manner of] cause and effect at all; and not like the coming into being of the Chochmah of Beriah, Yetzirah and Asiyah from the Chochmah of Atzilus, which is also called the chain of descent (hishtalshelus). This is why the Chochmah of Atzilus is called "a known wisdom." And how is it "known"?

Only because the Chochmah of Beriah, Yetzirah and Asiyah came into being from it by way of hishtalshelus, and it is revealed and known — therefore the Chochmah of Atzilus, too, is called "a known wisdom."

And it is like the way that Adam of Atzilus is called Adam of Asiyah. But the level of "You are wise" is not with a known wisdom; and this is what is called, in the language of the Pardes, "the ten Sefiros hidden in their Emanator," of which it said, "You are wise," etc. 6

This matter is fully of one piece with what is written in Etz Chaim: that there are Akudim, Nekudim and Berudim. That is, in Akudim all ten Sefiros are bound together in one vessel, and there is no

division there at all into ten Sefiros; in Nekudim they were divided into ten points; and Berudim is the World of Tikkun (Rectification), the level of partzufim (configurations), etc. And this is what Elijah said: "You are He Who brought forth ten tikkunim," which are the ten Sefiros of Berudim.

However, their root and source, which is the level of Akudim — there they are literally in one vessel, all the levels, Chochmah and Binah, etc. This is because they are far, far above the essence of the known levels of Chochmah and Binah of Atzilus.

(And the coming into being of the Chochmah and Binah of Atzilus is something from nothing, that is, through the tzimtzum (contraction) of Adam Kadmon and the tzimtzum of the Beard, until Abba and Imma draw nourishment only from the level of the hairs, etc.; whereas from Atzilus to Beriah it is only through a parsa (partition), which is not of the order of these contractions between Adam Kadmon and Atzilus; and therefore it is called hishtalshelus.)

Therefore they are called by the name "the hidden ten Sefiros." This will be understood by way of analogy: the powers of the soul that clothe themselves in the limbs of the body are divided, each power a distinct entity of its own, and in a particular limb of its own.

The power of sight is in the eye, the power of hearing in the ear, and the power of action in the hands. And so too among the higher powers: the power of intellect is in the brain, and the power of the emotive attributes (middos) in the heart.

Now all these powers are drawn and spread forth from the one soul, which is a single essence. If so, the distinct powers mentioned above, when they were still included in the soul, were certainly all in literally one inclusion, without any division, just as the soul is a single essence. 7

And how can this be? Do we not see that sight and hearing are two levels different from one another? Rather, it must certainly be that when 8

these powers were in the soul, they were in a state infinitely finer and more spiritual than afterwards, when they are in the physical body — so much so that there they are all united as if they were literally only one thing.

In the same way the analogue will be understood: the ten Sefiros of Atzilus are each a level in a vessel of its own — Chochmah a level of its own, and Chesed of its own, etc. 9

But in their root, at the level of the hidden ten Sefiros, they are in a state infinitely finer and more exalted, so much so that there they are all literally only one thing; and this is [the meaning of] their being Akudim, [bound together] in literally one vessel.

And the fact that in Atzilus Chochmah and Chesed are two things different from each other is because the Chochmah of Atzilus bears no comparison at all to the essence of the Chochmah of Akudim, and, as [stated] above, it is what is called "a known wisdom."

Now afterwards the level of the World of Nekudim was drawn forth, and there each Sefirah is on its own, and they are ten points. That is, they had already descended in a great descent from the rank of the ten Sefiros of Akudim, which are all one thing, as [stated] above — which is not so in the ten Sefiros of Nekudim; and this is like the level of "a known wisdom," etc. 10

(And so the greatness of the contraction and the descent is understood: for besides the fact that in Akudim and the hidden ten Sefiros they were at a much greater elevation, so much so that it is called "wise, but not with a known wisdom," as [stated] above,

there is this besides: since there they are all in one vessel and there is no division in them at all, then in drawing forth the level of Chochmah, for example, all the hidden ten Sefiros are present in it together, and not the level of Chochmah on its own, since there Chochmah is not a level on its own, by itself, at all.

Rather, all the hidden ten Sefiros are literally one thing. If so, it is not at all fitting to speak of drawing forth Chochmah on its own, but only of drawing forth the thing called the hidden ten Sefiros, etc., together.

Whereas in the level of the ten Sefiros of Nekudim it was contracted, so that Chochmah is drawn forth as literally one level alone, and likewise Chesed, etc.

And so it is understood that the level of Chochmah on its own bears no comparison at all to the level that includes all ten Sefiros literally together — just as, by way of analogy, a single letter separated from the word lemishpechoseichem ("by your families") bears no comparison to the whole word, when all the letters were together.

This is besides the fact that this level of Chochmah, when it is on its own, is called "a known wisdom," whereas the Chochmah of the ten Sefiros of Akudim is called "wise, but not with a known wisdom." And to this, too, "You are One, but not in number" applies, since there there is no division into ten Sefiros, as [stated] above.

Nevertheless, the Infinite Light (Or Ein Sof), blessed be He, itself is far, far above the level of Akudim; for even Akudim is called Adam of Beriah relative to the Infinite One (Ein Sof), blessed be He. And see what is written on [the verse] "You shall keep My Sabbaths," concerning the lower Shabbos and the higher Shabbos.)

And in the same way [is] the difference between the illumination of the kav (line of light) and the reshimu (impression) that remained after the tzimtzum (contraction) and the vacated space. For the illumination of the kav shines in each world according to its measure, but the reshimu is the level that includes all the worlds.

(This requires further study, for it is explained in several places that the kav is much higher than the reshimu. And see in Iggeres HaKodesh, the discourse "He and His life-force": the illumination of the kav, and a glimmer of a glimmer, and a glimmer of a glimmer of a glimmer, etc.)

Now in the World of Nekudim there was the shattering of the vessels, which is the matter of the World of Tohu (chaos); that is because they were only in the state of points, each a level on its own. And afterwards the World of Berudim is the World of Tikkun (rectification), in which they became partzufim (configurations), which is to be a state of inclusion, 11

so that Chochmah would not be on its own, but would also be included of all ten Sefiros, and it is called the partzuf of Abba; and likewise the partzuf of Z'eir Anpin, whose essence is the level of the emotive attributes (middos),

but they were all included together, and the mochin (intellect) of Abba and Imma, too, shine within them. And this is a surpassing advantage over the level of Nekudim, where each level was only on its own: Chesed by itself and Gevurah by itself.

But in Tikkun there is inclusion and joining (as, by way of analogy, the joining of letters that were separate so that they combine together into words. Nevertheless, this is not like the level of Akudim, where they were all literally one thing, so much so that they were only in one vessel;

whereas in Berudim each Sefirah has a vessel of its own, only that they are included of all ten Sefiros, etc. Nevertheless, through this inclusion a supernal illumination from the Infinite One, blessed be He, shines in them; for the Infinite Light, blessed be He, shines and is drawn specifically in a place where there is joining and inclusion.

So too below: "Male and female He created them," and through this, "and He blessed them" — through the inclusion, etc. And so too, when ten are joined together they say a matter of holiness, for "over every ten the Shechinah rests" — which is not so if these ten were each on their own, etc.)

And this is through the Name Mah that shines in the World of Tikkun, whose root is above the level of Nekudim; for it is the Name Mah of Adam Kadmon, which is the level of the all-inclusive light, in the manner mentioned above regarding Akudim. Therefore from it the Tikkun is drawn forth, so that inclusion comes about in Berudim.

That is, the Name Mah is the level of self-nullification (bittul), from the expression "and what (mah) are we?" — and the inclusion is drawn forth because of the bittul before the Infinite Light, blessed be He. Therefore, through the Name Mah, the inclusion in the ten Sefiros of Tikkun also comes about, etc.

From this it will be understood why in Tiferes the vessel, too, is from the level of the Name Havayah, which is not so in the vessels of Chesed and Gevurah. For the essence of the inclusion that comes about in the World of Tikkun is 12

through the middle line, which is the level of Tiferes, the attribute of Yaakov — "the completion of the Patriarchs," "a dweller of tents" — which joins Chesed and Gevurah.

Therefore Yaakov drew forth the level of akudim, nekudim and berudim [— "streaked, speckled and spotted"]: he drew from the level of Akudim into Berudim as well, through the Name Mah, so that there would be inclusion, etc.

Therefore Tiferes is called "a sign of truth" (see the Zohar, at the beginning of Parshas Vayikra), because it joins and brings about inclusion, so that the attributes, Chesed and Gevurah, should not be opposed to one another.

Now, "the great, the mighty" is the level of Chesed and Gevurah, and "the awesome" is the level of Tiferes; and it has an added vav: "and the awesome" (ve-hanora),

[meaning] that a supernal flow is drawn down, through which the inclusion comes about — as in the matter mentioned above, that the Tikkun and the inclusion come through drawing down the Name Mah. And so of Yaakov it is said, "How (mah) awesome is this place!"

And this is why in the vessel of Tiferes the Name Havayah shines, which is an illumination greater and more exalted than in the vessels of Chesed and Gevurah. That is,

through the Name Havayah the level of inclusion is drawn forth; and this is [the meaning of] what is said, "Havayah is One" (and see what is written on [the verse] "to execute the vengeance of Havayah upon Midian").

Now the Torah is called "the Torah of Havayah," for of the Torah it is written, "and all its paths are peace"; and as it is written, "Or let him take hold of My strength, that he may make peace with Me," etc. —

peace in the heavenly household and in the earthly household: that there be the level of inclusion and unification of the Sefiros and the chambers (heichalos), and through this the revelation of the Infinite Light (Or Ein Sof), blessed be He, will be drawn down. And this inclusion is through self-nullification (bittul).

And this is the foundation of the entire Torah: to be the nullification of the "something" into the "nothing." And all three things on which the world stands — namely Torah, service and acts of kindness — are all, in their essence, the nullification of the "something" into the "nothing." And through bittul the inclusion comes about, which is not so at the level of "something," etc.

Now the generation of the Dispersion said, "And let us make ourselves a name, lest we be scattered," etc. The meaning is that they, too, wanted to receive the flow from the level of the Name Havayah, which is a supernal drawing-down. 13

And this is [the meaning of] "And let us make ourselves a name, lest we be scattered": that is, they did not want the flow to be drawn to them from a level lower in rank, from which the external forces draw their nourishment — for their nourishment is from the hind-part of the Name Elokim, and therefore they are called "other gods" (elokim acherim), etc.

For this is the entire essence of the superiority of the World of Tikkun: that it is the level of inclusion. Therefore of Yaakov it is said, "seventy soul" (nefesh), in the singular; which is not so in the World of Tohu, where, because there was no inclusion, the shattering of the vessels followed.

However, they knew that to receive from the World of Tikkun is through the nullification of the "something," as [explained] above concerning the Tikkun through the Name Mah; and they did not want this. 14

And as is written in the Likkutei Torah of Rabbi Chaim Vital, of blessed memory: that they wanted to go in the stubbornness of their heart, and nevertheless have a flow of good drawn to them, etc. Therefore they cleverly contrived to make the tower and the city.

That is, they took counsel that through the unity there would be among them — to be "joined [even] to idols" — through this they would draw to themselves good and a material flow at least, even if they would not have bittul and the service of G-d, blessed be He. 15

That is, they knew, through the power of using the supernal Names, that in a state of inclusion a most supernal light shines — as explained above concerning Akudim in one vessel, which is a very high level and rank, above the World of Tohu and the World of Tikkun.

Therefore they said, "And let us make ourselves a name": that they would draw also from the Name Havayah, that is, from the place that includes the entire chain of descent (hishtalshelus) equally, which is an all-inclusive light, as [stated] above, 16

and they would not need to be subdued under the holiness of the World of Tikkun of Atzilus, from which it is impossible for them to receive except from the level of the outer dimension (chitzoniyus), etc.

That is, through the unity and inclusion there would be among them. Therefore they made the city and the tower: that is, it was a sign for them that they would not separate one from another, 17

for they were shepherds, this one going here and that one going there; therefore they made a city and a tall tower, so that they would all gather there and not separate one from another, as Rabbi Avraham ibn Ezra writes.

And according to the spiritual [dimension] too, the matter of the city and the tower was for the purpose of joining and unification (see the Zohar, Parshas Noach, pages 74 and 75).

And this is what the Holy One, blessed be He, said: "Behold, [they are] one people, and one language for them all," etc., "and now nothing that they have schemed to do will be withheld from them."

The meaning is: because in truth, through inclusion and joining, [a flow] is drawn from a most supernal place — as it is written, "joined to idols," etc. —

then "nothing will be withheld from them," etc. And if so, then, G-d forbid, they would draw "the waters that go forth from the House of G-d" to the privy, etc.,

the lewd woman, etc. — since they were walking in the stubbornness of their heart, etc., and did not want to accept bittul and the yoke.

(And this is akin to what is written, "lest he put forth his hand and take also from the Tree of Life, and eat, and live forever"; and this is not fitting, since he had already been blemished through the Tree of Knowledge. If so, he would draw this strength of the Tree of Life into the sitra achra (the other side) and strengthen evil, as is written elsewhere; and so it is here.)

Therefore, "Come, let us confound their language," etc. "Dispersion for the wicked is pleasant for them and pleasant for the world"; and gathering for the righteous, who have bittul to G-d, blessed be He, is pleasant for them and pleasant for the world — for through inclusion [a flow] is drawn from a supernal place, as [explained] above. And therefore peace is the vessel that holds blessing.

TORAH OHR • PARSHAS LECH LECHA • MAAMAR 1

(ענין לך לך וילך למסעיו ממטה למעלה מלמעלה...

The subject of "Go forth": "And he went on his journeys," from below upward and from above downward

(The subject of "Go forth" [Lech Lecha]; "And he went on his journeys" — from below upward, from above downward, etc.; "to G-d who appeared," etc.; "to G-d," unqualified.) 1

Now, Avram is the intellect hidden from all thought — av ram, "exalted father"; and it must come to be in a state of revelation, that is, that there be the ordered chain of descending worlds (hishtalshelus) from the level of "wise, but not with a knowable wisdom," in the manner of descent from level to level, down to the end, etc. 2

And the purpose is that there be revelation in [the worlds of] Beriah, Yetzirah and Asiyah — the upper and lower Gan Eden, the delight of the created beings — so that they may receive the revelation of the delight, etc.

And this is the meaning of "Chesed is revealed in the mouth of the amah": that there be a revelation of the flow of influence in the manner of connection; and "he was sitting at the entrance of the tent," etc. 3

But this revelation comes through contractions (tzimtzumim) and concealment — the level of the darkness of Yitzchak — "And there was evening and there was morning, one day,"

so that there be the level of a [created] something (yesh), and in it there will be "one day" — the drawing down of "One" — that the something be nullified; that is, that there be the level of something and [yet] nullified, etc.

Now, for this revelation to be, there must be the mitzvah of circumcision, to remove the foreskin, which is kelipas nogah that covers over [it], etc., so that it have no nurture; for it is impossible to draw down the level of revelation while it is there, except to the measure of its life-force, etc. 4

Therefore it is written after the mitzvah of circumcision, "For [I have made you] the father of a multitude of nations" — which at first glance is not understood: what do nations have to do with this?

Rather, the power of refinement comes about through this revelation; for "To what are the righteous comparable before the Shechinah? Like a candle before a torch," in that they are absorbed, in a state of self-nullification (bittul), into the torch.

And [the Sages] said, "They were exiled to Edom," etc.; for "they were exiled only so that converts would be added to them" — and these are the sparks within kelipas nogah that are in foods and drinks, which are elevated to be absorbed into holiness because of the revelation of the Shechinah, through which they are nullified and absorbed, like a candle before a torch, etc. 5

And this is the meaning of this passage, "And G-d said to Avram" — av ram — that it should descend and come down by stages in a state of revelation, so that there be rectification and refinement. 6

For until Avram there was the shattering of the vessels — the generation of the Flood, etc. And with Avram begins the World of Rectification: "Go forth" (lech lecha) — the emergence of the Name Mah, which rectifies and refines, etc.

And there must be descent after descent, from av ram — the level of Yesod of Abba — down to "the land," the level of Malchus. "That I will show you."

This means: I will show and reveal you yourself; that is, you will come to be revealed through the mitzvah of circumcision. "And your name shall be Avraham, [for I have made you] the father of a multitude of nations," etc.

Now, according to this, it is a descent to become Avraham from av ram. But the point is that what was added to him, the hei, is the upper hei; and in the Zohar it is stated on "And the Levite shall perform the service, he": 7

"He" — this is Atika; that is, the revelation of Atik is specifically in Binah and not in Chochmah; for Chochmah is called Eden, and there is no revelation of Atik there,

for Atik is the source of delights, and delight is above Chochmah; and in Chochmah itself, which is the level of a point, it has not yet come to revelation, except

through Binah — "a point in a palace"; "a female shall encompass a male" — for it receives the light of Atika. And the explanation, as is known, is that for there to be an expansion and descent of the levels, this comes specifically through a level and rank that is higher still, etc.

To understand this well: it is written of Shlomo, "And he spoke three thousand parables." The explanation is as we see, that a wise man, even though he himself knows a matter of wisdom, nevertheless cannot explain that wisdom to another until, before 8

he explains [it], he must bind his mind with strength and settle [his thought on] how and what he can explain, and [how to] bring [it] down by stages into lower matters and clothe them in a parable; that is, that he be able to find that matter of wisdom also in lower things.

For this a great sage is needed, who can clothe his wisdom even in lower matters that are beneath him. Only King Shlomo, peace be upon him, in the abundance of his understanding, could find three thousand parables,

that is, three thousand levels beneath him; even there he could find and show that very matter of wisdom that he knew.

Therefore, when the level must come down by stages so that the contemplation be in breadth, it must come from a higher source, loftier than the level of Chochmah, and then there can be the revelation of Binah.

But from Chochmah itself the level of Binah cannot descend and come down by stages; rather, the root of Binah and its revelation is the revelation of Atik within it, and through [this] it came down by stages and was revealed in breadth.

So too here: for there to be the light of Binah, [with its] length and breadth, from the level of the yud — Chochmah, the level of a point, etc. — this comes through the revelation of a higher level still, namely the level of Atik, the level of the tip of the yud, through which the yud expands into the hei. 9

And as is explained in the Pardes, the yud has three tips; from the lower tip the hei is drawn forth, and within the lower tip there is [something of] the level of the upper tip.

It follows that there is a light of the upper tip in Binah. Therefore this descent is a very great elevation, for the light of Keser is drawn down. And therefore, "And he went on his journeys from the Negev" —

Chesed — "and as far as Beis El" — Malchus: from above downward, and from below upward; from "to G-d who appeared," etc., to "to G-d," unqualified.

Now, to understand this in [terms of] divine service: [the Sages] said, "The fallen fruit of the wisdom above is Torah"; that is, the Torah, which is [clothed] in physical things, is from the level of "wise, but not with a knowable wisdom." For 10

the supernal Chochmah cannot be grasped except specifically through its being clothed in physical things; so that in taking the esrog, for example, since the wisdom is clothed in it, it is as though one grasps the supernal Chochmah.

Now, the drawing down of the supernal Chochmah into physical things is through the light of Keser; for "the Torah comes forth from Chochmah" in a state of revelation, 11

but its source is higher: for the 613 mitzvos of the Torah and the seven of the Rabbis are the 620 pillars of light, and it [comes] from "the paths of the whiteness of the Skull (Gulgalta)," the level of Keser, which is the Malchus of the Infinite One (Ein Sof); and through this it is drawn so far down.

Therefore the revelation of the supernal Chochmah that is clothed in the passage of "Kadesh," for example, is greater than the revelation of Chochmah itself in its supernal place, because it is drawn [down] through Keser, which is above Chochmah. 12

Therefore a supernal unification is brought about through physical things; as through charity (tzedakah) a supernal unification is brought about in Atzilus — above Gan Eden, the delight of the souls,

which is in Beriah — and Malchus of Atzilus becomes the Atik of Beriah, etc.; so that from tzedek comes tzedakah — the dalet becomes a hei — as is written in the Zohar, "As long as she has not received a male," etc.

Therefore the Torah does not state the virtue of Avraham, that he would feed guests, etc., until he came to the Land of Israel, and not outside the Land, even though he was already seventy-five years old, etc. 13

Rather, at first, even if he did [so], he did not draw down anything and did not touch the supernal unification, until "And G-d said to Avram" — with this utterance, "And G-d said," the supernal Emanator drew down to av ram "Go forth," etc.,

for there to be descent and hishtalshelus, etc.; and then it was drawn down so that the supernal unification depends on the deeds of those below; and the main revelation of the unification is through the Torah.

But the Patriarchs made a preparation for the level of the Torah, as it is written, "And He placed Torah in Israel" — through Israel. For through Avraham the right line, Chesed, was drawn down, etc.

And this is the meaning of the book of Bereishis, in which there are no mitzvos of the Torah, only the portion of Avraham and the portion of Yitzchak, etc., which are before the Torah; and they are the ones who drew down [so] that there be the level of the Torah, etc.

But according to this, it must be understood why Israel did not merit to receive the Torah until they were in the exile of Egypt, "and they embittered [their lives] with mortar and with bricks"; had they not already merited [it] through the Patriarchs? 14

And also, how could he perform all the unifications before he was circumcised, since circumcision was given to him afterward, when he was ninety-nine years old?

But it is stated that Avraham fulfilled the entire Torah — and how did he put on tefillin, in which the Exodus from Egypt is mentioned, when there was as yet no exile of Egypt at all? But in truth there is an inner dimension and an outer dimension, and his fulfillment was in the inner dimension.

"And Havayah said" means the revelation and drawing down of the Infinite Light (Or Ein Sof), the supernal Keser, from above downward, in the inner dimension. But that it can be revealed also in the outer dimension — that in a physical thing, in actual parchment, there be a revelation of G-dliness, as explained above — 15

this is not by way of hishtalshelus; only through "And they embittered their lives," etc., "with all hard labor," does a revelation come about from the level that is above hishtalshelus,

for then it can be revealed also below hishtalshelus; for there, above and below are equal — even Chochmah is reckoned as the level of Asiyah: "You made them all with wisdom."

And this is [the meaning of] "for the circles of Arich encompass the feet of Asiyah": that is, the drawing down and revelation is from the supernal encompassing [light] that includes [the worlds of] Atzilus, Beriah, Yetzirah and Asiyah, etc.; and then His will, blessed be He, can descend by stages even into a physical thing, into parchment and the like. 16

But Avraham drew down only in the inner dimension, from above; therefore there was not yet a revelation in the actual physical performance of the mitzvos, in the outer dimension; rather, his fulfillment of the whole Torah was in the inner dimension.

And when he was ninety-nine, the mitzvah of circumcision in actual deed was given to him as a gift, in order that Yitzchak be born from him, from whom Yaakov the wholehearted would afterward come forth, and his sons would receive the Torah in outward revelation — mitzvos of actual deed. 17

Therefore Avraham did not receive the Torah, because Yishmael came forth from him, etc. Only after he was circumcised and Yitzchak was born after the circumcision could he then father Yaakov the wholehearted, whose sons received the Torah in mitzvos of deed.

A light from the circles, etc., even in the outer dimension; for before Him, above hishtalshelus, above and below are all one, etc.

(And see what is written on [the verse] "Moshe would speak": there the difference between Avraham's fulfilling the whole Torah, etc., and the Giving of the Torah is well explained, and it accords with what is written here.)

18 And this is [the meaning of] "He made us, and not we [ourselves]": the word lo is read with a vav and written with an alef. And the explanation of the matter: for how can it be that we would be "His people" by way of hishtalshelus? Only because "He made us," and lo with an alef — this is the level of Keser,

for alef is the head of the letters — Keser; and through this there can be "and we are His" (lo, with a vav), "His people"; for since this is above hishtalshelus, its light can be also below hishtalshelus.

19 Therefore, when the Torah was given and they were commanded mitzvos in actual deed, the first commandment begins with an alef: "I (Anochi)," etc. For that the mitzvos be fulfilled in deed, and that one bring about unifications

through fulfilling mitzvos in deed, is impossible unless a light from the level of Keser is revealed, etc.; therefore the first commandment begins with alef — the level of Keser — a light from the whiteness of Keser, etc.

20 And this is [the meaning of] "And Avram was seventy-five years old when he left Charan": that is, from the intellect (mochin) to the emotive attributes (middos) one must pass by way of the throat; and after it has descended from the level of the mochin but has not yet become middos, before they reach the heart, it is then called Charan. And when Avram was seventy-five —

that is, seven times ten, the outer level, and five chasadim, the inner level — he left Charan; for a light and revelation came from Chochmah to the middos.

21 Now, just as it is stated that "the head of Esav [rested] in the bosom of Yitzchak," so too before the refinement, Lot was included within Avraham in holiness,

like dross that, before the smelting and refining, is mixed with gold. And Lot is numerically [equal to] Mah — the back of the Name Mah.

But he is the source of the Chochmah and Binah of kelipah; therefore he is called Lot, a term of curse; and therefore Lot went with Avraham before the refinement.

And therefore from Lot came Amon and Moav, from whom came Rus the Moabite and Naamah the Ammonite; for Moav is the Chochmah of kelipah, and Naamah is a term of pleasantness (noam) — Binah, the revelation of Atik in Binah.

And through refinement, Rus the Moabite and Naamah the Ammonite came forth from the Chochmah and Binah of kelipah; and after the refinement, the dross of Lot separated from Avraham.

"And Avram pitched his tent as far as the place of Shechem" — [Shechem meaning] shoulders: the Chesed and Gevurah of Nukva; "and Elon Moreh" — the Tiferes of Nukva. For all the drawings-down and revelation, Avraham would draw down to Malchus from the hidden intellect. Therefore he said to Him, "May Yishmael live before You!" 22

For after he was called Avraham, with a hei, through which he drew down revelation into the level of Malchus, and circumcision was given to him, he was able to elevate sparks, like a candle before a torch, so that they be absorbed into the level of Malchus, etc.; as it is written, "and the souls that they had made," etc.

Also Sarai was at first called [by a name ending] with a yud, indicating tzimtzum; and afterward, when she was to give birth to Yitzchak, she was called with a hei, expansively, to indicate drawing down and revelation.

And this is [the meaning of] "And Avram called there in the Name of G-d." "And he called" means drawing down from av ram, the hidden intellect: a drawing down from Yesod of Abba to the ten Sefiros of Nukva, which are called "the Name of G-d," etc.

TORAH OHR • PARSHAS LECH LECHA • MAAMAR 2

פי' מגן אברהם. דהנה נודע שאברהם הוא...

"I am a shield to you": the meaning of "Shield of Avraham"

("I am a shield to you.") This means "the Shield of Avraham." For it is known that Avraham is the level of an exceedingly great Chesed (kindness), without any restraint at all; all are good in his eyes, and he is only good. 1

Therefore he said, "O that Yishmael might live before You," which means that he should live forever before You, which is the level of the endless (ein sof), without limit. And even though

he knows what Yishmael is, nevertheless, because of [his] great kindness and his great goodness, he wants him to live; and not only this, but he wanted him to live by a kindness without limit.

And this is what is taught: "Not like Avraham, from whom Yishmael came forth"; and he came forth because of the abundance of his kindness. But in truth this is not fitting. 2

For of the coming of Mashiach, G-d willing, it is written, "He will swallow up death forever," and "I will remove the spirit of impurity from the land"; and all the evil must be eradicated from the land.

And if the world were to be conducted by his great kindness, as said above, the world would not be able to come to the aforementioned level of Mashiach.

Therefore Yitzchak came, the level of judgment; yet from Yitzchak, too, Eisav came forth, because of his harsh judgment: "By your sword shall you live." But Yaakov's bed was complete.

Now, it is known that a shield (magen) is the name for something that covers; for example, in war, what one covers oneself with, so that the bow will not prevail over him, is called a shield. 3

Now it is written, "For a sun and a shield is Havayah Elokim." That is: just as with the sun, if it had no sheath [people] could not bear its great light, and the sheath is what shields, so that we can bear [it].

And this is [the meaning of the teaching that] in the Time to Come the Holy One, blessed be He, will take the sun out of its sheath, and the righteous will benefit from it and the wicked will be judged by it.

...פי' מגן אברהם. דהנה נודע שאברהם הוא .

Now, it is known that every morning [the quality] of Avraham, the level of Chesed (kindness), is aroused in the world, [as it is written,] "And Avraham rose early in the morning," and as is taught in the holy Zohar; and the Holy One, blessed be He, wishes to conduct the world with the level of kindness. 4

[But] were there no shield for the aforementioned level of kindness, to contract His kindness and goodness and to give by way of tzimtzum (contraction) just as much as is needed merely to give life to the kelipos (the husks), since they are needed for the sake of the side of holiness, so that there be a transformation of darkness into light, as is known;

and were it not by way of tzimtzum, their life-force would be without limit, and it would not be possible to eradicate the evil from the land.

Therefore every morning, when the attribute of Avraham, the attribute of kindness, is aroused, as said above, we must recite the blessing "Shield of Avraham": a shield, meaning that He make a shield for the aforementioned level of Avraham, for our good.

TORAH OHR • PARSHAS LECH LECHA • MAAMAR 3

ולא יקרא עוד שמך אברם והיה שמך אברהם...

Your name shall no longer be called Avram

◇

"Your name shall no longer be called Avram; rather, your name shall be Avraham, for [I have made you] the father of a multitude of nations," etc. 1

The explanation: the reason for circumcision [is that] it is written, "which G-d created to make," [meaning] to perfect, for it still needs perfecting by man. For although G-d has already created man, He did not create him complete.

As is found in Midrash Rabbah (Parshas Bereishis, chapter 11): [someone] asked about circumcision, "If circumcision is so dear, why was man created uncircumcised?" And the answer was that everything that was created in the six days of creation needs [further] making and perfecting, just as lupines need perfecting.

And [we must] understand how the analogy resembles what it illustrates. Now, the saying is well known: "Who in His goodness renews each day, continually, the work of creation."

"Continually" is the renewal of something from nothing. And the coming into being of something [tangible] and physical from nothing and spiritual cannot happen except through the level of what is written, "The curtain shall separate for you between the Holy," etc.

For in the Beis HaMikdash, there, in the Holy of Holies, was the source of the flow [of divine influence] and the revelation of the Shechinah (Divine Presence). And for the flow to be drawn from there onward, it could not be through revelation to such a degree,

for if so, all would be one. Rather, it is drawn through a separating screen: this is the curtain that separates between the Holy of Holies, where the revelation of the Shechinah was, and the level of

the Holy. And "paroches" (curtain), Targum Onkelos renders "parsa" (partition). And there were several kinds of curtain in the Beis HaMikdash and the Mishkan, for the whole chain of descending worlds (hishtalshelus), from world to world, is through a screen, a partition that interrupts between each world, etc.

And this is the meaning of "Who in His goodness renews": the coming into being from nothing to something is through renewal. That is, through a screen and partition a new light comes to be, a light that is an offspring, and it is not of the essence of the first light. And as it descends and devolves further, there comes to be yet another partition, until actual physicality comes into being. 2

However, there are several kinds of separating screens. For there is another level, [of which] we say at the close of Shabbos, "Who separates between holy and mundane." 3

This is a complete separating screen, and it is unlike the partition that interrupts between the Holy and the Holy of Holies, for that is the way of the chain of descent (hishtalshelus) of that very same light, as it becomes more material,

and even after the partition it is holy (in the manner that at the close of Shabbos into Yom Tov we say the separation, "Who separates between holy and holy"). Not so between holy and mundane: that is a screen which hides and conceals the light until [what is beyond it] becomes actually separate,

like the outer chambers, which exalt themselves to say, "My river is mine," etc., only that "You give life to them all," and they call Him "the G-d of gods," and they are not outright deniers.

And this is [the meaning of] "Give thanks to the G-d of the gods, for His kindness is le'olam (forever)": that His kindness and His flow [extend] from world to world, until He is at the level of "G-d of the gods" in the place of hiddenness, concealment and darkness. And of this separating screen it is said, "I clothe the heavens in blackness," etc.

Now, within this level of the mundane there are two levels. The first: the completely mundane, the chambers of Nogah, which call Him "the G-d of gods," as mentioned above. 4

The second is the level of "mundane things prepared in the purity of the holy," [such as] the mundane days of the festival (chol hamoed). That is, an illumination from holiness, the level of self-nullification (bittul), is drawn even into the mundane; just as through keeping Shabbos there is an illumination in the six weekdays from the level of the holiness of Shabbos:

the first three days from the Shabbos that has passed, and the last three days from the coming Shabbos. And this is drawn to the Jewish people in the six workdays from the holiness of Shabbos, so that all their deeds in the mundane should be

in the manner of "mundane things prepared in the purity of the holy." (And this is the meaning of havdalah at the close of Shabbos, "Blessed ... Who separates," etc.: the blessing is a drawing down, that the mundane things be prepared in the purity of the holy.) And of this it is said, "Six days you shall do your work," etc.

And the six workdays must be specifically through the concealment and the screen (that separates between holy and mundane), for otherwise there would be actual self-nullification,

as in the matter of the Shemoneh Esreh prayer with its bowings, and just as it is impossible to raise a hand before the king, etc., and "one who gestures with a finger before the king," etc.

And in truth it is written, "When you eat the toil of your hands," through the thirty-nine labors, sowing, plowing, reaping, etc. That is, through the deed one draws down a new existence and the coming into being of a new thing, so that there be "Who in His goodness renews the work of creation" specifically. And this is [the meaning of] "which G-d created to make."

Lupines need perfecting, to turn their bitterness into sweetness, so that "one who toiled on the eve of Shabbos will eat on Shabbos," that all be elevated into the level of Shabbos.

For Shabbos is rest, the level of self-nullification, like the Shemoneh Esreh; and it is impossible for it to be all Shabbos, just as [it cannot be] all Shemoneh Esreh; rather, first there must be the weekdays, etc.

And this perfecting is also the aspect of circumcision. For until Avraham was circumcised his name was Avram. "Av" (father) is the level of the first revelation of something from nothing, 5

which, being the source of the flow, is called by the name "father." And it was in the state of "ram" (exalted), "high above all nations," etc., because it was through a screen.

And through the circumcision he was called Avraham, "father of a multitude of nations," to add the inclusion of sparks. For the illumination to be in complete revelation, until the spark draws near to be included under the wings of the Shechinah, is through circumcision. For milah (circumcision) is the letters mal [and] Yud-Hei, which are Chochmah and Binah. 6

And "mal" is a term of revelation, for "mal" is from the word "memalela" (speaks), for speech is what reveals the wisdom, so that the wisdom goes out from potential to actual, and from concealment to revelation.

And therefore, in the Time to Come, of which it is written, "Then I will turn to the peoples a clear language," it is written, "And all flesh together shall see that the mouth of Havayah has spoken": because there will be the revelation of the level of speech, the revelation of G-dliness, the revelation of Chochmah.

And this revelation above is in the aspect of Chashmal: "at times silent" (chashos), that is, sometimes it is in the state of concealment, "a fence for wisdom is silence"; "and at times speaking" (memalelos), the level of speech and revelation. 7

And also, "mal" is from the phrase "and he dwells opposite me" (mimuli), which is explained as "facing me"; that is to say, a thing that appears as though it is before one's eyes.

And below, in the lower man (for it is written, "Let us make man in our image, after our likeness"), there is also a screen on the bestowing organ, which is in the state of "ram" (exalted). 8

"The hidden things belong to Havayah our G-d": [these are] Chochmah and Binah; "and the revealed things are for us and for our children": for through the circumcision they become "revealed for us and for our children," since the revelation is only in the aspect of "for our children," which is the aspect of begetting.

For this reason, when the hei was added to Avraham, the reish was nevertheless not uprooted from Avraham, for he is still in the state of "ram" (exalted); only the level of the hei was added, so that this level of "ram" would be in revelation.

Now, circumcision is revelation (and peri'ah [uncovering] is even greater revelation, as in "and he shall uncover the woman's head"; "an uncovered slaughter," etc.).

The screen that separates between holy and mundane, for the Jewish people, is "mundane things prepared in the purity of the holy," which is the main separation. For of the seven separations, "to separate between the impure," etc., we do not say, because it is not so necessary; for since one removes the separation between holy and mundane, etc.

TORAH OHR • PARSHAS LECH LECHA • MAAMAR 4

והבדילה הפרוכת לכם

"And the curtain shall separate for you"

◇

"And the curtain (paroches) shall separate for you." Now, in Etz Chaim (Sha'ar 41) it is explained 1
that there is a partition (parsa) (and see Etz Chaim, Sha'ar 7, chapter 2).

And in the Gemara, in Kesubos (106a), it is stated: "There were thirteen curtains in the Second Temple: seven opposite the seven gates," etc.; and Rashi explains that they were made for modesty.

That is: at night the gates were locked, as is stated in Tractate Tamid, and only by day were they open, so that people could go in and out through the gateways; and [though] they had to be open, nevertheless there was a curtain for each gate, for modesty, etc.

The meaning of this is as follows. The Temple Courtyard (Azarah) and the chambers correspond to Malchus (sovereignty) of the World of Atzilus (Emanation), for above, in Malchus, there are all the aspects that are in the Courtyard, and also the Temple Mount of five hundred cubits, as stated in the Zohar, [Parshas] Shelach Lecha (161b).

Now, at night "the gates of the Garden of Eden are closed," just as the gates, the gates of the Courtyard, are locked. And although it is written, "She rises while it is still night and gives food to her household," that is specifically in the outer dimension (chitzoniyus).

It is like a person during sleep, which is a withdrawal and gathering of the life-force from the blood, which is the soul, into the heart, and everything is closed up within it, so that the inner dimension (pnimiyus) of the life-force does not spread out from it, but only a kista de-chayusa (a small measure of life) and the outer dimension; for at that time there is specifically the revelation and spreading of the outer dimension of the life-force,

such as the nourishing power and the digestive power in the soul, which are the outer dimension compared with the power of the intellect, the emotive attributes (middos), sight and hearing.

Their spreading takes place mainly during sleep. For when a person is not asleep and his intellect 2
shines, the digestive and nourishing powers are not so spread out, because they are included in the power of the intellect, like a candle before a torch; and therefore [the intellect] holds back their spreading.

But during sleep, when the rule of the power of the intellect withdraws, they spread out, and then the stomach digests and sends [the food] on to the liver, etc. The nourishing, digestive and expelling powers and the like are the outer and lower powers of the soul.

So too above, in Malchus (sovereignty) of the World of Atzilus (Emanation): at night "the gates of the Garden of Eden are closed." For the illumination drawn from the level of Malchus into the Garden of Eden, the radiance of the Shechinah (Divine Presence), is the main illumination of the inner dimension (pnimiyus) of Malchus

(that is, the drawing down is from the level of the first three [Sefiros] within Malchus, as explained elsewhere in the explanation of the Zohar on Parshas Acharei). At night this illumination withdraws, and only an outer flow is drawn down then; this is [the meaning of] "and gives food" in [the worlds of] Beriah, Yetzirah and Asiyah (and this drawing down is from the level of the seven lower [Sefiros] of Malchus).

By day the gates of the Garden of Eden are opened, because there is a strengthening of the Chasadim (kindnesses) — "the kindness of G-d is all day long" — therefore the inner flow is drawn down then. Nevertheless there is [still] the level of a curtain, a partition, and this flow is drawn down

by means of the partition. And the partition is from the level of the Chashmal, which is from the outer dimension (chitzoniyus) of Binah (understanding), which clothes and surrounds the ten Sefiros of Z'eir Anpin (the emotive attributes) and the ten Sefiros of Nukva (the feminine / Malchus) like a garment of skin, and clothes them on their sides.

This is so that there be no drawing of nourishment by the external forces. And beneath their feet it is the level of a shoe, to be a separation between Atzilus and Beriah and Yetzirah, etc.

(This shoe is the level of the screen and partition that separates between Atzilus and Beriah, as stated in Etz Chaim, Sha'ar 41, chapter 1 and chapter 6, and in Sha'ar 40, chapter 1.) And [this is] as Rashi explained, "for modesty," meaning that there should not be

the full revelation of the light of Atzilus in Beriah, but only by way of a screen: Malchus of Atzilus breaks through the screen and becomes Atik of Beriah (see Etz Chaim, Sha'ar 41, chapter 1, and Iggeres HaKodesh, [the letter] "He and His life-force"). And so it is in every world.

For in Beriah, too, a Chashmal is formed from the outer dimension of Binah, and it surrounds Z'eir Anpin and Nukva, until it becomes a shoe, etc. (In Etz Chaim, Sha'ar 41, chapter 1, [it is stated] that the screen between Beriah and Yetzirah is not from Binah of Beriah but from Tiferes of Beriah; but in Tiferes too there is a Chashmal, as the Ramaz writes at the end of Parshas Yisro in the name of [the book] Adam Yashar.

However, in Likkutei HaShas from the Arizal, page 16, in the passage beginning "Go and diminish yourself," [it is] as written here; see there. And see what is written in the explanation of the verse "For on this day He shall atone.")

To understand what this Chashmal is: "from my flesh I behold" [it]. In the emotive attributes (middos) there is not the revelation of the whole intellect, for if there were, the attributes would be nullified in the intellect, and there would be no spreading forth and drawing out from them at all.

Nevertheless, a small illumination from the outer dimension of Binah surrounds them — the level of contemplation that is above the emotive attributes — so that there be no drawing of nourishment by the external forces, for from the emotive attributes the sitra achra (the other side) can gain a hold,

as our Sages said, "Not like Avraham, from whom Yishmael came forth," etc.; and likewise the breaking of the vessels was in the emotive attributes. Therefore there must be the level of an encompassing Chashmal, so that they draw no nourishment from the attributes except in the manner of hair and nails, only as much as is needed.

(For this Chashmal is from Binah, and Chochmah and Binah are "two companions," etc.; and from Chochmah (wisdom) the external forces draw no nourishment, as is known from the matter of the afflictions (nega'im), and as it is written, "They die, and not with wisdom," because Chochmah is koach mah ["the power of what"], the level of self-nullification (bittul) to the Infinite Light (Or Ein Sof), etc.)

The explanation of the Chashmal that clothes Z'eir Anpin and Nukva — it is the outer dimension in relation to them, and yet its root is higher than they, since it is from Binah:

The matter is like a parable (mashal), which is a garment for the thing it illustrates (nimshal). For the letter-combinations of the parable are physical compared with the thing illustrated, and merely a garment for it.

Yet the root of the parable is very high and exalted, for not every person can speak parables, but only [such as] "the parables of Shlomo"; and in the Gemara they said of Rabbi Meir: "a third law, and a third parables"; and they said, "When Rabbi Meir died, the tellers of parables ceased," etc.

That is because specifically one whose intellect is a lofty intellect can contract his intellect into a parable that corresponds exactly to the thing it illustrates,

whereas one whose intellect is not so lofty is satisfied with understanding the idea as it is,

but he cannot bring it to light through a parable, and if he does tell a parable it will not correspond, etc. In the same way is the level of the Chashmal, which is a garment for Z'eir Anpin and Nukva, like the clothing of an idea in a parable.

That is, because it is drawn from Binah, which is far above the emotive attributes, etc.; only afterwards does it become a garment for Z'eir Anpin and Nukva and is below them, just as the parable is the outer dimension relative to the thing illustrated, and merely a garment.

It is thus understood that in this level of the Chashmal there are two aspects. First, from the side of its root, it is very high and exalted, above the emotive attributes,

being from the level of Binah. And second, from the side of its spreading forth, it is in the outer dimension, in the form of letter-combinations, the letters being the last level in all the ten Sefiros (and the Chashmal's clothing Z'eir Anpin and Nukva is like the letters that clothe the attributes, etc.).

This is the meaning of Chashmal: chash mal. Chash means silence; that is from the side of its first aspect, its root in Binah.

For "a fence for wisdom is silence," since Havayah is in Chochmah, and therefore Chochmah is the level of self-nullification, and that is the silence; and similarly Moshe our teacher, peace be upon him, was "heavy of mouth," etc.

And mal means speech and revelation; that is from the side of its second aspect, when it becomes a garment for Z'eir Anpin and Nukva, like the letters that clothe the thing illustrated, and through this there can be a flow of influence. This is the meaning of mal.

Now, this is [so] of the Chashmal within the ten Sefiros themselves. And so also among the angels, 3
who have many thousands of myriads of levels, as it is written, "Is there any number to His troops?" And some of them are from the level of the Chashmal, through the vessels of the World of Atzilus (Emanation).

(What is meant: what was explained above is the Chashmal of Binah (understanding) of Atzilus that surrounds Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus) of Atzilus, as above; and likewise in Z'eir Anpin and Nukva of Beriah, Yetzirah and Asiyah there is also a level of Chashmal, and from it comes the screen between Beriah and Yetzirah and between Yetzirah and Asiyah.

And there too there are angels from the level of the Chashmal; and as is known, Metatron is called "the shoe of the Shechinah (Divine Presence)," and it has been explained that the shoe is the level of the Chashmal, etc.) And about this our Sages said: "When the speech goes forth from the mouth of the Holy One, blessed be He, they are silent (chashos)."

The explanation: "the Holy One, blessed be He" is Z'eir Anpin, as in the explanation of "the Holy One, blessed be He, and His Shechinah." "His Shechinah" is that which dwells and is clothed in the lower beings, while "Holy" means set apart. So the level of Malchus (sovereignty) — "there is no king without a people" — is the level that dwells and is clothed in the people,

whereas His attributes, may He be blessed — "Yours, Havayah, is the greatness," etc. — have no relation or proportion to the people, and that is the level of "Holy."

And the speech that goes forth from the mouth of the Holy One, blessed be He, is the level of revelation, that is, the mal of Chashmal. That is when Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus) break through the screen and descend and are revealed in the world below. 4

Then the angels are silent (chashos), for they are included in the self-nullification (bittul) that is drawn from the level of Chochmah (wisdom), as explained above regarding "a fence for wisdom is silence."

Whereas when the speech does not go forth, etc., which is a state of withdrawal, then they speak (memallelos), for they are "with a great noise" and say, "Blessed be the glory," etc.

This is the Chashmal that surrounds and clothes Z'eir Anpin and Nukva on their sides, which is so that there be no drawing of nourishment by the external forces. But beneath their feet it is the level of "How beautiful are your steps in shoes, O daughter of the noble," which is the level of Malchus (sovereignty).

This shoe is not only so that there be no drawing of nourishment by the external forces; rather, it separates, so that the full revelation of the light that is in the World of Atzilus (Emanation), where "He and His causes are one," should not be so in Beriah,

but that Beriah should be at the level of something (yesh). That is, through the screen separating between Atzilus and Beriah, the light that is drawn from Atzilus through the screen to give life to Beriah is a derivative light (or shel toldah).

Therefore Beriah is called "something from nothing" (yesh me-ayin). And although it is written, "For all is from You," and "all before Him are considered as nothing," nevertheless it is called something from nothing, because the coming into being of the something is from the level of the light drawn through the partition, which is the level of "nothing" (ayin),

for it is not the essence and being of the light that is before the partition, but a derivative light, which is the level of "nothing" compared with the essence of the light above the partition.

(And see the Zohar, volume 2, page 78b, "the secret of the Chashmal," etc., and Zohar HaRakia there, and the Ramaz, and the book Hadras Melech, sections 30 and 55.)

Now, on Shabbos the light of the World of Atzilus (Emanation) shines below through being clothed in the World of Beriah (Creation) alone, and there is only one screen. 5

Whereas on the weekdays there is a difference between the Land of Israel and outside the Land: in the Land of Israel the [Divine] conduct is through the World of Yetzirah (Formation), and outside the Land through the World of Asiyah (Action). Now, all this is still in the realm of holiness, and "the host of heaven bows to You," for even the something (yesh) is nullified.

(Therefore the curtains and partitions mentioned above are the level of curtains that separate between holy and holy; for as to the partition that separates between the ten Sefiros of Yetzirah and the ten Sefiros of Asiyah, the ten Sefiros of Asiyah too are holy.)

But from Asiyah downward there is another screen and partition, which is kelipas nogah (the "glowing" husk), and it is the level of the foreskin (orlah) that covers the covenant.

(As written in Etz Chaim, Sha'ar 40, chapter 1: it is called kelipas nogah, etc., and it is the foreskin that covers Yesod (foundation).) And it is the separation between holy and profane (chol).

(And it may be that the partition is between the ten Sefiros of Asiyah and kelipas nogah; if so, it may also be the level of a Chashmal that separates between the ten Sefiros of Asiyah and nogah.

Also, elsewhere, in Parshas Va'eschanan, on the verse "Hear [O Israel]," etc., it is likewise explained that the separation is through the level of the Chashmal; and also elsewhere the matter of the level of the atufim is explained, which is intermediate between holiness and kelipas nogah, etc.)

This is the meaning of "which G-d created to make" — to rectify; and "lupines need rectifying," etc. For man was created "in Our image, after Our likeness," and he has this screen,

and he must rectify [it], so that the profane become the level of "profane things prepared in the purity of holiness"; and that is through their being included in the holiness of Shabbos.

For Shabbos is holy: then the light of Atzilus shines through Beriah without the screen between Beriah and Yetzirah and between Yetzirah and Asiyah, and all the more so kelipas nogah does not separate then, for [the light] shines not through it, etc.

Therefore a person is set apart from weekday work, for he does not occupy himself with physical things; rather, "a Shabbos to Havayah your G-d," in a state of self-nullification (bittul) — although it is the self-nullification of Beriah, the level of a something that is nullified, etc.

Whereas on the weekdays, whose coming into being is through Yetzirah and Asiyah, there kelipas nogah hovers over them. But by refining, during the six weekdays, the refinements of nogah — "the labor of your hands,

when you eat [it]": he deals faithfully, for the sake of Heaven, and prays and studies with this strength — through this the profane things become prepared in the purity of holiness. And about this we say at the departure of Shabbos, "Blessed [is He] who separates between holy and profane": for the existence of a separation and partition is from a high and exalted place, as explained above regarding the Chashmal, etc.,

and [it is] "blessed" and drawn from there so as to shine through the partition. For if there were no partition, there would be no coming into being of something new from nothing, and no rectification of profane things prepared in the purity of holiness

(only holiness alone; and the intent of creation, a dwelling place among the lower realms, is that there be a separate something (yesh), the level of the profane, only that afterwards there be the nullification of the something, the purity of holiness).

Now, in the revelation of the light through the partition, it is still holiness, until the end of Asiyah, where the place of nogah is. And this is the mitzvah of circumcision (milah): mal Yud-Hei, which is the mal of the Chashmal of Binah (understanding), which is from the level of Yud-Hei,

for Chochmah (wisdom) and Binah are "two companions." That is, when the foreskin, which is kelipas nogah, is removed, then there remains only the Chashmal of Binah, which is the garment that must exist, as explained above, so that Beriah, Yetzirah and Asiyah can come into being, etc.; but the foreskin, which is kelipas nogah, must be removed.

At first it had to be so, so that kelipas nogah could draw nourishment, and from it the impure kelipos, for kelipas nogah is what separates between holiness and all the truly impure kelipos; but afterwards the service is to refine kelipas nogah and turn it into holiness, etc.

Now, when the foreskin is removed, then he becomes "father of a multitude of nations," for sparks are added to be included in G-dliness, since there is no screen of nogah. And about this it is said: "I — behold, My covenant is with you, and you shall be the father of a multitude of nations." 6

"I" [bears the cantillation] zakef gadol: for ani ("I") has the letters of ayin ("nothing"), since Malchus (sovereignty) is Keser (the Crown); and zakef gadol [means] when it is raised upward, etc.

The explanation: through circumcision, "My covenant" itself is "with you," that is, the revelation of Yesod (foundation). For the whole partition is entirely in the level of Yesod, in every world: Yesod of Abba, etc.,

down to the end of Asiyah, where it becomes an actual foreskin; and with the cutting of the foreskin there comes the revelation of "My covenant" itself — "I" with zakef gadol, etc. — to be truly "with you," dwelling and revealed below as above.

(What is meant: through the cutting of the foreskin, [light] descends and is drawn from the level of "I" into the level of Yesod, as written in Etz Chaim that as long as the foreskin is attached, the revelation of the supernal lights is not drawn into Yesod, but they are closed off above, etc.; and with the cutting of the foreskin the level of ani, the letters of ayin, is drawn into the level of "My covenant," and all this is drawn truly "with you," etc.)

TORAH OHR • PARSHAS LECH LECHA • MAAMAR 5

שרי אשתך לא תקרא שמה שרי כי שרה שמה וגו׳

Sarai your wife: you shall not call her name Sarai

“Sarai your wife: you shall not call her name Sarai, for Sarah is her name,” etc. Now, the change of Sarah’s name was so that she would have [the capacity of] giving birth, 1

as our Sages, of blessed memory, said: “Sarai does not give birth,” etc. If so, [the question] must be asked: is not the level of the yud higher than the hei? For yud is Chochmah (wisdom) and hei is Binah (understanding).

And it is known that giving birth comes chiefly from the level of Chochmah, because Chochmah is the level of ayin (nothing), [as it is written,] “and Chochmah comes from ayin,” etc.; whereas Binah is called yesh (something), etc.

So how is it turned around, that for her to have the power of giving birth, the power of the yud is taken from her and the power of the hei is given to her in its place, etc.?

And the explanation is that Abraham and Sarah are the levels of the higher Chochmah and the lower Chochmah, etc., for Abraham’s root is in the level of the Chochmah of Atzilus.

Now above, this is the rule: the essence of giving birth, so that a new existence is born, comes specifically through tzimtzum (contraction). For if the Infinite Light (Or Ein Sof), blessed be He, were to spread forth 2

as it is, in the level of the Infinite, it would not be possible for any existence at all to come into being, even through myriads upon myriads [of stages] of the chain of descending worlds (hishtalshelus); for as its name is, so it is: there is no end to its spreading forth, etc.

Whereas below, in the level of Sarah, etc., it is the very opposite: if the light were contracted, there would be darkness, concealment and total hiddenness; and existence comes into being chiefly through the level of spreading forth and expansion specifically, etc.

(As is known concerning the three tips of the yud: the lower tip, the source and power of Binah, depends on the upper tip, etc.)

And as is known concerning the shape of the two hei's. And as for the hei being added to Abraham: "Abram does not beget," etc.; Abraham is the level of the higher Chochmah, etc.

That is, as is stated explicitly in the verse, "for [I have made you] the father of a multitude of nations," etc., in the manner of the level of "the souls they had made in Charan," the level of elevations from the opposing side (zeh le'umas zeh), etc.

But for the birth of Isaac, [who is of] the side of holiness, it was not needed; for on the contrary, the whole side of holiness is the level of self-nullification (bittul) and not of spreading forth, etc.

Whereas to Sarah the hei was added for the birth of Isaac, etc. (And see below, in Parshas Chayei Sarah, in the maamar beginning "Yegaleh lan ta'amei.")

TORAH OHR • PARSHAS LECH LECHA • MAAMAR 6

בעצם היום הזה נימול אברהם וגו׳

On that very day Avraham was circumcised

◇

“On that very day Avraham was circumcised,” etc. [We need] to understand the question that is raised in the books: why did Avraham not circumcise himself earlier, since he kept the entire Torah before it was given, even eiruvei tavshilin? 1

To understand this, we must first [explain] the matter of circumcision. For it is written, “It is not in heaven, that you should say, ‘Who will go up for us to heaven?’ (mi ya’aleh lanu hashamaymah)” — whose initial letters [spell] milah (circumcision) and whose final letters [spell] Havayah.

The explanation: first it is written, “You shall circumcise the foreskin of your heart,” and it is [also] written, “And Havayah your G-d will circumcise your heart.” The meaning is that there are two levels of circumcision. The first is from below upward: we must circumcise the foreskin of the heart, and this is the matter of teshuvah (return), 2

as it is written, “And you shall return unto Havayah your G-d,” through fulfilling the Torah and mitzvos. And our Sages, of blessed memory, said: “If Israel do teshuvah, they are redeemed; and if not, they are not redeemed.”

And after the ingathering of the exiles it is written, “And He will bring you into the land… and He will do you good,” etc. And this is the circumcision that is from above downward: “And Havayah will circumcise your heart.”

(And this is [the meaning of] “And He will do you good more than your fathers”: the level of “How great is Your goodness that You have hidden away,” etc.; for regarding Moshe, who was born circumcised, it is written, “And she saw him, that he was good,” etc.)

That is to say: the level of the first circumcision, which is from below upward, is an arousal from below; and the arousal from above is the revelation, the level of “And Havayah will circumcise your heart,” etc.

Now, about this second circumcision, which will be after the ingathering of the exiles and after the fulfillment of the entire Torah, it is written, “Who will go up for us to heaven?” — the initial letters [spelling] milah — which is above the level of the Torah.

For about the Torah it is said, "It is not in heaven," for it is brought low, below, specifically. And [this is] as mentioned in the Gemara, that Rabbi Yehoshua said, "We pay no heed to a heavenly voice," because the Torah is not in heaven but only below it. And it is called "the Torah of Havayah,"

for the Name Havayah [is]: the yud, tzimtzum (contraction); the hei, expansion; the vav, drawing down, etc. — through which it was drawn down below. But the circumcision mentioned above is above the Name Havayah, to the point that it is in the initial letters while the Name Havayah is in the final letters; and therefore it is of the level and rank of "to heaven" (hashamaymah).

And [it is] above the level of the Torah, which was brought low, below, from the level of these heavens. And about this our Sages, of blessed memory, said: "Great is circumcision, for thirteen covenants were made over it."

The meaning of "Great is circumcision" is: the level of the great circumcision, which is from above downward (see the Mikdash Melech on the Zohar, part 3, page 233b, and in Likkutei Torah, Parshas Kedoshim, in Taamei HaMitzvos, on the matter of "Great is circumcision") — that Havayah will circumcise your heart.

And therefore it was made with thirteen covenants. The explanation, as is known, is that the matter of making a covenant is above reason and knowledge, like two who love each other, who make a covenant to be loving to one another;

that is, that he will be bound to love him: even if afterward this love for him would not arise in him on account of reason and knowledge, nevertheless he compels himself to love, on a level that is above reason and knowledge.

And so too, in order that there be a revelation and drawing down of the level of the great circumcision mentioned above (which is the level of "How great is Your goodness," etc.),

it is through the Thirteen Attributes of Mercy, which are above Chochmah (wisdom) and intellect; and therefore it is above the level of the Name Havayah and above the level of Torah

(just as the Thirteen Attributes of Mercy are a level that is above the Torah, and therefore it is there that sin is forgiven). And about this it is said, "Until Your people pass over, Havayah"; meaning, "until [they] pass over" into the level that is above the Name Havayah. (And regarding the Thirteen Attributes of Mercy, too, it is written, "And [He] passed," etc.)

Now with this can be understood the matter that Avraham kept the entire Torah before it was given, yet did not keep the mitzvah of circumcision: because he wanted to attain that great circumcision which is from above downward.

Therefore he kept the entire Torah, which is below that circumcision, and afterward he merited that great circumcision which is from above.

And this is why it says, "Avraham was circumcised," and it is not written, "And he circumcised himself," as it is written earlier regarding the circumcision of Yishmael and those purchased with his money, where it is written, "And he circumcised," etc. 3

For that is the circumcision from below, as it is written, "You shall circumcise the foreskin of your heart." But Avraham merited the revelation of the level of "And Havayah will circumcise your heart"; therefore it says, "Avraham was circumcised," etc.

And this is [the meaning of] "On that very day (be'etzem hayom hazeh) he was circumcised": that is, in the very essence of this day. And "this day" is the day that is entirely long, that is entirely good, etc.

And the essence of this day is that great revelation which will be in the time to come: the revelation of the level of "Your great goodness." And this is [the meaning of] "entirely good." And when the level of the essence of this day was revealed to him, then Avraham was circumcised, etc.

TORAH OHR • PARSHAS VAYEIRA • MAAMAR 1

פתח אליהו אנת הוא חד ולא בחושבן אנת...

(Pertaining to the verse "I will go down now") Eliyahu opened: "You are One, but not in number..."

(Pertaining to the verse, "I will go down now...") 1

Eliyahu opened [and said]: "You are One, but not in number; You are the One who brought forth ten tikkunim (adornments)..." To understand this matter, why the ten Sefiros are called by the name tikkunim, we must first explain the matter of the essence of the soul. 2

For the soul, in itself, is a simple light, without division into intellect and emotive attributes (middos); its intellect and emotive attributes are garments for the soul, in that the soul has intellect and emotive attributes,

but they are not the essence and very being of the soul. (As for what is written in Tanya, that the soul itself divides into intellect and emotive attributes, which are called the essence of the soul, this is only relative to thought, speech and action, which are garments truly separate from the essence of the soul, which are the level of Beriah, Yetzirah and Asiyah, of which it says, "You fashioned garments for them...",

which are Beriah, Yetzirah and Asiyah. But the intellect and emotive attributes, although they are garments, are not truly separate garments; rather, they are like the level of the vessels of Atzilus, of which [it is said] "He and His causations are one..."; and therefore they are called by the name "essence," though they are not truly the essence.)

Rather, they are called by the name tikkunim, in that the soul adorns itself and clothes itself in them. As the Targum [Onkelos] renders the verse, "A man shall not wear a woman's garment": "A man shall not adorn himself with a woman's adornments (tikkunei)."

And the meaning of tikkun is an ornament, with which one adorns oneself and by which one is affected; and one becomes united with this ornament as though it were part of one's very body.

It is like the soul with the body: although the body is a garment for the soul, nevertheless the soul is affected by what happens to the body, so that when the body stubs its finger, the soul feels it. 3

Likewise, when it arises in the soul's will to perform some action with the limbs, the limbs obey this will at once, immediately as it arises in one's will to do the action: the foot to walk with it, etc.,

without any prior extension and drawing of the thought from the brain into the foot, for then there would be some delay of time; yet there is no delay of even a moment, but immediately as it arises in one's will, etc.

But this is only because the body is united with the soul, and the soul acts in it as it wishes, as though it were its very essence and being; and although the body is the garment of the soul, nevertheless it is united with the soul.

In the same way one can understand the matter of the soul's intellect and emotive attributes: they too are only tikkunim and garments in which the soul adorns and clothes itself, and they are the soul's tools, in which and through which the soul acts, like an axe in the hand of the one who hews with it, 4

to love with the attribute of love, and to conceive with Chochmah, etc. All this and the like is only the activity of the soul and its extension, which go only from it to what is other than it; but the soul, in itself, is above all these levels.

For the intellect and emotive attributes undergo changes: in the emotive attributes there is smallness and greatness, for a small child loves small things, etc.

And the intellect: "the more they age...," etc. None of this applies to the essence and being of the soul, which is not subject to change at all. 5

Nor does it undergo changes from what happens to the body, for it does not clothe itself in the body in its essence; rather, its rays and powers are what extend into the body and clothe themselves in it, and they undergo changes on account of the body that receives [them], in a child one way and in an old man another way, etc.

The intellect and emotive attributes, too, are only rays of the soul and its powers that extend into the body, and they are not the essence and being of the soul. Rather, the soul acts and extends itself through these powers and rays; nevertheless, they are not truly separate garments

like thought, speech and action, which are rays and powers that truly clothe the soul (like a garment that covers, etc.); but the intellect and emotive attributes are rays from the essence of the soul, and are not truly garments,

but tikkunim, in which its essence adorns and beautifies itself, like the adornment of an ornament, which beautifies the person who adorns and beautifies himself with it.

In the same way one can understand, above as well, the ten Sefiros that are called tikkunim (that is, the Chochmah and emotive attributes of Atzilus, of which [it is said] "He and His causations are one..."; but [those of] Beriah, Yetzirah and Asiyah are truly garments, and of them it says, "You fashioned garments for them...").

6

For [it says], "You are wise": "You" means the Infinite Light (Or Ein Sof); "wise" means that it is drawn into the level of Chochmah, in the manner of "Wherever you find His greatness..."; and He is not yet wise with a known wisdom,

but He is called "wise" because He is the source of wisdom, and from Him comes the drawing of wisdom into Beriah, Yetzirah and Asiyah; although there is no comparison [between Him and] the wisdom of Beriah, etc., and all the more so that of Asiyah, etc., He is called by the name "wise" on this account.

The matter can be understood by way of analogy from what our Sages, of blessed memory, said: "There is not a single blade of grass...," etc., and "One higher than the high...," etc.

Now, a physical apple has sweetness, and "the palate tastes food"; shall we say that the power of growth in the earth also has taste and sweetness? And certainly not the mazal, which is not of this order and nature at all.

7

Rather, the matter is that sweetness is drawn from Chesed and bitterness from Gevurah; and these are spiritual matters, only that through the chain of descent (hishtalshelus) and the order of the descent of levels, level after level, they became physical, until sweetness is drawn from the level of Chesed, etc.

Although it bears no comparison to it, nevertheless it is of its temperament and character; just as we see many kinds of pleasantness and sweetness in spiritual things,

such as the delight of a matter of wisdom, which is also sweetness; and likewise the delight of a melody, which comes from the voice that issues from the heart, the level of the emotive attributes.

Therefore, through many descents and stages of hishtalshelus, it becomes actual physical sweetness, even though the difference and distinction between them is great. And so it is with the level of Chochmah, in which there is also "one higher than the high."

8

And although the Chochmah of Beriah is not of the order or the nature of the wisdom that is seen and revealed in Asiyah, nevertheless it is the source and root from which comes into being the level of the Chochmah of Asiyah that is revealed, etc.

And so it is with the Chochmah of Atzilus: although it is the level of "wise, but not with a known wisdom," nevertheless it is the level of a source of a source, etc. 9

But for there to be "You are wise," that is, the drawing of the Infinite Light into Chochmah, [this is so for] wisdom itself "is found from nothing (ayin)."

Therefore it is the level of His humility, may He be blessed, for it is a great descent before Him, may He be blessed. And this is [the meaning of] the word atzilus in the Holy Tongue, which denotes descent and lowering from one's supernal level, to lower oneself as though one were on a lesser level,

as in "I will set aside (ve'atzalti) from the spirit," said regarding Moshe: because he said, "From where shall I have meat?", for his level was of the highest standing,

and he could not lower himself to draw down physical meat, therefore the Holy One, blessed be He, said to him, "Gather for Me seventy men," who are on a lesser level, meaning that they would not be actually physical,

but "I will set aside from the spirit that is upon you and place [it] upon them": meaning, I will bring down and draw forth your level, so that it will be below your [own] level.

"And place [it] upon them": that they too will draw nourishment from this level, but not that they will rise to the stature and level of Moshe himself, etc. 10

Similarly above, the matter of Atzilus is a descent, so that the Infinite Light be clothed in Chochmah, etc.; and therefore the ten Sefiros of Atzilus are called ten tikkunim, for they are garments for the Infinite Light and not [its] essence, etc.

Nevertheless, they are not truly garments but tikkunim, because "He and His causations are one..."; which is not so with Beriah, Yetzirah and Asiyah, as explained above.

And this is [the meaning of] "You are One, but not in number": that He is not counted among the ten Sefiros (and this refers to the Supernal Keser, the intermediary between the Emanator and the emanated), for there is no comparison to Him at all. 11

For the coming into being of Chochmah from Keser is truly from nothing (ayin), and not in the order of hishtalshelus, which is the coming into being of something from something, etc. Now, in all the worlds of Atzilus, Beriah, Yetzirah and Asiyah there is the level of an intermediary Keser: for the Malchus of Atzilus becomes Keser for Beriah,

and the Malchus of Beriah [becomes] Keser for Yetzirah. But the difference between the Keser of Atzilus and the Keser in all the [other] worlds is that the coming into being of Atzilus is through the tzimtzum (contraction) of the Infinite Light, so as to be a truly vacated space and void, etc., 12

whereas the coming into being of Beriah, Yetzirah and Asiyah is through a parsa (partition) that separates between Atzilus and Beriah and between Beriah and Yetzirah, etc., and not [through] a vacated space.

The difference between a parsa and a vacated space will be understood by first [explaining] the matter of the tzimtzum in the Infinite Light. For the Infinite Light 13

means light and revelation, so that there may be some extension and coming into being of a source and life-force; and the Infinite Light that is within His essence is this level: that there is light in Him to shine and extend, to bring into being and to give life.

And this is [the meaning of] "Before the world was created, there was only He and His Name": "He" is the Infinite One (Ein Sof) Himself, and "His Name" is the Infinite Light within His essence, which is only the level of His Name, that is, the level of revelation, 14

meaning that which can be revealed and extend, like the radiance of the sun from the sun: the radiance is the light that is in the sun to shine upon the earth, while the sun itself is the actual body of the sun.

Now the light that issues from the sun is called by the name "light," as it is written, "And G-d called the light day," for the day is called light by virtue of the extension of the light and radiance that shines during the day; whereas the essence of the sun is called a luminary (ma'or),

as it is written, "the two great luminaries," etc. So it is with the Infinite Light: the light is called the revelation, from which the coming into being of light and life-force extends, etc.; while the Infinite One Himself is the level of the luminary, which is the source of the light, and from which the light is drawn forth.

Now, the tzimtzum took place in the Infinite Light, that is, the light was absorbed into the luminary. For since the worlds cannot receive the revelation of the Infinite Light as it is in His essence, 15

and they would be utterly nullified out of existence, etc., therefore He contracted the light so that it be absorbed into the luminary (to be only in potential and not in actuality) and be concealed in it, so that there be no revelation of the light, only of the luminary.

(But in the luminary, which is the Infinite One Himself, tzimtzum does not apply, G-d forbid, nor concealment; on the contrary, the luminary is in a state of revelation.

Therefore even young children know that there is a G-d who exists, etc., even though they have no comprehension or grasp of how and what, because they do not have the revelation of the light; for nevertheless the luminary itself is found below just as above.)

Therefore this tzimtzum is called a vacated space and void, etc., meaning that it is void and empty of the light, with no light or revelation in it at all,

but [the light] remains in potential within the luminary. It is like the analogy of the soul: when it comes into the body, the revelation of its life-force, which gives life to the body, is seen;

but before it comes into the body, although it has the power of life-force to give life to the body when it is clothed in it, nevertheless that life-force is in potential

and not in actuality, so long as it has not yet been clothed in the body to give it life and to bring the revelation of the life-force from potential into actuality, and from concealment into revelation.

Likewise a wise man: when his wisdom is in a state of extension to another, or even to himself, that is, at the time he is occupied with it, then it is in a state of revelation, so that his wisdom is seen and revealed to another or to himself. 16

But "at a time when he is not occupied [with it]," his wisdom is only in the potential of the soul, that is, he has the power to conceive [ideas] if he occupies himself with conceiving,

but it does not come into revelation, from potential into actuality. Likewise the power of sight in the eye: although, if one shuts the eye, he possesses the power of sight

in full, nevertheless it does not come into revelation, so that the eye actually sees, until he opens his eyes. And likewise the power of walking in the foot, and similarly with the other senses in all the limbs, etc.

In the same way one can understand above, regarding the tzimtzum in the Infinite Light: the light and revelation were contracted and concealed, to be only in the potential of the luminary and not in actuality. 17

And this is called a vacated space and void relative to the light, for no light or revelation remained. And although in truth it is not a completely vacated space, G-d forbid,

for the luminary fills the entire void, since in the luminary itself tzimtzum and concealment do not apply, G-d forbid, and the light is in potential, etc.,

nevertheless, because the Arizal likened the revelation and life-force drawn from the Infinite One, and the coming into being of the ten Sefiros, Chochmah, Binah, etc., to "lights," which are like the light and radiance that issue from the sun and shine, etc.,

he therefore called the tzimtzum, the absorption of the light into the luminary, by the name "vacated space," for it is the concealment of the light; and this concealment is the absence of the light, to the point that it does not rise to any name at all, to be called by the name Chochmah, or even "wise

but not with a known wisdom," etc. (for it is not discernible or felt even in potential), until after many descents and stages of the chain of levels, Akudim, Nekudim, etc.,

for the level of the Eyes is the source of the level of vessels, so that it rises to the name of the coming into being of the level of "wise, but not with a known wisdom," etc.; that is, then there comes to be a power to bring some level into being, to be a source of a source for the level of Chochmah, etc.

(And this whole matter of the tzimtzum, so that there be the descent and hishtalshelus of the Circles and the Line and the parsa of Adam Kadmon, so as to become Akudim, Nekudim, etc., all of it is included within the Keser of Atzilus, which is the intermediary for the coming into being of the level of Atzilus, the ten Sefiros, Chochmah, etc.)

But the matter of the parsa between Atzilus and Beriah, and between Beriah [and Yetzirah], etc., is, 18
by way of analogy, like a teacher who wishes to explain a great idea to his student, which the student cannot receive,

and he must convey it by way of a parable and a riddle; like the parables of Shlomo, "to guard you from a strange woman," which is a parable for the meaning it stands for, which speaks of idolatry, which is strange to the words of Torah, etc.;

and similarly with other matters, such as bringing a parable from simple, physical things for matters that stand at the summit of the world, etc.

Now this parable is drawn from other matters, not from the matter of the idea he wishes to teach, 19
only because in it and through it the idea will be understood; therefore he screens it off with other matters.

And this is the matter of the parsa that separates between Atzilus and Beriah: it is the level of a dividing screen, to speak of other matters, not

of the matter of Atzilus; for there wisdom is of another manner and another nature, not comparable to the manner and nature of wisdom in the World of Beriah, and Beriah has no capacity to receive the illumination of wisdom

as it is in Atzilus; only, through the separating parsa, there will be an illumination of the level of wisdom in Beriah too, according to its temperament and character, so that the idea may be understood by the student from the parable, and a level of wisdom is newly generated there too.

Therefore Beriah too is called something from nothing, because it is from the level of a parsa, 20
which was a light of offspring (toldah), that is, the light of wisdom was born and newly generated in Beriah,

as, by way of analogy, the idea that is newly generated in the student from the parable [the teacher] told him: the parable is about another matter, and from it he understands his teacher's mind,

and this idea is new to him, newly generated through the parable. So too, this light of Beriah is a new light, newly generated through the parsa.

Now the discerning will understand that the concealment of the teacher's idea by way of the para- 21
ble he tells the student is [such that] the whole idea of his wisdom, in its essence, is clothed in this parable, not only in potential but in actual fact.

Only, because the matter in which the wisdom is clothed is not the matter of the conception of his wisdom itself, but "went out to teach about something not of its own kind," therefore the teacher's conception within the matter in which he alludes to it is not seen and revealed to the student

except through the parable, which is another matter, and from which the idea is newly generated for him, so that for him it is called a new idea. But nevertheless this new idea, in its nature and essence, "already existed in ages past," and it is all alluded to in the parable.

And so it is with the concealment and clothing of the Chochmah, etc., of Atzilus in the level of the 22
parsa, so that the level of the Chochmah, etc., of Beriah may come into being:

for the Chochmah of Atzilus, in its nature and essence, actually clothes itself in the level of the parsa and brings about the coming into being of the Chochmah of Beriah, etc. Thus the Chochmah of Beriah, although it is a new light, nevertheless already has some comparison and relation with the Chochmah of Atzilus.

This is not so with the tzimtzum of the Infinite Light for Atzilus to come about: that is the concealment of the light and its absence, to the point that it does not rise to any name at all, as explained above. And therefore He is called "One, but not in number."

Yet "You are the One who brought forth ten tikkunim," etc.: nevertheless, they are not entirely sep- 23
arate, even though they have no comparison or relation to Him, etc.;

nevertheless, since the light is absorbed in the luminary, etc., and also afterwards [there is] the drawing forth of the kav and the thread, etc., all of them are united with Him.

And even "to conduct worlds through them": "worlds" are the level of vessels, "four hundred thou- 24
sand worlds of longing (kisufin)," etc.; for in Atzilus "He and His life-force are one," even at the level of vessels.

It is like the analogy of a physical thing grasped in thought: one's thought encompasses even something physical, such as an inanimate stone, although the analogy does not resemble the thing it illustrates, neither wholly [nor partly], etc.

Nevertheless, the discerning can contemplate and understand from this analogy a small fraction of a fraction about the thing it illustrates. For just as there is power and ability in thought

to encompass the physical thing within it, even though it is truly separate from it and bears no comparison to it, nevertheless there is a joining power, so that the physical thing is encompassed by the thought in the brain,

so above there is power and ability to join the lights and the vessels, and there above they are joined, so that all is one unity, and they do not separate.

This is something impossible to picture in the mind of our intellect, in the world of separation. And the level of the vessels of Atzilus is the "four hundred thousand worlds of longing," etc.,

"thirteen thousand worlds," etc., which are of the level of strands and hairs, etc.; and similarly the division of thought into many kinds of thoughts without number, etc.

"One long, one short, and one intermediate." Now, Chesed is called "long" because it extends from 25
the highest heights to the lowest depths, like water that descends from a high place to a low place.

And the Gevuros, which are from below to above, are called "short," for they shorten and limit the flow of Chesed, so that it be according to the ascent from below to above.

And this is [the meaning of] "I will go down now and see whether according to her outcry," etc. 26
That is to say: "I will see" whether "according to her outcry" that comes to Me from below to above, [and] "I will go down now" from above to below, so that the ascent and the drawing-down be equal.

But because the drawing-down from above to below is the level of direct light (or yashar) and the level of the Chasadim, therefore it says "I will go down now" first, and afterwards "I will see," etc.

And "intermediate" is compassion, the level of an intermediary between Chesed, which does not discriminate at all even though [one] is not worthy, and the Gevuros, which judge whether he is worthy; and compassion is the intermediary: that in himself he is not deserving, nevertheless one must have compassion, etc.

TORAH OHR • PARSHAS VAYEIRA • MAAMAR 2

ארדה נא וגו'

"I will go down now [and see]"

◇

"I will go down now [and see]" etc. Now, "according to its outcry" (haktza'akasah) is in the feminine form, and so is "which has come" (haba'ah); while "they have done" (asu) is a form [shared by] the feminine and the masculine. We must also understand what "I will go down now and see" means: surely "G-d looked down from heaven." 1

But the meaning of "according to its outcry" is: the outcry that rises from the level of the attribute of judgment, which is the level of the attribute of Malchus (sovereignty), which is called "law", [as in] "the law of the kingdom is law"; only that it is a soft judgment, [as in] "A king by justice establishes the land." And this is [the meaning of] "according to its outcry which has come (haba'ah)," as it is written, "In the evening she would come (ba'ah),"

[and] "And Rachel came (ba'ah)." And the explanation of the matter: first we must preface [with] the expression that is common in the words of our Sages, of blessed memory: "It is revealed and known before Him Who spoke and the world came into being." "Revealed and known," precisely. 2

For the philosophers have wearied [themselves] to grasp the matter of individual providence, such as "A person does not bruise his finger below unless it is proclaimed concerning him above," for it is difficult for them: since

He, may He be blessed, is singular and unique, the true One, then how is it possible [that there be] G-d's knowledge of the particulars, and individual providence, [that He should] set His mind on many matters, when this is [a state of] multiplicity?

And our Sages, of blessed memory, meant to resolve this in a single phrase, by saying "It is revealed and known before [Him]" etc.: that His knowledge, may He be blessed, is not like a person's knowledge of some thing, where his mind has grasped 3

the thing, and at first he did not know it, and when he knows the thing his mind is enclothed in this knowledge and in this thought, as he applies his mind to grasp it; and before his knowing, his mind was free. And this is [a state of] change and of being affected.

Above, however, it is not so. His knowledge, may He be blessed, by which He knows all the worlds and their particulars, does not mean that His mind is enclothed in it and grasped by it; rather,

[it is] in the manner of "revealed and known": that everything is revealed and known before Him, may He be blessed, of itself, and He need not be grasped by and enclothed in the thing in order to know [it].

(All the more so, from [the fact] that He gives life to the thing and brings it into being not by being enclothed in the thing, but by His being the light that encompasses all worlds (sovev kol almin). Then all the more so, by kal vachomer, knowing the thing and its particulars need not come by being enclothed in and grasped by the thing, etc.)

And since it is "revealed and known," their question, that this is [a state of] multiplicity, does not apply at all; for this is so only in the kind of knowledge a person has, who cannot know a thing except by his mind and thought being enclothed in the knowledge of the thing.

And this is [the meaning of] "For My thoughts are not your thoughts" etc.: for it is "revealed and known" etc. (The discerning will understand the subtlety of these matters; not every mind can bear this.)

Now it is written (Zechariah, chapter 4), "These seven are the eyes of G-d; they roam (meshotetim) throughout the whole earth"; and it is written (II Chronicles 16:9), "For G-d, His eyes roam (meshotetos) throughout the whole earth."

And this must be understood: the term "roam" (meshotetim, meshotetos) implies that [the gaze] extends to see and examine the thing by means of this seeing; and this is like a state of being enclothed in the thing that is seen and known. And this seems to be the opposite of what was said in explaining "revealed and known."

But the explanation is that, as is known, in the ten Sefiros there are lights and vessels. For the level of Chesed (kindness) and Gevurah (restraint) is the level of a vessel; but the light is a radiance from the Infinite One (Ein Sof), blessed be He, [of Whom it is said that] "He is not of any of these attributes at all."

Only, the light is enclothed in the vessel, which is Chesed and Gevurah and the other attributes, which are called the level of vessels, for they limit the light. And in them

and through them the light is drawn down to give life to finite creations, bringing into being Michael and Gabriel: the camp of Michael receives from the level of Chesed, and Gabriel from the level of Gevurah. For this drawing-down cannot come from the light itself, but only through the vessels,

just as there cannot be a giving of silver and gold from the soul unless it is enclothed in a body, and the soul gives charity to the poor man through the physical hand.

Now likewise, through the vessels of the ten Sefiros there is also the raising up of the merit and the guilt of every creature. 4

For when a person commits a transgression, he "acquires for himself one accuser": a blemish and a stain is made in the angel appointed over this [matter]. For there are angels that receive from this attribute and [angels that receive] from that attribute, as was said above regarding Michael and Gabriel, etc.

And this angel raises the matter up to an angel higher than it, until it rises into the vessels of the ten Sefiros of Malchus of Atzilus, which are enclothed in [the worlds of] Beriah, Yetzirah and Asiyah; and within the vessel is enclothed the light from the Infinite One, blessed be He.

It follows that through the vessels [the matter] rises to the Infinite Light (Or Ein Sof), blessed be He, which is enclothed in the vessels of the ten Sefiros. Therefore it is said of this, "His eyes roam," which is the level of the vessels of the ten Sefiros. And the angels that receive from them, too, are called "masters of eyes"; and there are [also] "masters of ears." 5

And they roam throughout the whole earth, as in the saying, "Know what is above you: an eye that sees" etc. And of the vessels it is fitting to say "roam," in the sense of being enclothed in the thing. 6

And in them and through them the matter rises to the level of the light from the Infinite One, blessed be He, that is enclothed within them; and this is in the manner of "revealed and known": that this knowledge in the vessels of the ten Sefiros, which [comes] through "His eyes roam," is, in the manner of

"revealed and known," [known] to the Infinite Light, blessed be He, that is enclothed in the vessels; since the light in truth "is not of any of these attributes at all," even though it is enclothed in the vessel, etc.

And this is the answer to the philosophers' question, that this knowledge and providence does not cause [a state of] multiplicity. For the providence in the manner of "His eyes roam" is through the vessels, as said above; 7

but the knowledge in the Infinite One, blessed be He, Who is enclothed in the vessels, [namely,] what He knows and sees of what His eyes roam over: this knowledge of His, may He be blessed, is in the manner of "revealed and known" etc.

Gloss: (And see Pardes, Sha'ar, chapter 8, and Sha'ar 4, chapter 9, on this subject; and in the Zohar, Pekudei, p. 252a: "And these are the eyes of G-d; all of them take up watchfulness" etc., see there; and in the Ra'aya Mehemna, Parshas Shoftim, p. 275, end of column a. Now this must be understood: since the meaning of "the eyes of G-d" is the vessels of the ten Sefiros of Atzilus, Beriah, Yetzirah and Asiyah, and the angels, 8

then how can it be that the Creator, may He be blessed, would need to know all the creatures by means of the ten Sefiros? Surely "He Who forms the eye, shall He not see?" by Himself. Granted, as regards the flow of influence and the drawing of life-force into the creatures, it had to be through the vessels of the ten Sefiros, for otherwise the creatures could not receive [it];

but as regards G-d's knowledge, by which He knows all the creatures, one cannot say so, heaven forbid. If so, why must there be the level of the eyes, which are the vessels, roaming etc.? For surely everything is revealed and known before Him, may He be blessed, Himself, to a far greater degree, without any mediation of the vessels at all.)

But the explanation is as it is written, "For G-d is a G-d of knowledges": that there are two levels in Daas (knowledge): the higher Daas and the lower Daas. The higher Daas is the level of the encompassing and of the light that encompasses all worlds (sovev kol almin); that is,

there is a level of Daas that knows and sees everything, only that this Daas is in an encompassing mode, meaning that it does not extend into the attributes so as to [produce] a reaction to the thing that it knows or sees; as in the matter

that is said, "He has not looked at iniquity in Jacob": the meaning is not that He did not look at all, but as it is written, "He sees iniquity and does not consider [it]"; and as it is written, "If you are righteous, what do you give Him?" And of this it is said, "[You are] too pure of eyes to look upon evil": His seeing of evil makes no impression and [produces] no reaction at all,

for "the lizard grasps with its hands." And from there is the source of forgiveness and compassion, for no blemish reaches there; and it is above the vessels of the ten Sefiros.

Only the blemish, and the reward and punishment, are drawn through the Daas that extends and is drawn into the attributes, which is called the lower Daas; and it is what is enclothed in the level of the light that fills all worlds (memalei kol almin), that is, in the vessels of the ten Sefiros of Atzilus, Beriah, Yetzirah and Asiyah.

Therefore this knowledge is through the level of "the eyes of G-d," which are the vessels and the attributes, through which the reaction of reward and punishment is drawn; for the blemish reaches the vessels, precisely;

whereas through the knowledge that is in the higher Daas, not through the vessels of the ten Sefiros, even though everything is revealed and known, no reaction is drawn from it, etc.

And you may know that this is so from the matter of knowledge and free choice: that the knowledge by which G-d, blessed be He, knows that this one will be righteous or wicked does not compel the choice at all. And how is this? 9

Rather, because this knowledge, by which G-d, blessed be He, knows everything before it is done, is in the level of the higher Daas, not through the vessels of the ten Sefiros.

For "the eyes of G-d roam" to see the deed that has already been done, which is seen by the level of the angels and the vessels of Beriah, Yetzirah and Asiyah, so that a blemish and a stain is thereby made in the angel, etc., as said above;

whereas the knowledge by which the Holy One, blessed be He, knows the future and a person's deeds before they are done is not through them at all. Rather, this knowledge is in a very high place, the level of the higher Daas; and since this Daas is an encompassing level, it does not compel the choice, for the person is not affected by it,

just as no reaction is drawn from this Daas even into the supernal attributes, Chesed and Gevurah, so that reward and punishment would come of it, as said above.

And that there be reward and punishment is specifically through the lower Daas, which is through the vessels and the eyes. And see Pardes, Sha'ar 4, chapter 9, on the matter of knowledge and choice, where he writes that there is a difference in the knowledge before a person sins, even though he will sin in the future, [and] after he has sinned, etc.; see there. 10

And according to what has been said, it will be understood that the knowledge before he sins is in the level of the higher Daas, as said above. 11

And this is what is said in Parshas Shemos: "And G-d saw the children of Israel, and G-d knew." The meaning is not that the knowledge was new; rather, beforehand it was in the higher Daas, from which no reaction was drawn [to bring] punishment for Pharaoh and reward for Israel.

And through "And G-d saw," through the level of "the eyes of G-d" seeing the deed once it had already actually been done, thereby "and G-d knew": the level of the lower Daas, which extends into the attributes, was drawn [down], so that there be reward and punishment.

Now of this providence, from the level of the higher Daas, it is said, "The eye of G-d is toward those who fear Him"; and it is written, "eye to eye [You] were seen," as explained in the Idra Rabba, p. 130a; and see there that Joseph the righteous merited this, and this is [the meaning of] 12

"A fruitful son above the eye." And he merited this through "And Joseph sustained"; and this is [the meaning of] "He who has a good eye shall be blessed, for he has given of his bread to the poor"; see there.

And from this it will be understood that, because of the sin of Sodom, in which they blemished this, the revelation of this supernal level, which sweetens all the judgments, the level of "and abundant in kindness" etc., was withheld from them.

(End of the gloss.) 13

Now in the Zohar, in the Saba deMishpatim, p. 107a, it explains that what is said, "His eyes roam (meshotetos)," these are feminine; and what is said, "they roam (meshotetim)," these are masculine. And so it is in the Zohar, Vayechi, p. 241, end of column a, which explains that "roam (meshotetim)" are in the adornments of the Shechinah below, etc. That is, 14

there are angels that are from Z'eir Anpin and there are angels that are from Malchus, as Rabbi Chaim Vital wrote on what is said in the Zohar at the beginning of Parshas Shemos, p. 4a, on "each man came with his household"; and this is his wording: "Note: Tiferes and Malchus; and he means the angels that are from Z'eir Anpin and the angels that are from Malchus." Until here the wording of the Mikdash Melech there.

And the angels that are in the adornments of the Shechinah, which is the level of Malchus of Atzilus, are called feminine; as is said there in the Zohar, p. 247a, explaining "Daughters stepped, to be upon the wall" (banos tza'adah alei shur): "'Daughters stepped' (tza'adah): 15

it should have said tza'adus (in the plural). Rather, [it is] that eye which is written above; and what is it? The eye of justice, etc.; and it steps and strides to take daughters for its adornment. And this is [why it says] 'daughters stepped,' and not 'sons.'"

The meaning is that the providence which is drawn through the ten Sefiros of Malchus of Atzilus, which is the level of "the eye of justice," after [the verse] "A king by justice establishes the land," is drawn down and enclothed in the angels that are called "daughters," which are the level of the feminine.

And this is [the meaning of] "daughters stepped": that Malchus steps over the daughters "upon the wall," to see and watch over the deeds of the lower beings. And of this it is said, "His eyes roam (meshotetos)," in the feminine. And this is the matter of "according to its outcry which has come to Me," 16

in the feminine, which is the level of Malchus, which is called "the law of the kingdom"; and it is the raising up of the blemish through the angels that are of the level of Malchus, and the vessels of the ten Sefiros of the level of Malchus, "which has come to Me": to the Infinite Light, blessed be He, that is enclothed in the ten Sefiros of Atzilus.

And of this it is said, "I will go down now and see": through the attribute of Chesed. And as is 17
known, Z'eir Anpin is mostly chasadim (kindnesses), [as in] "the face of the King shines," which is

what is said, "the eyes of G-d, they roam (meshotetim)," in the masculine, which are the level of the masculine, which is the level of Chesed. "And I will see according to its outcry" etc.: that perhaps through the attribute of Chesed merit will be found for them.

And as is explained in the Idra Zuta, p. 293b, that the providence through the level of "His eyes 18
roam (meshotetos)," in the feminine, is the level of judgment, and the providence that is through the level of "the eyes of G-d, they roam (meshotetim)" is the level of compassion, etc.; see there.

And the matter is, by way of analogy, as it is written, "And the congregation shall judge... and the congregation shall save": a congregation that judges and a congregation that saves. For in every matter one can argue for merit and for guilt.

And therefore our Sages, of blessed memory, said, "I disqualify [myself from judging] a Torah scholar, for he is as dear to me as my own body"; and "a person does not see guilt in himself." Thus,

even though he is truly guilty, one does not see guilt in him; for because of closeness of mind and affection, one finds room to argue for merit.

Whereas for one who is not so dear to him, he would argue for guilt; as it is written, "and every inclination of the thoughts of his heart is only evil" etc.;

and through this there followed, "And G-d said, I will blot out man" etc. Thus, because the inclination of the thoughts of his heart was only evil, [judgment] was drawn to argue for guilt.

And afterwards, in Parshas Noach, it is written, "And G-d said in His heart, I will not again curse the ground any more because of man,

for the inclination of man's heart is evil from his youth." Thus from this very reasoning, that the inclination of man's heart is evil, He found [a way] to argue for merit: that He would not again curse the ground because of man.

And this is because there was a revelation of the attribute of Chesed through "And G-d smelled the pleasing fragrance": through the offering that Noah brought, he drew down a revelation of the attribute of Chesed to argue for merit with this very reasoning that at first had been drawn to argue for guilt through the attribute of judgment.

And this is the difference between the two levels of providence mentioned above. (And see what is written elsewhere on the verse "to do what is right in the eyes of G-d your G-d.") And this is the meaning of "I will go down now":

for "its outcry" is that which comes from below to above, which is the level of the gevuros (severities) and the returning light (or chozer); and therefore it says "I will go down now," a term of descent, which is from above to below, that is, the level of the direct light (or yashar), which is the level of Chesed, to watch over with the attribute of Chesed, to argue for merit.

"And I will see [whether] according to its outcry which has come to Me they have done": that is, if their sin is so great, too great to bear, that even according to Chesed He could not find merit, then [there will be] destruction (kalah). "And if not": meaning, perhaps through Chesed He could argue for merit, etc.

And this is what is said in the Midrash: "I will go down now": from the attribute of mercy to the attribute of judgment; and in the Zohar, p. 105b: "I will go down now: from the level of mercy to the level of judgment"; meaning, to draw mercy from the attribute of mercy into the level of the attribute of judgment, "and I will see," etc.

Now Rashi explains in the Chumash [on] "I will go down now": "[This] teaches judges not to decide capital cases except by seeing." And the explanation is that it is found in the Tikkunei Zohar: "And these ten Sefiros go in their order: one long, one short, and one intermediate." 19

The meaning is that the ten Sefiros are divided into three lines. The right line, Chochmah, Chesed and Netzach, is called "one long," for Chesed extends and spreads further.

And therefore acts of kindness [are done] both to the poor and to the rich; thus Chesed spreads further than compassion, for compassion does not apply to the rich man, but only to the poor.

And the left line, Binah, Gevurah and Hod, is called "one short," for it extends only to one who is most worthy. And the middle line is called "intermediate," for it has compassion on whoever is fitting for compassion.

Now there is seeing and there is hearing. Seeing is drawn from the level of Chochmah, the right line, and hearing from Binah, the left line; as is known from the matter of Reuven and Shimon. 20

And therefore seeing is from above to below, and hearing from below to above, for the letters rise and enter the ear of the listener. And for this reason too, seeing descends lower than hearing, for it sees a physical thing,

whereas hearing is only voice and speech. For seeing is from the level of "one long," as is known that the Yesod of Abba is long, etc.

And this is what is said, "I will go down now and see": for "according to its outcry which has come" is like the level of hearing, which is from the level of Binah; therefore it comes from below to above, and it is the level of the left line. But "I will go down now and see" is in the level of seeing, which is the level of chasadim (kindnesses), etc.

TORAH OHR • PARSHAS CHAYEI SARAH • MAAMAR 1

יגלה לן טעמיה כו׳

The Subject of the Field of Machpelah

◇

(The subject of the field of Machpelah.) 1

"May He reveal to us its reasons," etc. Now, the filling of the [letter] hei is with another hei, and this 2
is the level of kefila (doubled), as is known from the subject of the Cave of Machpelah, which is the final hei of the Name Ban, etc.

And the matter will be understood by first explaining the subject of eating. For the essence of eating is that from the food there is made

fat and blood; and "the blood is the soul" and the life-force of a person, for the liver receives the blood from the food and sends [it] to the heart and to the brain, since "there are three rulers in the world: the liver, the heart and the brain," etc.

And through this the food is elevated, since a person's heart and brain are made from it; and 3
through this his heart and brain are strengthened in the service of G-d: in his heart, with a fervor like flashes of fire, which comes about by the power of the eating, for without eating he would grow weak, etc.

And also his brain becomes strong to contemplate the greatness of G-d, etc. And this is the matter of refinement (birur): that from the food a person is made.

But all this is on the weekdays. On Shabbos, however, sorting is forbidden; rather, the eating is higher, in the manner of a drawing down from above: "And you shall call the Shabbos a delight"; "Then you shall delight in G-d."

For it is written, "Back and front You formed me": "back" [refers to being last] in the work of creation, etc.; for with respect to the food as it is below, in its descent through the shattering of the vessels,

the person is in the position of "front," for the food is refined by the person; but in its root above, it is from the World of Tohu, "before any king reigned over the children of Israel," except that afterward, "and he reigned, and he died."

"And he died, and there reigned," etc. Yet nevertheless it is evident that its root is higher than the person, for the food is what gives life to the person. 4

And the person receives life-force from the food because he is in the position of "back" [last] in the work of creation, etc. And on Shabbos, which is the time of the ascent of the worlds, the food is elevated

as it is in its root, and life-force is drawn from it to the soul from above to below, through the twelve loaves, etc. And this is the meaning of "The righteous one eats to satisfy his soul"; for there are two kinds of eating: the first is "to satisfy his soul,"

and the second is "but the belly of the wicked shall lack." "To satisfy his soul" is the life-force of the soul that comes from above. "But the belly of the wicked," etc., means 5

that "the wicked" are the external forces, and through eating, [what they hold] is refined out of them: "He has swallowed wealth, and he shall vomit it up." For in every food there is craving, which is the root of kelipah (the husk);

and by its being absorbed into the body of the person and made into blood that is sent to the heart and brain, it is turned to good, into holiness, through the strengthening of the heart and brain in the service of G-d. And through this the life-force that is in the "one opposite the other" is taken from it; and this is "but the belly of the wicked shall lack": the life-force that it swallowed is lacking. "G-d shall drive it out of his belly."

Now the eating of the weekdays, which is in the manner of refinement, is so that "the belly of the wicked shall lack." But the eating of Shabbos is a drawing down from above, "to satisfy his soul," by virtue of the food as it is in its root above, before it fell in the shattering of the vessels, in which there is no refinement. 6

And as it says in the Zohar: "the dung of your Shabbosos" is not said. For what is done from below upward through refinement, as on the weekdays, has "dung" in it, which is waste: the choicest [part] is sent to the heart and to the brain, and the waste goes down into the innards and intestines, etc.; and this is the refinement. 7

But on Shabbos, when it is done from above downward, there is no waste in it at all; for waste comes from the Tree of Knowledge of good and evil, and below, good and evil came about in every level through Adam's eating from the Tree of Knowledge of good and evil.

And also in every person there is a mixture of good and evil, etc., only that it is not equal in every soul: there are those whose good is the greater, etc.,

and likewise there are those whose good is at such-and-such a level, etc. But on Shabbos, "then you shall delight in G-d," above the Tree of Knowledge, and "evil shall not dwell with you" at all.

Only of the festivals is it written, "the dung of your festivals," because on a festival there is some refinement, since the work of preparing food is permitted on it, such as baking and cooking, etc.,

and only reaping, sowing and plowing, etc., are forbidden. And because some kinds of work for preparing food were permitted, there is refinement on it, and waste applies. And the remedy is "to gladden the poor."

For a time of joy is [the time] to gladden everyone, as it is written, "And you shall rejoice in your festival, you… and the Levite and the stranger," etc.; for joy is the level of the sweetening of the judgments, and one must gladden everyone, so that all will be included in the level of joy.

As is known of one who is in a time of joy: he then wants everyone to be joyful; and by this the judgment is sweetened, since he makes everyone equal. 8

But "whoever does not give to the poor," etc., the judgment is not sweetened and the "dung" remains. Therefore the punishment is measure for measure, that they give him the "dung," for he caused the waste, the "dung," to remain, since he did not sweeten the judgment.

And this is on a festival. But on Shabbos, even though one does not give to the poor, his punishment is not great, for on Shabbos there is no "dung" at all, since it is only the level of a drawing down from above, "evil shall not dwell with you" at all.

Now this drawing down is in two modes: kefila (doubled) and kelisha (thin). Explanation: kelisha is the drawing out of yuds and vavs, for from a yud a vav is made: the yud itself is drawn out and becomes a vav. 9

For since the yud is the level of tzimtzum (contraction), therefore there can be a drawing forth from it in the manner of a vav, from the yud itself. But the hei, which is expansion in length and breadth:

the expansion in length and breadth that is above cannot be revealed below as it is above, in the manner of length and breadth without end, etc.; rather, the drawing down is in the manner of another hei below, and this is the level of the filling of the hei, 10

that is, the power of the hei that was hidden above. For the filling is always what is in concealment, and what was in concealment above has come out of the concealment into revelation below.

And this is the level of kefila, which is the level of the filling of the hei's, as is known from the subject of the Machpelah. But all this is [because] we receive the flow of influence through the twelve loaves in this present time; 11

but in the time to come, "He will reveal to us the reasons of the twelve loaves," etc., and then there will not be the level of kefila, etc.; rather, the hei itself that is above will be revealed below as well, through "He will reveal to us its reasons," etc.; and as it is written, "On that day [G-d] will be [One]," etc.

Pertaining to the verse "And Abraham was old, advanced in days." 12

To understand the teaching of our Sages, of blessed memory: "Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come." And this must be understood: is not the purpose of teshuvah and good deeds that garments for the soul are made from them, so that it can enjoy the radiance of the Shechinah in the World to Come, 13

as the Zohar says on the verse "And Abraham was old, advanced in days": "in those supernal days," etc.; "Woe to the man who diminished days above! For when they come to clothe him in those days, the day that he blemished is missing from that garment," as mentioned above.

The explanation is that the radiance of the Shechinah in the World to Come is not like the spreading forth of the divine life-force within the worlds, as it is written, "And You give life to them all"; for the divine life-force that is clothed within the worlds is not grasped or seen. 14

As in the analogy of the spreading forth of the soul's life-force within the body, divided among the limbs; and certainly, in the spiritual life-force, division of the life-force into parts does not apply at all, for in spirituality there is no image or form.

Now the effect of the life-force in the limbs is recognizable and visible, but the essence and being of the life-force is not visible or recognizable at all. 15

So too the divine life-force that gives life to all the worlds, which are bounded and finite: certainly in the spiritual life-force there is no aspect of limit and end. For example, the life-force that gives life to the round sphere of the heavens: certainly it cannot be said that the spiritual life-force too is in the form of a circle, as mentioned above;

only that the spreading forth of the life-force accords with the form of the vessel that receives the life-force; and even though the life-force is clothed within it, nevertheless the life-force itself is not within the bounds of place and limit.

And with this will be understood what is written, "The whole earth is full of His glory," and its 16
Targum [renders], "the radiance of His glory," which is only a radiance, a spreading forth of illumination alone. And it is written, "The heavens and the earth I fill."

And the explanation is that both are true, as mentioned above. And this is what our Sages, of blessed memory, said: "Wherever you find the greatness of the Holy One, blessed be He, there you find His humility," etc.

That is: not as people think, that what is called the greatness of the Creator is that He, blessed be He, gives life to all the worlds; for on the contrary, this is a descent for Him, blessed be He, that He lowers Himself and is clothed within all the worlds to give them life and to sustain them.

And what is written, "And You give life to them all," is not praise in terms of His greatness, blessed 17
be He, for "His greatness is unsearchable" and "His understanding is beyond number"; rather, the praise is in terms of His humility, that He is able to lower Himself, etc.

But the World to Come, in which they enjoy the radiance of the Shechinah, is the grasp of the essence and being of the spreading forth of the divine life-force, in a manner of revelation.

Now it must be understood: how can the soul, which is a created being, an existence and a thing 18
unto itself, grasp the essence and being of G-dliness, which is not within the bounds of comprehension and limit?

And even though the soul is "a part of G-d above," this is, by way of analogy, like the drop of seed that is drawn from the brain: it cannot be said that while still in his brain it was a physical drop of seed, for if so, the brain would be diminished, etc.

Rather, in truth, the beginning of its drawing forth from the brain is a spiritual power alone; only afterward, in the successive stages of its descent through the spinal cord, it is changed and becomes a physical drop.

So, by way of analogy, the soul: its essential root is from the level of G-dliness itself, only that it descended step by step to become a created being, an existence and a thing unto itself, etc.

If so, how can it grasp the essence and being of G-dliness? The explanation: it is written, "And 19
Moses came into the midst of the cloud… and he was there forty days and forty nights; bread he did not eat," etc.

And his physical body was nourished by spiritual food alone, as it is written, "Man ate the bread of the mighty," etc., just like the angels. And how can this be, that something physical should receive food and life-force from something spiritual, when they are utterly separate from one another?

But this is the meaning of the cloud with which Moses, peace be upon him, was covered: the cloud had its root in a very exalted level of G-dliness,

only it descended step by step and became material, to be a garment for Moses, peace be upon him, through which he could grasp G-dliness, and it was food for him; as in the analogy of a person who sees and gazes at a bright light through a curtain.

So too the Torah and the practical mitzvos, whose root is from the Supernal Will, from His wisdom, blessed be He, which are one with Him, blessed be He: "He is wise," etc.,

which are higher than the radiance of the Shechinah, which is only the spreading forth of the life-force, etc.; and they descended step by step, spread forth and were clothed in the matters of this physical world, such as the parchment of tefillin, the wool of tzitzis, and charity, etc.

When a person occupies himself with Torah and mitzvos, garments are made for his soul, which it puts on in the Garden of Eden, through which the soul, which is a created being, can grasp the radiance of the Shechinah, the essence of G-dliness.

And this is "Better is one hour of teshuvah and good deeds," whose root is from the Supernal Will, blessed be He, "than all the life of the World to Come," which is only the radiance of the Shechinah, as is known. Nevertheless, they are called garments, through which [the soul] can grasp the radiance of the Shechinah. And this will suffice for one who understands.

Now it must be understood what love and awe are, [given] that they are only "wings" to lift up the main thing, which is Torah and good deeds. And [one must] understand the essence of love, what it is. Now in the Shema, one must crown Him above and below and to the four directions of the world. 20

Explanation: it is written, "The whole earth is full of His glory," and its Targum [renders], "the radiance of His glory," which is only a radiance, a spreading forth and an illumination alone, that is clothed within all the worlds; and it is written, "The heavens and the earth I fill," in the level of the essence of G-dliness, which is not held within measure and limit.

And the explanation is that both are true, etc., as in the analogy of the nullification of the sun's radiance within the source, the sun itself, as is known; for in truth the essence of G-dliness fills the whole earth. But what spreads forth into vessel and limit is nullified and included in the essence and being of G-dliness, etc.

Now when a person contemplates this well in Pesukei deZimra and in the Shema, how in truth it is so, that the worlds are nullified within the source of their life, only that because the person is in a physical vessel, the body, 21

which is "the snake's skin," which grows and increases from physicality that hides and conceals, so that he cannot see [this] with the eyes of sensory sight, then a longing will be aroused in the heart to be bound up in this contemplation all day long and not to be separated [from it] at all.

And this is the acceptance of what is said in the first verse, "And you shall love": that Havayah be 22
"your G-d," so that he will always be bound up in this contemplation, the nullification of the worlds to the One who gives them life and brings them into being. Only, because

his physical body cannot receive the true nullification described above, he completes in his mind, in the Shema, the subject of Torah study, when he says, "And you shall speak of them."

That is: when his G-dly soul is occupied in Torah, a true union is made with the Torah; and the Torah and the Holy One, blessed be He, are all truly one.

For the Torah came forth from supernal Chochmah and was clothed in the matters of this world; and when a person clothes his G-dly soul in the matters of Torah study in this world,

then the root of his soul above is also clothed in the Torah above, up to the highest heights, and a complete union is made there. And this is [the meaning of] "The Holy One, blessed be He, sits and studies opposite him," as mentioned above. And this is "G-d is your shadow": meaning, like a shadow.

Now it is written, "I am Havayah your G-d, who brought you out of the land of Egypt." Meaning: a 23
person should not say, in a spirit of lowliness, "How will I reach the level of union in Torah and prayer, since

I have not yet completely turned away from evil, etc., and [the evil] is still whole within me?" This he should take to heart: that G-d is the One who brings him out of the land of Egypt.

Meaning: that He separates and sets apart, within his soul, the good from the evil, the G-dly soul from the animal soul, when he has not yet actually done evil.

And even a completely wicked person draws [light] into his G-dly soul when he occupies himself 24
with Torah; only, concerning him it is said, "But to the wicked, G-d said: What have you to do with recounting My statutes?"

Meaning: there is no benefit to his G-dly soul, because concerning him it is said, "And you cast My words behind you," so that he cannot draw [it] into his inner being. And this will suffice for one who understands.

Now, concerning blessings: "Blessed are You, Havayah." Meaning: "blessed" (baruch) is a drawing down and increase, so that Havayah, which is the level of contraction and expansion, etc., will be in the level of "You," [addressed] face to face, revelation, etc. 25

But since the body is what hides and darkens, and only in the time to come will there be the revelation of G-dliness, "and all flesh shall see," and it will be in [a state of] self-nullification (bittul), now, [therefore,] one must at least show the bittul externally, by bowing and by prostrating the head: "One who bows, bows at 'Blessed.'"

And [the blessings] "Who heals the sick," "Who redeems Israel" and "Who blesses the years" are vessels for the level of the drawing down and revelation of G-dliness, etc. And one who bows must [bow until] an issar is seen opposite his heart.

Meaning: the main drawing down will be in the brain, until it spreads also into his heart, even a little; this is the level of issar (and see what is written below on the explanation of "binding to the vine"),

which is the level of desire, as it is written, "His splendor is upon the earth and the heavens," even in the level of the radiance and spreading forth of the life-force that is clothed within all the worlds. And the ultimate intent is for Him to have a dwelling place among the lower realms; and "the end of the deed is first in thought," "their end is wedged in their beginning." And therefore our Sages, of blessed memory, said, "The earth was created first," etc.

TORAH OHR • PARSHAS CHAYEI SARAH • MAAMAR 2

לשון אדמו"ר נ"ע בעצמו

The very words of our master himself

◇

The very words of our master, teacher and rabbi, whose soul is in Eden. 1

See Etz Chaim, Sha'ar 49, ch. 5: "It turns out that these garments mentioned in Parshas Vayechi [of the Zohar] — the meaning is not that they are made anew through Torah and mitzvos; rather, they are refined," etc. 2

And see Sha'ar 26, end of ch. 1: "[It is] only to draw down light to rectify them," etc., "like the exile of the Shechinah (Divine Presence)," etc. And what is written in Sha'ar 39, that the nefesh, ruach and neshamah are refined through the prayers, refers to their ascent from the kelipos (husks) to become mayin nukvin (feminine waters) in the Nukva of Z'eir Anpin (the emotive attributes).

But their descent from there into this world, into the material body, to fulfill the Torah and the practical mitzvos — and not for prayer alone, which is rabbinic — is like the exile of the Shechinah, and it is nothing

but to refine and rectify their own garments themselves. And for this reason the obligation upon the nefesh, ruach and neshamah to refine and rectify their garments is greater, for this cannot be done by others

(which is not so with raising the nefesh, ruach and neshamah from the kelipos as mayin nukvin to the Nukva of Z'eir Anpin, which is done by others), as written in [Sha'ar Ha]Gilgulim, ch. 1; see there. "And according to the greatness of that mitzvah, or [the] alacrity," etc., "he raises it up to the supernal Female," etc.

And so too is written in Etz Chaim, Sha'ar 39, Derush 11, section 7: "or the mitzvah," etc. And so too is written in Pri Etz Chaim, Sha'ar 1, ch. 6: "for through the mitzvos and prayers," etc.

And what is written there, "and especially from the prayers, for they are the main thing and the root," etc., is as written in Etz Chaim, Sha'ar 40, Derush 3: that prayer is in the inner dimension (pnimiyus) and the mitzvah in the outer dimension (chitzoniyus), even though they have an aspect of the intellect (mochin), etc. 3

See there. And therefore the union of Z'eir Anpin and Nukva that is brought about by the mayin nukvin from the mitzvos, as written in Ta'amei HaMitzvos at the end of the introduction, is in the outer dimension, through the practical mitzvos.

And what is written in Etz Chaim, Sha'ar 39, Derushim 1 and 2, [that it is] specifically through prayer, refers to the very mayin nukvin of the Nukva that fell into the kelipos through the sin of Adam, and not to the souls that were already within Adam, 4

but rather to those that were not included in him; and they are the level of Beriah, Yetzirah and Asiyah as they were before the sin, as written in [Sha'ar Ha]Gilgulim, ch. 7. But from those that were included in him most people, nearly all of them, are drawn down, as written in ch. 14; and that is through the union, which is the mitzvah of being fruitful and multiplying, as written there in ch. 2.

And see there, after the end of ch. 35, in the "Bond of the Companions," that every soul, in its ascent from the kelipos, must be at least forty days in Malchus (sovereignty); that is, it rises there as mayin nukvin through the mitzvah of union. 5

And even one who does not intend [it] for the sake of the mitzvah can draw down life-force from above, as written in Likkutei Torah [of the Arizal] on the verse "For not by bread alone does [man] live," etc.

Just as bread gives life even when one eats without a blessing, etc.; see there. Now, rectification and refinement are specifically through mayin dechurin (masculine waters), for only the masculine has in it the power to refine,

as written in Pri Etz Chaim, Sha'ar 1, ch. 6. And likewise the refinement of the garments through the mitzvos is through the mayin dechurin of Z'eir Anpin, that is, the drawing down of the light from above; and these are the five chasadim (kindnesses) of Z'eir Anpin, on which all 248 positive commandments depend, as written in Ta'amei HaMitzvos there.

And see Etz Chaim, Sha'ar 26 (in the Shklov printing of Etz Chaim, Sha'ar 25), chs. 1 and 3, that these garments are the inner tzelem (image) of Imma, which clothes the nefesh, ruach and neshamah;

and also the encompassing [garment], called Chashmal, was refined and rectified from kelipas nogah, which is adjacent to it, as written in Sha'ar 49, end of ch. 2: "its good was purified," etc., "and joined with the inner Chashmal," etc.; see there.

And see there, Sha'ar 42, ch. 4: "And this level is called Chashmal, which is the tzelem, the havla degarmei (the breath of the bones), which is within the skin," etc.; see there. And what is written in Sha'ar 26, ch. 1, that the inner tzelem is the havla degarmei 6

and that it is a seal and a garment of the Netzach, Hod and Yesod of Abba and Imma (Chochmah and Binah), as written in ch. 2 there — both are one light, this one inner and that one encompassing, as written in ch. 2 there.

And see Sha'ar 39, Derush 12: "And this garment is called," etc., "and likewise," etc., "and this garment," etc., "the raising of mayin nukvin," etc.,

"great," etc. And see Sha'ar HaChashmal, ch. 1: "and it is called kelipas nogah and it is called Chashmal," etc. This means, as written there at the end of the chapter, [that] all the Chashmals are the level of the good within kelipas nogah, etc.

And see the Mikdash Melech on Bereshis (page 102, end of side b), that three Chashmals fell into nogah through the sin of Adam. And see Sha'ar HaChashmal, ch. 1: "According to the entry of the vessels of Tevunah within, so is the level of its light clothed from without," etc.;

see there, that the entire rectification is to push away the external forces through the light of Binah (understanding), from within and from without. (And it is plausible to say that "from within" is through the mitzvos of speech, and "from without" through the practical mitzvos, for the outer dimension is called "encompassing" relative to the inner dimension, as written in Etz Chaim, end of ch. 3, regarding ח"ש.)

And now it is well understood why the reward of the mitzvos is a garment for the soul: since it is drawn from Imma, which is the World to Come. And it is like the bread

by which man lives, even though in it too "that which comes forth from the mouth of G-d" is clothed; except that in bread and other foods [the life-force] is drawn from the outer dimension of Imma, which is above Z'eir Anpin, [the level] called "Adam," as written in the kavanos of the eve of Yom Kippur.

But in truth the garment is not the World to Come [itself]; rather, through it one is able to bear and to enjoy the light of Imma, which is the World to Come, since it is clothed in the garment of her Netzach, Hod and Yesod (inner and encompassing: the inner light for food, and the encompassing for a garment).

For just as the higher beings, such as the angels, cannot descend below to this world without a lower garment, so the lower beings cannot ascend above without a higher garment,

as written in the Zohar, Pekudei (page 229, sides a and b), and so too is written explicitly in Vayakhel (page 210, end of side b): "And were it not for that garment, they could not bear [it]," etc.

And for this reason, one whose garments are lacking, because he did not rectify all the evil through the mitzvos, must be in Gehinnom to rectify the evil first,

as written in the Zohar, Vayechi (page 224). For otherwise it is impossible to be in the World to Come at all with a lacking garment, just as it is impossible for an angel to descend to this world without a complete garment.

And what the Saba [of Mishpatim] says (page 98, side b) on the matter of clothing oneself in the nefesh, and likewise on the neshamah clothing itself in the ruach (page 99, side b),

refers to descending below their levels, as written in Zohar HaRakia there (page 83, side a) in the name of Rabbi Chaim Vital, of blessed memory. Now, the Upper Gan Eden is from Beriah.

And [so] it is well understood what we learned [in the Mishnah]: "Better is one hour," etc. For the union of Z'eir Anpin and Nukva is in Atzilus, and the mitzvos draw down the mayin dechurin of Atzilus, and their root is from the mocha stima'ah (the hidden brain) of Arich Anpin, which illuminates the thirteen "whitenesses" of the Gulgalta (the skull), the root of the 613 mitzvos.

And even one who has only a nefesh of Asiyah raises mayin nukvin through his mitzvos to the Malchus of Yetzirah; and there the ruchos of

the tzaddikim raise his mayin nukvin and theirs up to the Malchus of Beriah; and there the neshamos of all the tzaddikim raise all the mayin nukvin up to the Malchus of Atzilus, as written in Etz Chaim, Sha'ar 39, Derush 11, ch. 7.

For there is no refinement at all except in Atzilus, since it is the level of Chochmah (wisdom) of the whole, and "through Chochmah they are refined"; and refinement is through union, and there is no union to beget souls in Beriah, Yetzirah and Asiyah, as written in Sha'ar 44, chs. 4 and 5.

And although from the practical mitzvos a garment is made only for the nefesh of Asiyah, nevertheless the union is in Atzilus. For this is why on weekdays the vessels of Z'eir Anpin and Nukva of Atzilus descend into the Z'eir Anpin and Nukva of Beriah, Yetzirah and Asiyah: in order to refine the refinements below, all the six days of work. 7

(The descent of the vessels of Z'eir Anpin and Nukva of Atzilus to Asiyah is to give power to the nefesh of Asiyah to raise [sparks] from the kelipos, as it is written, "when man rules over man," etc.; except that, with the help of the lower beings through the mitzvah, which is the G-dliness within nogah,

this rises not through the nefesh, ruach and neshamah of man but through the level of Atzilus itself within Beriah, Yetzirah and Asiyah, [which] raise [it] up to the Nukva of the upper Atzilus; and therefore Atzilus descended into Beriah, Yetzirah and Asiyah on the weekdays; and also to give power to the nefesh, ruach and neshamah of man to raise [sparks] from the kelipos), as written in Etz Chaim, Sha'ar 1, ch. 10.

And on Shabbos, with the ascents of the worlds, this requires study (and perhaps what is meant is that in Beriah, Yaakov and Rachel descend on weekdays); and even the Infinite Light (Or Ein Sof), blessed be He, is drawn down there,

as written in Etz Chaim, Sha'ar 47, ch. 3; see there. (And [see Sha'ar Ha]Gilgulim, ch. 2, that the level of the nefesh of Atzilus within Asiyah is infinitely greater than the neshamah of Beriah within Beriah.)

And likewise what is written, that tzitzis is in Yetzirah and the tefillin of the hand in Beriah, means that the rectification is brought about to push away the external forces from the three lower [Sefiros] of Yetzirah and the three lower [Sefiros] of Beriah, by drawing down the light of Atzilus;

just as in the Shema a union of Abba and Imma of Atzilus is brought about and is drawn down into Beriah, and therefore it is [said] sitting, which is not so with the Prayer of Eighteen [Blessings]. And you may know [this] from the washing of the hands, which rectifies the three lower [Sefiros] of Asiyah, even though the hands are Chesed, Gevurah and Tiferes.

And likewise the tzitzis, [which is] to wrap oneself from the head to the chest, and the tefillin of the hand, which are the level of encompassing intellect (mochin): all of them rectify only the three lower [Sefiros] of Beriah, Yetzirah and Asiyah.

And although they are practical mitzvos, nevertheless they draw down from the level of Asiyah within Atzilus, which is the outer dimension, as written in Etz Chaim, Sha'ar 40, Derush 2. And the small tzitzis is the level of ibbur (gestation) of the outer dimension, the tallis [is] yenikah (nursing), and the tefillin of the hand [are] the mochin of gadlus (maturity).

And further, you may know [this] from the kavanos of the Names in the blessings over the mitzvos, 8
which are in Tiferes of Atzilus and not of Beriah, Yetzirah and Asiyah. And likewise with Scripture, which is in Asiyah, the kavanah is in the three Names of Tiferes of Z'eir Anpin of Atzilus. And for the Torah and for the Prophets, in Netzach and Hod of Z'eir Anpin of Atzilus. And for the Writings, in Yesod of Z'eir Anpin of Atzilus. And for the Mishnah, which is in Yetzirah,

the kavanah is in the Names of the middle vessels of the six extremities of the Nukva of Z'eir Anpin 9
of Atzilus; and for the Talmud, the kavanah is in the Names of the outer vessels of the six extremities of the Nukva of Z'eir Anpin of Atzilus, even though the Talmud is in Beriah.

And the reason is understood from what is written in Pri Etz Chaim: how is it possible that the Written Torah is in Asiyah, below the Oral Torah? Rather, all of them are in Atzilus, only Scripture descends as far as Asiyah and is clothed there.

10 And the Mishnah [descends] as far as Yetzirah only, and the Talmud as far as Beriah only, and the Kabbalah as far as Atzilus only, without a garment. That is, for one who knows how to strip it of its garments up to the level of Atzilus; alternatively, it is the level of Atzilus itself within Asiyah.

But since the kavanah is in the Name Mah, which is the Name of the inner vessel of Tiferes of Z'eir Anpin of Atzilus, and these are not clothed in Asiyah at all, it follows that they are in the upper Atzilus itself; only Scripture is clothed in Asiyah, and Kabbalah is not clothed at all.

11 And likewise the Mishnah and the Talmud are in the upper Atzilus and are clothed in Beriah and upper Yetzirah, for man comprises all the worlds. And although the kavanah in occupying oneself with Torah is in Beriah, and the Torah itself in Yetzirah,

and likewise a mitzvah without kavanah in Asiyah, nevertheless the Talmud itself is in Yetzirah, which is the level of ruach within Beriah, and the Mishnah itself without kavanah is in Yetzirah of Yetzirah, and the kavanah is a neshamah for both of them, as written in Etz Chaim, Sha'ar 49, ch. 5.

See there, examining it very closely, for it is evident there too, as [I have] written, that the Talmud is in upper Beriah; but perhaps this applies specifically to anyone whose soul is in Beriah, whereas for a nefesh of Asiyah it may be actual Beriah within Asiyah. This requires study.

But this is not so, for one cannot distinguish between a nefesh and a neshamah except in the kavanah, the neshamah's kavanah rising higher; but not in the plain study itself, in the plain meaning of the Talmud alone.

TORAH OHR • PARSHAS CHAYEI SARAH • MAAMAR 3

ויצא יצחק לשוח בשדה כו׳

"And Isaac went out to converse in the field"

◇

"And Isaac went out lasuach in the field," etc. To explain this: there is Mishnah, and there is Baraisa. The Baraisa is the explanation of the Mishnah, for the Mishnah is the general rule and the Baraisa is the particular detail of the Mishnah, and "the general contains only what is in the particular." 1

Seemingly, the Baraisa is lower than the Mishnah, for it has descended further down; but the truth is that the Baraisa is higher, for "the end of the deed is first in thought." For the Torah has descended below, even into a matter of falsehood, such as "This one says, 'I found it,'" etc.

To all appearances it is a very great descent downward, and nevertheless it is lofty, for "the end of the deed," etc. It is like the analogy of the tube: what goes in first comes out last. 2

And it is like man, who is the last of all the created beings, yet he is higher in rank than all of them, and everything was created for his sake. Therefore the entire world is found in a single man, to show that everything was created for his sake, for "this is the whole of man."

This is [the meaning of] the saying of our Sages, of blessed memory, "Better is one hour," etc. For in the World to Come "the righteous sit," etc., and that is only the level of the back (achorayim), 3

as it is said, "And you shall see My back," etc. The delight that a person grasps in his divine service is the level of the back, whereas "My face" cannot possibly be grasped, "for no man shall see Me and live."

In the same way, the revelation in Gan Eden too is only the level of radiance and glow alone. Therefore "better is one hour," etc., which is the deed itself, without delight and without intellect, "than all the life of the World to Come," for "the end of the deed is first in thought." 4

This is also the matter of Mishnah and Baraisa: the Mishnah is a general rule, such as "the four tzitzis are indispensable [to one another]," and likewise "a sukkah that is high," etc.

And one can find a reason for this, as in the matter of "the techeles [blue] resembles the sea," etc.; and regarding sukkah there is a reason, "so that your generations may know" — up to twenty cubits, etc. 5

But the Baraisa is the particular detail that explains the Mishnah in all its fine points and details, such as the sukkah of "GaNBaCh" and "RaKBaSh," for which there is no reason, and one sees plainly that it is above intellect and reason. And this is [the meaning of] "the general contains nothing

but what is in the particular": the Mishnah, as a general rule, contains no more than the particular of the Baraisa. And that whose reason has not been revealed is higher, for the reasons of the mitzvos have not been revealed, and in the time to come, G-d willing, they will be revealed.

And this is [why] Rabbi Shimon expounds the reason of the verses: he expounded that where a verse states the reason for a matter, that is not the essential thing; rather, there is in it a reason that is higher, above [that] reason.

It follows that a mitzvah in which one does not grasp a reason is higher, and what one grasps with reason and delight is only the level of the back; and it is not

as the world supposes, that the main thing is the heart, which grasps delight and serves with fervor. That is not the truth; rather, the main thing is the deed without delight, and the heart is nothing but an aid, the level of wings.

Now, the Mishnah is called "a city," and the Baraisa is the level of "a field," a term from bar, "outside," outside the city. Seemingly the city is the main thing, for people live in it. But let us see who gives them life: 6

the field outside the city, from which the grain is brought. So too, the Baraisa gives life to the Mishnah and explains the halachah in greater detail, how to act; for "the Tannaim destroy the world," since they issue rulings from within the Mishnah.

And this is [the meaning of] "And Isaac went out lasuach in the field": [lasuach] is a term of speech and conversation, and a term of bending low, from the phrase "and the loftiness of men shall be bowed down (veshach),"

and likewise "as the swimmer (hasocheh) spreads out to swim" (in Isaiah 25) (and see what is explained on this on [the verse] "Let the city of Sichon be built and established," etc.; see there). "In the field" — this is bar. And "lifnos erev" ["toward evening"]: to clear away the evening and the darkness.

For the Torah has descended into darkness, as the saying goes, "He has set me in dark places" — this is the Babylonian Talmud, which descended below, even into falsehood. And why is it so? In order to clear away the evening and the darkness, "and there was light,"

as it says, "At evening time there shall be light." It is like the analogy of one who wishes to clear something out: he must enter into it in order to clear it out, but not remain inside it.

So too, the fact that the Torah descended and clothed itself in darkness, in false claims, is in order to clear away the darkness, to turn darkness into light.

And likewise, occupation in Torah is to push away the darkness and the difficulties that conceal the understanding of the law in its absolute truth, and to find the truth, the revelation of the Supreme Will, blessed be He; as is explained on [the verse] "And the wise shall shine," etc.; see there.

And this is [the meaning of] "And Isaac went out lasuach." For clearing away the evening and the darkness and rectifying it comes about through Isaac, who is the level of Pachad (fear) and the awe of G-d; as the saying goes, "If there is no awe, there is no wisdom," etc. 7

(And see the Zohar, Bereshis, page 21, end of side a.) And this is [the meaning of] "Whoever says, 'I have nothing but Torah,' does not have even Torah," and he remains in darkness.

But in truth it is written, "He made darkness His hiding place": although it is darkness, nevertheless it is His hiding place. And this is "to clear away the evening and the darkness," and "at evening time there shall be light."

That is, the whitening of the halachah; and this too is the meaning of "they blessed over the Torah." (And see what is explained on "The voice of my beloved" and on "There are sixty queens.")

TORAH OHR • PARSHAS TOLDOS • MAAMAR 1

אלה תולדות יצחק וגו׳

“These are the generations of Yitzchak”

◇

“These are the generations of Yitzchak,” etc. It is written, “His left hand is under my head, and his right hand embraces me.” “His left hand” is the level of Yitzchak, [which is] from below upward. 1

“And his right hand,” etc., is the level of Avraham, from above downward. Now, the attribute of Avraham is hospitality to guests, etc., and Yitzchak would dig wells, etc.

To understand this: it is written, “And you shall love.” Seemingly, the language of a command to love does not apply here, etc. But [the explanation] is that first it is written, “Havayah is One,” etc.

And through contemplating the meaning of “One,” how there is no comparison to Him at all, etc., [one understands] “Havayah, our G-d and the G-d of our fathers” (which is the level of tzimtzum). This means that the level of “our fathers,” Chochmah and Binah, should come into being, etc.

“You are wise,” etc., which has no comparison at all to His essence, may He be blessed, [for] “You are One,” etc. Therefore there must first be the level of “our G-d,” which is the level of tzimtzum,

and afterward “and the G-d of,” the level of the vav, a drawing down, so that the level of “our fathers” should come into being. And when one contemplates all this, certainly every Jew will constantly desire and will to be absorbed into the One G-d, and not to descend below, into a place of darkness.

However, this is the level of ratzo (running [toward G-d]); but afterward there must be the level of shov (returning), as it is written, “like the advantage of light out of darkness.” And His will, may He be blessed, is specifically to have a dwelling place among the lower realms. Therefore the command “And you shall love” means the reverse: from above downward.

As our Sages, of blessed memory, said: “That the Name of Heaven become beloved through you.” This means: to draw down the revelation of the light of His G-dliness from above downward. And this is the deed of Avraham, hospitality to guests: he gave the Arabs to eat, 2

and afterward he said to them, “Know Whom you are blessing,” etc., so that there would be a revelation of G-dliness below, so that even the Arabs would recognize His greatness, etc. All this is the level of Avraham: drawing down from above downward.

And Yitzchak would dig wells, which is the level of revelation from below upward, from concealment to revelation, as in the analogy of a well, where the water is there in concealment, and through the digging the water is revealed, etc.

Now, although Avraham too dug wells, it is written, "and the Philistines stopped them up," etc., and Yitzchak dug them [again] "and called them names (שמות) like the names (שמת) that his father had called them." The first is written full and the second defective, because 3

through Yitzchak's digging their flowing was no longer interrupted, and the six emotive attributes (middos), which are the level of the vav, are drawn forth and flow. Therefore it is "names" (שמות), written full, with a vav.

But the "names" (שמת) of Avraham lack the vav, because the Philistines stopped them up, and the external forces draw nourishment from them. Therefore, through Yitzchak's digging it is "names" (שמות) with a vav. (And see what is explained along these lines on the verse "Six days you shall eat matzos (מצות)," etc., [written] full, with a vav.) And of the Time to Come it is written,

"For You are our father": [meaning] that the essence of laughter and joy will be from the level of Yitzchak, which is from below upward, a level that has no end or limit, etc.

Whereas (Avraham), at the level of from above downward, has a limit to [its] drawing down below. Therefore it is written of Avraham twice, "Avraham, Avraham": the first is the drawing down by which the level of Chochmah and Binah of Atzilus comes into being, "and the G-d of our fathers," as [explained] above;

and the second drawing down is into [the worlds of] Beriah, Yetzirah and Asiyah. Whereas Yitzchak is the level of from below upward, a level without end or limit: "and all will exalt You, Selah."

And from this comes about the essence of laughter, for we have a tradition: "From Heaven they give; they do not take [back]," etc. "Giving" is the level of the chain of descending worlds (hishtalshelus), from nothing to something, etc.

But the divine service of man is the reverse: it is the nullification of the something into nothing. And this is the level of Yitzchak: laughter and great delight, etc.

Now, it is written of Avraham, "Take, please, your son," etc., "whom you love, Yitzchak," etc. For it is known that it is [in] nature to love the opposite, 4

as it is written, "Cold water on a weary soul." And likewise the reverse: one who is very cold wants warm water.

Therefore Avraham, whose attribute is drawing down from above downward, also loves the opposite, the level of Yitzchak, from below upward. That is, the level of Yitzchak is "the Fear of Yitzchak," which is the level of awe and self-nullification (bittul). 5

And therefore it is impossible for Avraham to draw down below the level of the Fear of Yitzchak mentioned above, for created beings cannot receive such a level of self-nullification.

For even above, [the Sages] said: "The Holy One, blessed be He, stretched out His little finger among them and burned them," through an intense revelation; all the more so below, among created beings.

Therefore it is written, "and he bound him upon the altar, above the wood (עצים)": above the level of the Tree of Life and the Tree of Knowledge. There the level of the Fear of Yitzchak mentioned above could be revealed. 6

However, of Yaakov it is written, "and the Fear of Yitzchak was with me." For Yaakov was the choicest of the Patriarchs, the level of inclusion, "the bar that reaches from end [to end]," etc.

Therefore he said, "the G-d of my father Avraham, and the Fear of Yitzchak was with me": for he had both levels, the level of Avraham, as [explained] above, and he could also draw the Fear of Yitzchak down below as well.

Now, of the Time to Come it is written, "For You are our father." The meaning is: for now it is impossible for the level of the Fear of Yitzchak to be at the level of "our father," which is drawing down below, as [explained] above. 7

But in the Time to Come, when "He will swallow up death forever," and "I will remove the spirit of impurity," etc., then the level of the Fear of Yitzchak will be revealed below, so that it will be the level of "our father,"

as it is written, "to go into the clefts of the rocks and into the crevices of the crags, from before the fear of G-d": that the level of fear and self-nullification will be revealed below, "and all flesh shall see."

And this is [the meaning of] "These are the generations of Yitzchak, son of Avraham; Avraham begot Yitzchak": twice Avraham and twice Yitzchak. As is known from a physical analogy, the male can emit seed without a female, which is not so of the female, etc. 8

And although [the Sages] said, "[If] the woman emits seed first," etc., this too means that through the arousal of the male the female can emit seed first, etc.

And afterward too, the main part of the conception is from the drop of the male, from which comes the white [matter], and it is this that refines the offspring, so that the waste goes out. And from the refinement the offspring is formed, etc. 9

So too above: that the level of Yitzchak should come into being, from below upward, which in truth has no comparison to Him at all, comes about through "son of Avraham," meaning, through the illumination that comes from above downward, so that the level of Yitzchak should come into being in each one: the raising of mayin nukvin (the feminine waters) from below upward.

And this is [the meaning of] "the generations of Yitzchak" being "son of Avraham," etc. And afterward, "Avraham begot Yitzchak": meaning that the level of Yitzchak should be at the level of birth, 10

for in truth there is no comparison [between] a creature and the Creator, and that the ascent be a level of utter self-nullification to G-dliness is impossible except through Avraham, which is the level of אב"ר מ"ה — "through Chochmah they are refined" —

which is what refines, to bring forth the level of Yitzchak, so that a level of revelation of G-dliness may be grasped, and the waste goes out, through the drop of the male, from which the supernal white issues, as [explained] above: the level of Avraham, etc. And this suffices for one who understands.

TORAH OHR • PARSHAS TOLDOS • MAAMAR 2

מים רבים לא יוכלו לכבות את האהבה וגו'...

Many waters cannot quench the love

"Many waters cannot quench the love, etc.," until "they would utterly scorn him." And in the Zohar, volume 3, page 54b: "'Many waters': this is the supernal river from which rivers issue forth to every side, etc." 1

Now, the rivers are drawn from the springs: the springs well up from the deep, and from them the rivers are drawn, as it is written, "He sends forth springs into the streams." The springs well up from beneath the earth, whereas the rivers are drawn openly across the face of the whole earth. Therefore the Torah, which is likened to water,

as it is written, "Ho, everyone who thirsts, come to the water," has in it the level of a spring. This is as the saying, "Wise, but not with a known wisdom": it is not grasped at all, like the analogy of the spring that wells up from beneath the earth and is not so recognizable and revealed. And it has in it the level of rivers,

as it is written, "And a river went out of Eden to water the garden, etc.": for the radiance of the Shechinah (Divine Presence) that is revealed in Gan Eden, in the comprehension of the secrets of the Torah, is drawn from the level of the "river that went out of Eden, etc.," and it is drawn down and divides into many levels of rivers and particular flows, to each one according to his comprehension, etc.

Therefore it is called a "river," because it comes and is drawn down in revelation, so as to be grasped by the tzaddikim. And of this it is said, "Many waters cannot quench the love" of the Congregation of Israel for the Holy One, blessed be He. 2

For although this is a revelation of very lofty levels, nevertheless they will not still the love, for the soul will not be filled, nor its thirst quenched, through this revelation alone.

As it is written, "Whom do I have in heaven? And besides You I desire nothing on earth." For "heaven" and "earth" are the Upper and the Lower Gan Eden, in which the souls take delight through the "river that went out of Eden, etc."; and nevertheless, "Whom do I have in heaven, etc.," for Gan Eden is only for a time.

But the main revelation will be in the Time to Come, at the Resurrection of the Dead, as it is written, "And a spring shall come forth from the House of G-d," which is far, far above the level of a river, etc.

And this is through occupation in the Torah and the mitzvos, of which it is said, "And she went down to the spring and filled her pitcher": these are the twenty-four books of the Torah, which are drawn from the level of the spring, the level of "wise, but not with a known wisdom," for the main revelation of this will be in the Time to Come.

However, so that this drawing down and revelation may come about through the practical Torah and mitzvos, of this it is said, "And she went down to the spring and filled her pitcher": this is through Rivkah our mother, for she it is who has the power to bring about "and filled her pitcher, etc." 3

And to understand what the level of Rivkah is, we must first explain the matter of the level of Yitzchak. For "Yitzchak" is an expression of laughter and delight, and it is the revelation of the supernal delight to the tzaddikim in the Time to Come, as it is written, "This Leviathan You formed to sport with."

Therefore "Yitzchak" is in the future tense. For the level of "Laughter has Elokim made for us" [means] that this level, the revelation of delight, is drawn down through the Name Elokim. 4

The explanation: "For a sun and a shield is Havayah Elokim." The Name Elokim is the shield and the sheath over the Name Havayah, which brings into being from nothing to something. For the sheath is a covering and concealment, so that the Name Havayah is not revealed

except through a garment and the sheath that conceals over it, like the analogy of the light and radiance of the sun that shines through a screen and a curtain, as is explained elsewhere on the verse "And the curtain shall divide, etc."

And because of this sheath and shield, the created beings became a something and a separate thing; and with the multiplication of the garments through the 120 combinations of Elokim, the darkness and concealment are drawn down below into Asiyah all the more. And therefore the soul descended below to be "one who serves Elokim,"

that is, to work upon and rectify the level of the darkness and concealment drawn from the Name Elokim, to turn darkness into light. And this is "which Elokim created to make," and the Midrash explains "to make" as "to rectify."

(That is, to rectify) the concealment drawn from the Name Elokim; and this is through the nullification of the something into nothing, by which darkness is turned into light. And this is through self-sacrifice (mesirus nefesh) in prayer, and through the Torah and the mitzvos.

And this is "Laughter has Elokim made for me": the essence of the laughter and the supernal delight is drawn down through the Name Elokim, like the analogy of the laughter that princes make, which is from something new,

such as the battle of a lion with another beast, where from the novelty come the laughter and the delight. So too the level of the nullification of the something into nothing: this is the novelty, that the created being, which has become a something and a separate thing, is able to nullify itself.

Whereas if the Name Elokim did not conceal, this level of laughter and delight would not be drawn down at all. If so, the essence of the laughter and the delight was made for us by the Name Elokim, which conceals and hides, because of which the delight is drawn down, that is, through the nullification of the something into nothing.

Now, the essence of the laughter and the delight is revealed when the refinement and rectification of the Name Elokim is completed. As in the Work of Creation it is written, "And Elokim saw all that He had made, 5

and behold, it was very good," and, "And the heavens were completed": at the completion of all the work the delight was revealed; whereas while the work was not yet completed, the delight is not revealed, but rather he is occupied with completing the work.

So too, in the same way, now the occupation is to be "one who serves Elokim," to turn darkness into light; and at the completion and perfection of the refinements, then

it is written, "And You renew the face of the earth," "G-d will rejoice in His works," and there will be the revelation of the laughter and the delight. And therefore he is called "Yitzchak," after the future, for in the Time to Come there will be the revelation of this laughter and delight.

Now, of Yitzchak it is written, "And behold, Yitzchak was sporting with Rivkah his wife." Meaning: all the laughter and supernal delight of Yitzchak discussed above is drawn down through Rivkah his wife. 6

For the main level of turning darkness into light pertains to the animal soul in a person, which needs refinement and rectification, "to make," [that is,] "to rectify"; whereas the soul itself does not need rectification.

And the animal soul is rooted in the Chayos of the Chariot, the face of the ox, etc. And just as there is power in the Chariot to be [such that] "the Chayos carry the Throne," so there is power in the animal soul for there to be in it

and through it ascents for the G-dly soul, that is, after the refinement of the animal soul, because its root is very high, exalted, "from before the King, etc."

And with this the matter of the level of Rivkah will be understood. It is from the term "rivkos" of 7
three, three oxen, or of four, four, for the meaning is the joining and binding of three or four animals

together, [which] is called a "rivkah." And so it is with the Chayos of the Chariot: when they are included and united together, so as to be [such that] "the Chayos carry," they are the level of a "rivkah" of three, three oxen, which is the inter-inclusion of Chesed, Gevurah and Tiferes: the face of the lion from the level of Chesed,

and the face of the ox from the level of Gevurah, etc. And sometimes they are of four, four, which is 8
the level of the face of a man among the Chayos of the Chariot, for they are four levels: Chesed, Gevurah, Tiferes and Malchus.

And similarly our Sages said, "The Patriarchs are themselves the Chariot": they are the three levels of Chesed, Gevurah and Tiferes, and David is the fourth leg, etc.

And this is what is said of Yechezkel's Chariot, "joined one to another": they are in a state of joining and inter-inclusion, for specifically through this, "the Chayos carry, etc.,"

because through the inter-inclusion and joining of the middos together, they are thereby elevated and draw from a very high level, where all the middos are included together (see what is explained in Parshas Noach on this matter).

And similarly it will be understood in the service of G-d in a person: when there is the level of inter-inclusion of the middos (emotive attributes), love and awe, and the arousal of compassion on his soul, which has descended wondrously low, this is called the level of a "rivkah" of three, three oxen; for the middos of the animal soul are refined from kelipas nogah and ascend to G-d.

And this is "And behold, Rivkah came out": she comes out from kelipas nogah, and darkness is turned into light. And sometimes she is of four, four, with the inclusion of the attribute of Malchus, which is the level of self-nullification (bittul), accepting the yoke (kabbalas ol) and the service of a servant; for service and awe are two mitzvos, etc.

And this is [why] "Yitzchak was sporting with Rivkah his wife": that is, the level of Yitzchak, which is the delight that will be revealed in the Time to Come, is drawn "with Rivkah his wife"

(which is the level of the refinement of the Name Ban, [whose] numerical value is behemah [animal], that is, through the refinement of the animal soul, when it ascends higher and higher to be in the level of Rivkah; for below it is "branches that separate," but through the refinement there then comes about inter-inclusion, etc.).

And therefore, specifically through this, "she went down to the spring and filled her pitcher": that is, specifically through the level of the refinement and nullification of the animal soul,

through this ascent there comes about a descent and drawing down, the level of "and filled her pitcher," namely the twenty-four books of the Torah.

For the entire Torah has been clothed in physical matters, such as the mitzvos of terumos and maasros in the vegetation and seed of the land, and the mitzvah of sacrifices with animals,

and so too with all the mitzvos; all of this is taken from kelipas nogah, and through the mitzvos they are refined, and through this is drawn down the revelation of the Infinite One (Ein Sof), blessed be He, "which I (Anochi) command you."

And this is "Behold, I (Anochi) stand by the spring of water": that is, in the level of "she went down to the spring and filled her pitcher," there is drawn down the very level of Anochi, which is the Cause of all causes, from which the spring is drawn, etc. 9

And therefore, so that there may be this drawing down of the revelation of the Infinite Light (Or Ein Sof), blessed be He, into physical things that are from kelipas nogah, it is specifically through first refining the animal soul,

which is also from kelipas nogah; for then, after this refinement and ascent, this drawing down and descent can come about. (And see what is explained similarly on the verse "And you shall count for yourselves, etc.," and on the verse "Remember the Shabbos day.")

And therefore the Torah was not given to the angels, because "Is there an evil inclination among you?" The refinement of kelipas nogah and turning darkness into light do not pertain to them.

And therefore this drawing down from the level of "which I (Anochi) command you" also cannot come about among them. And although a revelation of G-dliness is certainly drawn down to the angels, it is from the level of "And a river went out of Eden to water the garden," of which it is written, "You who dwell in the gardens, the companions," who are the angels, "listen to your voice."

But the revelation of the level of "she went down to the spring and filled her pitcher" is not drawn down to them, but only below. And therefore our Sages said that the tzaddikim are destined to have (the angels) say "Holy" before them.

And this is "Many waters cannot quench the love." Meaning: "many waters" is the contemplation 10
in which a person comprehends and contemplates the greatness of G-d,

in the higher unity (yichuda ila'ah) and the lower unity (yichuda tata'ah), in the verse "Shema Yisrael" and in "Blessed be the Name of the glory of His kingdom forever and ever," from which comes "And you shall love... with all your heart, etc." And this love grows very great, until his soul thirsts for G-d in the level of "with all your might," without limit.

And the thirst of this love cannot be stilled and quenched by the "many waters" themselves, that is, 11
the contemplation mentioned above, in which he comprehends the higher unity and the lower unity.

Rather, "if your heart runs, return to the One" is specifically through occupation in the Torah and practical mitzvos, which is the level of "which I (Anochi) Myself command you."

Whereas through knowledge and contemplation alone, there is only knowledge of His existence, and not the level of "which I Myself command you," which is like the level of grasping His very essence, as it were, through the practical mitzvos; for "the 248 commandments are the 248 limbs of the King."

Moreover, even the comprehensions in Gan Eden, which are a comprehension of the very essence of the radiance of the Shechinah and not merely of its existence, nevertheless of these it is said: "many waters," which are drawn from the "river that went out of Eden, etc.,"

"cannot quench the love" of the level of Rivkah, "with all your heart" and "with all your might," mentioned above; as it is written, "Whom do I have in heaven, etc."

For the revelation in Gan Eden is called only a radiance and a glimmer, and it is called "receiving a reward" [peras], an expression of "a slice" [perusah], as explained elsewhere.

But the love mentioned above is for His blessed essence itself, and this is "not in order to receive a reward, etc." And this is "nor can rivers drown it,"

for "your fathers dwelt beyond the river": the level of the great love mentioned above reaches higher even than the level of the river mentioned above, which is the source of all the rivers, etc.; and if so, certainly "rivers cannot drown it."

However, "If a man would give all the wealth of his house for love, boz yavuzu lo [they would utterly 12
scorn him]." Meaning: "if" is an expression of "when," for there is an "if" that is not used in the sense of doubt but in the sense of certainty,

as in "If you lend money," and "And if the Jubilee shall be," where this is not an expression of doubt; rather, the thing will certainly be and come.

And the word "if" here is nothing but an expression of "when." Meaning: "When you lend money" 13
to the poor, "do not be to him as a creditor"; and likewise, "when the Jubilee shall be."

And similarly, "If a man would give" means "When a man will give": this is the Holy One, blessed be He, who will certainly give; that is, in the Future, for "will give" is an expression of the future. For in the Time to Come He will give "all the wealth of His house," which in the present time does not come to revelation, but only in the Future specifically.

However, although this is not revealed now, nevertheless this very level is drawn down through the Torah, the twenty-four books of the Torah, and the practical mitzvos, which are the level of "And these words which I (Anochi) [command you] shall be": He who is truly "I" is drawn down through this.

And this is [why it says] "command you" (metzavecha), an expression of togetherness and connec- 14
tion. And this is [the blessing] "Blessed are You, Havayah, our G-d, King of the universe, who has sanctified us": "You" is His blessed essence itself; "blessed" [means] drawn down in the level of the Name Havayah, which is clothed in the Ten Sefiros, the yud in Chochmah, etc.,

until it is drawn down to be "King of the universe," in the level of Malchus, the source of Beriah, Yetzirah and Asiyah. And this is "who (asher) has sanctified us": "asher" is an expression of delight, as in "Happy am I (be'ashri),

for the daughters have called me happy." And this is the level of the supernal delight and laughter that will be revealed in the Time to Come in actual fact, when He gives "the wealth of His house, etc.": it is drawn down now, truly, for "Today to do them, and tomorrow to receive their reward."

And the meaning of this blessing that must be said is, by way of analogy: if a person wants to give 15
light far off, or in a place of darkness and gloom, he must

kindle a great torch and add to the light, so that its light reaches far off as well. So too, in order for the light and revelation to reach the physical Asiyah, the light of the torch must be increased; and this is the blessing, etc.

And therefore our Sages said, "A person is obligated to recite a hundred blessings every day." And as is said in the Zohar, at the beginning of Parshas Chayei Sarah, page 123a: that it is a drawing down from the supernal place, the Cause of all causes, etc.

Now, of this our Sages said, "Better is one hour of teshuvah (return) and good deeds in this world than all the life of the World to Come," for Gan Eden is only the radiance of the Shechinah, 16

and therefore it cannot quench the love. But this drawing down is from the level of His very essence, and not the radiance alone, and therefore it is called "the wealth of His house." For it is written, "With wisdom a house is built."

Meaning: the letters of the Torah are called "houses," as it is said in Sefer Yetzirah, "Two stones build two houses." And therefore Torah scholars are called "builders," for they are occupied with the building of the world.

Now, the level of Chochmah is "wise, but not with a known wisdom," which is above the level of "And a river went out," as explained above. "And with understanding 17

it is established" is what is said, "His understanding is unsearchable." "And with knowledge the rooms are filled with all precious and pleasant wealth": this is the level of the supernal delight that is hidden and clothed in the Torah, as it is written, "I delight in Your Torah."

And this is the level of "the wealth of His house," which is drawn down through Daas; for "daas" is an expression of connection, as in "And Adam knew." That is, it connects and draws down the level of the supernal delight from the source of delights into the Chochmah and Binah of the Torah, [for] "the Torah comes forth from Chochmah." 18

And this is like what is said in Sefer HaBahir, that King David, peace be upon him, would connect the Torah above with the Holy One, blessed be He. And this revelation will be in actual fact in the Future, when "a man will give all the wealth of his house," "precious and pleasant wealth."

As our Sages said, "In the future the Holy One, blessed be He, will give each tzaddik three hundred and ten worlds as an inheritance"; and this is the level of the "precious wealth," for "yakar" [precious] too is numerically equal to "yesh" [310]. 19

And therefore it says, "If a man (ish) would give": aleph, yesh; for the drawing down of the 310 worlds is drawn from the Master (Aluf) of the world, as it is written, "I will teach you (a'alefcha) wisdom, I will teach you understanding."

And it says, "Acquire wisdom, acquire understanding": twice "kneh" [acquire] is numerically "yesh," for all this is drawn from the level of the aleph, "I will teach you, etc."

Now, this level of revelation quenches the thirst of the great love mentioned above. And this is "boz yavuzu lo," an expression of plunder and spoil, like a person who plunders and snatches a thing of precious worth, 20

such as the plundering of precious treasures, where he plunders and snatches because perhaps it is not fitting that they would give it to him by way of giving; therefore he plunders and snatches, out of the greatness of his longing for it.

And so it is with the revelation of "His good treasure," which is the level of the Cause of all causes, [of which it is said,] "No eye has seen, O G-d, besides You." And it is called "the wealth of His house." Therefore, when the revelation of these treasures is drawn down and given, then "boz yavuzu," by way of analogy. 21

And this level, now, is the joy of the soul in occupation with the Torah and the mitzvos, after the thirst and the great love in the recitation of the Shema, which a person arouses in his soul so as to be [in the state of] "Whom do I have in heaven, etc.," and "Many waters cannot quench the love."

Let him take this to heart: that these things, the words of Torah and the mitzvos, are themselves the level of the revelation of the "precious wealth" mentioned above.

As it is written, "The fear of G-d is His treasure." And for this his heart should rejoice, with joy and with gladness of heart, "from the abundance of everything." And this is "she went down to the spring, filled her pitcher, and came up." 22

For through the twenty-four books of the Torah, although this is the level of return and descent, for they were clothed in physical Asiyah, nevertheless through this, on the contrary, "she came up," even above the great love mentioned above, of the level of Rivkah, etc.

And although "many waters cannot quench the love," that is "many waters" specifically, which were drawn from the level of the river.

But the twenty-four books of the Torah are drawn from the level of "she went down to the spring," for the spring is drawn from the very level of the Cause of all causes, as it is written, "Behold, I (Anochi) stand by the spring of water"; and therefore through this the thirst of the great love will be quenched. And therefore, on the contrary, the spring appears smaller than the river;

that is, because it is closer to the level of Anochi, the Cause of all causes, therefore there is more self-nullification (bittul) in it, for "whatever is closer is closer before Him, etc."; and as the saying, "There is none besides You for the life of the World to Come; there is nothing apart from You, etc."

But in truth, certainly, the source from which the water comes forth is the spring, and from it [the water] is drawn to the river, as it is written, "He sends forth springs into the streams."

And also, spring water is called "living water," etc. And "boz yavuzu" is as the saying, "Sharp one, snatch and eat, snatch and bless"; that is, as it is written, "Come, eat of my bread," and as it is written, "I opened my mouth wide and panted, etc."; "An impetuous people, etc." 23

And therefore the water libation on the Festival is also alluded to in the expression "boz yavuzu," as is said in the Zohar. That is, in the offerings of the second, sixth and seventh days the water libation is alluded to, as our Sages said, "It says on the second [day], 'and their libations,' etc."

And "second," "sixth" and "seventh" [bet, vav, zayin] are the letters of "boz." And that is because this too is in the manner of the "plunder" mentioned above: to still the fiery flashes of the love that is on the altar, which is through the libation of water from the spring, as it is written, "And you shall draw water with joy, etc." 24

And therefore this libation is specifically after the Ten Days of Teshuvah, which are the intensification of love in the level of teshuvah (return), and "besides You I desire nothing, etc.," in the manner of "And behold, Rivkah came out," as mentioned above.

And through this, specifically afterward, the level of "she went down to the spring and filled her pitcher" is drawn down, as explained above; and therefore there was in this a great and intense joy, etc. 25

And also because this is like the very level of "the wealth of His house," which is hidden in the letters of the Torah; for the mitzvah of the water libation is not stated explicitly in the Torah,

but our Sages revealed to us that it is alluded to in the Torah: the mem on the second day, the yud on the sixth day, and the mem on the seventh. And this is "the wealth of His house," which is hidden and concealed, etc.

And with all this will be understood what is written, "The rivers have lifted up their voice; the rivers shall lift up their dochyam." And the Zohar explains, on Parshas Va'eira (page 23a): "These are the rivers, as it is said, 'And a river went out of Eden, etc.'" 26

And this is the level of Binah (understanding), for through contemplation of the greatness of the Infinite One (Ein Sof), blessed be He, the fiery flashes of love are born, to cleave to G-d. And this is "The rivers have lifted up their voice": it is the ascent from below upward.

And so too the Targum [renders], "their voice in song." This voice is the level of song, which is an ascent, as is known from the matter of the song that the Levites say; and afterward, through this, a drawing down from above to below is drawn.

And as explained above, through "And behold, Rivkah came out," in the level of ascent, through this afterward "she went down to the spring and filled her pitcher," as mentioned above; and as it is written, "If he sets his heart to Him, His spirit and His breath will be gathered to him." 27

And this is "the rivers shall lift up their dochyam," and its Targum is, "The rivers will receive the reward of their praises": the reward is the drawing down from the Infinite Light (Or Ein Sof), blessed be He, that is clothed in the Torah, "wise, but not with a known wisdom," which is above the level of Binah and comprehension.

And it is in the manner of "He sends forth springs into the streams," and as is explained in the Zohar, Parshas Chukas (page 181a). And it is called "dochyam," an expression of clearness and brightness, as in "pure myrrh" (mar deror), which we render [in Aramaic] "mira dachya."

And this indicates the laws of the Torah, as explained elsewhere on the matter of Mordechai. And it is also an expression of purity, as in "concerning the ayil kamtza [locust], that it is pure (dachan)"; that is, the drawing down of supernal Chochmah in the Torah is to separate the pure from the impure.

And they are called "dachyan u'mesaavin" [pure and impure]. And also "dochyam" [is] "dach yam," that is, a pitcher (kad) that is drawn from the sea (yam) of Chochmah, as it is written, "and she filled her pitcher, etc." 28

And also, "dochyam" is an expression of depth and lowliness, as Rashi explains, which is the level of the return and self-nullification (bittul) that follows the running. And it is written, "and with the crushed and lowly of spirit," and as explained elsewhere on the verse "And we dwelt in the valley, etc."

And as it is also written, "What house could you build for Me, etc.... but to this one I will look: to the poor and the broken of spirit, etc."

And then it explains what the virtue of this reward is: "More than the voices of many waters, the mighty, etc.; mighty on high, etc." And the explanation is as explained in Pri Etz Chaim, Sha'ar Yom HaKippurim, chapter 3, that there are supernal voices from which Abba and Imma are nourished, etc.; see there. 29

And see what is explained on the verse "And all the people saw the voices, etc." And this is "Your testimonies are very faithful; holiness befits Your house," in the manner of "With wisdom a house is built," which refers to the words and letters of the Torah, which were drawn down and built through supernal Chochmah.

"Your testimonies are faithful": "testimony" is an expression of knowledge, as it is written, "And with knowledge the rooms are filled with all precious wealth," which is called "the wealth of His house." 30

And this is "holiness befits Your house": it is a drawing down from the level of the supernal Holiness, the Infinite Light, blessed be He. "G-d, for length of days" is as our Sages said concerning the seventh millennium, "a day that is entirely long."

And the matter is: the meaning of "entirely long" is that even at its beginning it is long. But seemingly, the term "length" applies only to the conclusion and end, and not to the beginning; so how is it "entirely long," even at its beginning? 31

But the intent is that there will be a revelation of the Infinite Light, blessed be He, which is clothed in the supernal hiddenness called Arich Anpin, as it is written, "long-suffering (erech apayim), etc."

And it is called Arich Anpin, meaning that it can be drawn down also below into Asiyah, for before Him, blessed be He, spirituality and physicality are equal, and He makes them equal.

And therefore the revelation below, in the lower unity, will be as in the higher unity. (And see what is explained on the verse "And now, please, let [the power] be great, etc., as You have spoken, saying: G-d is long-suffering, etc.")

And therefore it is entirely long, at the beginning as at the end, for it is the revelation of the level that has no beginning and no end. And similar to this is the saying of our Sages, "The cup of King Mashiach holds two hundred and twenty-one lugin," which has no explanation at all according to its plain meaning: what is the significance of two hundred and twenty-one lugin specifically?

Rather, the intent is that the cup is the vessel for the revelation of the Infinite Light, blessed be He, and the revelation in it will be from the level of "erech apayim, etc.," as mentioned above.

TORAH OHR • PARSHAS TOLDOS • MAAMAR 3

ביאור על הנ"ל

An Explanation of the Above

◇

An explanation of the above. 1

To understand the explanation of the matter [stated] on the verse, "If a man would give all the wealth of his house for love," etc. Now, "im" (if) is an expression of "when." 2

For there is an "im" that does not serve as an expression of doubt but as an expression of certainty, as in "Im (when) you lend money," and "V'im (and when) the Jubilee shall be," etc.

where this is not an expression of doubt at all; rather, the thing will certainly be and come about, and the word "im" is nothing but an expression of "when."

That is: when you lend money to the poor man, you shall not be to him as a creditor; and likewise, when the Jubilee shall be, etc. And so too, "If a man would give," etc.

means: when a man will give, etc., that he will certainly give. And this refers to the future (for "yiten," "would give," is the future tense): that in the Time to Come a man will give all the wealth of his house.

For in this time it does not come to revelation, to be on this level, that one would give all the wealth of his house; but only in the Time to Come specifically.

And the explanation: now, "the wealth of his house" is like the treasures and hidden stores that lie within the house. And this is along the lines of what is written, "And by Daas (knowledge) the chambers are filled with all precious and pleasant wealth."

Now it is written, "With Chochmah (wisdom) a house is built, and with understanding it is established, and by Daas (knowledge) the chambers are filled." The explanation: "with Chochmah" is only the essential building of the house alone, which [refers to] the letters of the Torah, which are called "houses," as is known. 3

"And with understanding it is established" means: the main sustaining and setting up of the form and content of the house, with its many rooms and its exits and entrances, is through Binah (understanding) specifically. But "by Daas" all the chambers are filled with precious wealth, etc.

To understand all this, we must first set down one introduction, explaining the matter of the order of the chain of descent (hishtalshelus) of the ten Sefiros of Atzilus: what their order and manner are.

Now we find on this, in the words of the Kabbalists (in Etz Chaim and in Pardes), two modes which, seemingly, are almost opposites. The first mode: that the levels of the hishtalshelus are one beneath the other.

That is, the level of Binah was emanated from the level of Chochmah, and the level of Daas from the level of Binah. And these three are the first three [Sefiros]. And from them Chesed (kindness), Gevurah (restraint) and Tiferes (beauty) were emanated, likewise in the manner described above.

Now this physical depiction is, by way of analogy, [as in] "From my flesh I behold," etc.: like the ten 4
powers of the soul that are clothed within the limbs of the body, where the first revelation is in Chochmah, which is the level of the flash of intellect, in the manner of a point, etc.

And Chochmah is called "ko'ach mah" (the potential of "what"), etc., because it is not yet grasped; and it is called the level of the yud, a point, etc. And from it the level of Binah is drawn forth: the expansion of comprehension in length and breadth.

This is the level of the hei, etc. And these are the father and mother that give birth to the emotive 5
attributes (middos), love and awe; for according to his intellect and his contemplation of a thing, he gives birth to love for that thing or awe of it, etc.

So too above, in the World of Atzilus, in the order of the chain of descent of the ten Sefiros: the level of supernal Chochmah of Atzilus is the beginning of revelation, and it is the level of the yud of the Name Havayah, which is not yet in a state of revelation, "and Chochmah is found from ayin (nothingness)";

and therefore the Infinite Light (Or Ein Sof) is clothed in Chochmah specifically. And from the level of Chochmah the level of Binah of Atzilus was drawn forth, which is the level of the revelation of expansion in length and breadth, called the hei,

and it is called "the mother of the children." And the second mode of the order of the chain of de- 6
scent is that they are in the form of three lines: Chochmah, Chesed and Netzach in the right line, etc.

It follows that according to this order, the levels of Chochmah, Binah and Daas are not drawn one from another. And also, all the middos do not mainly derive from the first three [Sefiros], since Chochmah and Binah stand in two parallel lines, etc.

Now the main difference between the two modes in the order of the chain of descent mentioned above is in two respects. The first: according to the first order, in which Chochmah, Binah and Daas are one beneath the other, it follows that Daas stands below Chochmah and Binah 7

and above Chesed and Gevurah, for it is what draws the illumination of Chochmah and Binah into Chesed and Gevurah. This is not so according to the second order, in which they are in three lines:

it follows that Daas is in the middle line and does not stand beneath Chochmah and Binah, but only beneath Keser (the Crown), and it draws the illumination of Keser into Chochmah and Binah and into Chesed and Gevurah, as will be explained.

And the second: according to the first order, the main birth and existence of the middos is from Chochmah and Binah, through Daas which draws [them] down, as above. 8

This is not so according to the second order: they are drawn from the level of Keser, through Daas, which draws into them the illumination of Keser specifically. And the explanation is that both are true.

This will be understood from what is known, that there are two levels of Daas: upper Daas and lower Daas. Upper Daas is that which is drawn from the level of Keser and connects and unites Chochmah and Binah, and Chesed and Gevurah, 9

through the illumination of Keser. And lower Daas is the Daas that spreads within the middos, to draw into them the illumination of Chochmah and Binah. And it is also known that there are two levels of middos.

The first: middos whose main existence is from Chochmah and Binah — by way of analogy, in man below, when the middos are only according to the intellect, for the intellect is what gives birth to them; and a child, whose intellect is short, etc.

And the second is the level of middos whose source and root are above the intellect, only that they go out and are drawn by way of the intellect; as is written in the Ra'aya Mehemna that Z'eir Anpin is attached to and hangs upon Atika, etc., and as is explained at length elsewhere.

From now on, the two levels in the order of the chain of descent will be properly understood and explained. For the second order, in which they are in three lines, etc., concerns the middos whose main existence is not from Chochmah and Binah but from the level of Keser, which shines in them, 10

as in the saying mentioned above, that "Z'eir Anpin is attached to and hangs upon Atika." And this is through the level of upper Daas mentioned above, which is from the level of Keser and connects and unites the level of Chochmah and Binah, etc., so that the level of Daas turns out to stand between Chochmah and Binah and beneath Keser, etc.

Whereas the first order concerns the level of the middos whose existence is only from the intellect; and this is through the level of lower Daas, which spreads within the middos and shines into them the illumination of Chochmah and Binah, etc.

To understand all the above with further explanation, we must first understand what the level of 11
Daas is. And first we will explain the level of lower Daas, and from it the level of upper Daas will be understood. For it was already explained above that the main birth of the middos is from Chochmah and Binah.

We need to understand what function Daas serves. But the matter is that Daas, everywhere, is of 12
the level of the inner [dimension].

So too here, the level of Daas that spreads within the middos is the inner dimension (pnimiyus) of the middos, which is their ultimate refinement. For Daas

means connection; and because of the connection of the level of Chochmah and Binah within the middos, it refines and distinguishes between good and evil, so that the middos will not be mixed of good and evil. For the middos, by their nature, as they are born, can be mixed of good and evil.

Therefore the nurture of the external [forces] is from the middos, as with Avraham, from whom 13
Yishmael came forth, etc. And so too in the service of G-d: from the level of love and the arousal "like flashes of fire," [that comes] through contemplating the greatness of G-d during prayer, one can afterwards come to anger.

It must necessarily be that even during prayer there was some slight admixture of something foreign. For if it had been of the level of G-dliness alone, which is the revelation of G-d's light upon his soul during prayer,

from where would he afterwards come to anger and the like, which is the level of the nurture of the external [forces]? As is known, the external forces draw nurture only from the level of the back (achorayim) of the Name Elokim, which is the matter of the level of concealment, etc.

(And this requires examination [in light of] Tanya, chapter 28. And one must say that what is said here, "some slight admixture of something foreign," is on account of the clothing in the animal soul, whose middos are the ones that are mixed of good and evil; and because the G-dly soul is clothed in it, etc. And the proof is that even during prayer it did not leave its sheath and its clothing entirely, altogether, etc.

And this is exactly as is written there in chapter 28, that the kelipah exerts itself, etc. And also from the proof that will be explained from the incident of Rabbi Chanina ben Teradyon it is implied likewise, as stated, for there too it entered his mind that he had erred about himself because of the naturalness of his animal soul, which may have assisted in his service, as will be explained.)

With this will be understood the story of Rabbi Yose ben Kisma with Rabbi Chanina ben Teradyon, [to whom] he said, "I wonder if they will not burn you," etc. And he answered him, "Heaven will have mercy"; and he said to him, "I am telling you words of reason," etc. 14

And Rabbi Chanina said to him, "What am I [destined for] as to the life of the World to Come?" And he said to him, "Has any deed come to your hand?" etc. And he answered him, "Purim money," etc., "and I divided it among the poor." 15

End of quote. Now, seemingly, his question, what [awaits] him in the World to Come, is very puzzling: if he is giving up his life for the sanctification of G-d's Name, in that he was gathering assemblies in public, would he still not have a share in the World to Come?

And also, what did Rabbi Yose ask, "Has any deed come to your hand?" What kind of answer is this to his question? etc. But the matter is that Rabbi Chanina ben Teradyon was in doubt about himself concerning the matter of his giving up 16

his life for the sake of occupying himself with Torah: whether it was truly for the sake of Heaven alone. Although he was an outstanding tzaddik and truly studied for its own sake, nevertheless, since there are people who, by their nature, their temperament and their middos, draw the desire and longing of their whole heart to the study of the sciences,

and for their thought, heart and intellect to be always attached to them. And the proof is from the philosophers of the ancient nations, who were great ministers lacking none of the world's delicacies, 17

[yet] they would leave all pleasures and occupy themselves with all their heart and the longing of their soul in the study of the sciences; all day and night his thought is not free

[from seeking] to understand and to go deeply into the matter of the sciences, and it is pleasant to his soul and he delights in them as much as another [delights] in all the pleasures of the world. And this was not for them on account of their faith, 18

for they were star-worshipping gentiles, who have no compulsion or faith that would cause them to have, in their occupation with their sciences — astronomy, mathematics and philosophy, external wisdom — a wondrous delight; but only on account of the temperament of their nature, which compels [them] very strongly, with a wondrous desire that is born in such a nature.

And there are some of them born with a different temperament, who does not crave and desire the sciences; even though he understands them, he has no pleasure in setting his thought on them even for one moment, but only after the stubbornness of his heart, "only evil all the day"; for this his soul yearns. 19

And the cause of this is the humors. There is one in whom white bile dominates, who is unable to concentrate his thought on one thing, even though it is intellectual, and he takes no delight in it at all. 20

And there is one in whom black bile dominates from birth: his soul longs greatly for wisdom, "all [other] desires cannot compare to it" — as all this is explained in the Rambam's Eight Chapters; see there, chapter 8.

Therefore among Jews too one will find natures divided like theirs; but [in a Jew] his soul will be drawn to a thing customary among Jews, such as the study of the Oral Torah: his soul and heart will long to meditate in it day and night without ceasing. 21

Therefore Rabbi Chanina ben Teradyon feared that perhaps his bodily nature too was causing his self-sacrifice for the sake of wisdom. Although it was certainly only a tiny bit, nevertheless this is not "to G-d alone," etc.

And he asked Rabbi Yose how he could ascertain this about himself: whether he is among those who inherit the World to Come, in whose heart there is only One, etc. And he answered him: this can be clarified only if a deed has come to your hand. 22

That is, a test, in which the distinction [lies]: if it comes from the nature of the body, then even though he desires with a wondrous desire, in any case it will not reach self-sacrifice (mesirus nefesh), etc. And he told him that the Purim money, etc.,

which is a matter of distributing money — this is a sign and proof that in his self-sacrifice there is not even the root of the humor, etc. For the trait of black bile mentioned above causes the trait of miserliness,

and white bile [causes] distributing [money], etc. Therefore he answered him, "If so, may my portion be of your portion." From this it is understood that his self-sacrifice for the Torah is only because in his heart there is only One, and there is no natural admixture in it at all. 23

From all this it is understood that there can be, in the middos of the soul, a level of admixture, so that even in a middah that seems certainly entirely good, it can be that there is still some slight admixture in it, etc.

Therefore, for there to be refinement of the middos to their ultimate [degree], it is through the level of Daas; that is, it draws out the inner dimension of the middos.

For this admixture of good and evil pertains mainly to the outer dimension of the heart, which is not so in the level of the inner dimension of the heart, etc. (See what was written above, at the end of the discourse beginning "To understand the matter of the blessings," etc.)

Now all this is on the level of lower Daas, which spreads into the middos of love and awe. For this Daas is beneath Binah; and the love that is born from Binah and Daas is called ahavas olam (worldly love).

And in the Zohar it is called ahavah zuta (lesser love). And from this we can also understand the level of upper Daas. For there are two kinds of middos.

The first: the middos that are born from the intellect; and when they are born and drawn from the intellect through Daas, they are in a state of inwardness, and refined, more [free] from all dross.

And the second are the middos that are above the intellect; [this love] is called ahavah rabbah (great love), which is in every soul. And above, it is the level of the middos within Keser: the Chesed and Gevurah of Arich Anpin, 24

which are above the intellect, that is, Chochmah and Binah, only that they are drawn by way of passage through Chochmah and Binah. And they are drawn through the Daas that stands in the middle line, aligned directly beneath Keser.

Whereas Chochmah and Binah are Chochmah, Chesed and Netzach on the right [and] Binah, Gevurah and Hod on the left. Therefore, through this Daas, the middos of Keser, which are middos above the intellect, are drawn so as to be drawn into Z'eir Anpin.

And below, it is the revelation in the middos of the heart, etc. And this level of ahavah rabbah is also present in everyone, as is written in Tanya (end of chapter 46) on the verse, "I was as beasts (behemos) with You" — behemos is plural, etc., the upper Daas that includes Chesed and Gevurah, etc.; see there.

And this is the idea of Rivkah, which is the level of a tie and binding together of three or four cattle; for she is the level of ahavah rabbah, which is the middos above the intellect, which are the level of the inclusion of all the middos together, with no division among them at all

(and as above, that Daas includes Chesed and Gevurah, which are the "two crowns" drawn from the shoulders of Arich [Anpin]). For in the middos whose main coming-into-being is from the intellect, division of levels applies,

for the very intellect that gives birth to love is not the same intellection that gives birth to awe, and the intellect that gives birth to awe is not the one that gives birth to love.

Therefore the middos born from them are the level of branches that separate from one another; whereas in what is above the intellect, division does not apply at all. And this is like the difference between the World of Akudim and the World of Nekudim:

that in Akudim all ten Sefiros are bound together in one vessel, and there is no division among them at all; whereas in Nekudim they are ten separate points.

And this is because Nekudim is from the level of Chochmah (for in the matter of ta'amim, nekudos, tagin and osiyos, the nekudos are the level of Chochmah, etc.), and there division applies; but Akudim is from the level of Keser, for there it is above division.

Therefore the level of the middos above the intellect, called ahavah rabbah, which is in every soul — this is called the level of Rivkah, which is a tie and binding of several beasts; that is to say, the actual inclusion of the middos together.

And this is [the meaning of] what is written, "And she went down to the spring": it can be explained according to its plain meaning, an expression of actual descent. For Chochmah is called a spring, since "Chochmah is found from ayin (nothingness)," from the level of Keser, like a spring that wells up from beneath the earth. And a river is the level of Binah.

Now, in relation to Rivkah, which is the middos within Keser, the drawing-down into Chochmah and Binah is therefore called "and she went down to the spring" (and see what is written in the explanation of "And the L-rd our G-d brought us out of Egypt": Abba and Imma, which clothed the arms of Arich Anpin, etc.). "And she filled her pitcher (kadah)": this is the twenty-four (kad) books of the Torah,

for the Torah comes forth from Chochmah. And in divine service, this is that through ahavah rabbah one draws down the revelation of the Infinite Light (Or Ein Sof) into Chochmah and into the Torah, which comes forth from Chochmah.

"And she came up": for in truth this descent is an ascent. For the meaning of "the Torah comes forth from Chochmah" is that its revelation is from Chochmah,

but its root is above Chochmah. For the 613 mitzvos of the Torah, together with the seven mitzvos of the Rabbis, are the 620 pillars of light, which are the level of Keser; and so the Torah is drawn from the Chochmah within Keser,

which is higher than the level of the middos within Keser, called Rivkah of three cattle, as above. (And see what is written elsewhere on the matter of the waving of the two loaves upon the two lambs.)

And this is [the meaning of] "Many waters cannot extinguish the love." That is, since this love is the 25
level of ahavah rabbah, whose root is above the intellect, therefore the many waters

and the rivers — which are comprehensions of G-dliness drawn from Chochmah and Binah of Atzilus — cannot quench this love, since its root is above all comprehensions and it is drawn from the level of upper Daas, which draws down the level of the middos within Keser, etc.

But "If a man would give all the wealth of his house… boz yavuzu" — an expression of plunder and spoil. For "his house" refers to the letters of the Torah, as it is written, "With Chochmah a house is built."

And "the wealth of his house" is what is written, "And by Daas the chambers are filled with all pre- 26
cious and pleasant wealth"; and this is the level of upper Daas, which draws down the revelation of the level of Keser, which is above Chochmah.

And this Daas connects Chochmah and Binah, which are the Written Torah and the Oral Torah, and draws into them the light of Keser; that is, that there be a revelation of the Supreme Will: how to make the sukkah, the tzitzis and the tefillin.

Therefore the above-mentioned level of ahavah rabbah too will have its thirst quenched through this revelation, since it too is a drawing-down of upper Daas. And not only that,

but it is a drawing-down from a level much higher than the drawing-down of the middos that are above the intellect; for the middos are the level of the seven lower [Sefiros] of Arich Anpin,

whereas "the wealth of his house," which is the Torah, is the level of the first three [Sefiros] of Arich Anpin. (And see what is written in the discourse on the shofar, that Keser is intermediary between the Emanator and the emanated, for it has [something] of the lowest level of the Emanator, and this is the level of the first three of Arich Anpin;

and it has the level of the root of the emanated, and this is from the seven lower [Sefiros]; see there. Accordingly, it is understood how this level of "the wealth of his house," which is drawn through the Torah, being from the level of the first three, is infinitely higher even than the level of the middos that are above the intellect, which are the level of the seven lower [Sefiros], etc.

And this is "And she went down to the spring," etc., "and she came up": which is a great ascent, above the level of Rivkah. And the explanation of the matter — that this Daas, which is drawn through the Torah, namely what is written, "the wealth of his house," is higher than the level of the Daas that draws down ahavah rabbah — will be understood with what is written in Likkutei Torah, Parshas Shemos, on the verse

"[And G-d saw] that he turned aside to see": that the level of the Daas that includes the "two crowns," though they are the middos of Keser, is below the level of the Daas that includes the "two inheritances" of Abba and Imma, etc., which draws down the two first sections, which are the level of Chochmah, Binah and Daas within the Chesed and Gevurah of Arich Anpin.

And see what is written in Parshas Re'eh, [on] "See, I set before you," on the matter of "Day by day He loads us," etc.; see there. And the connection of the 310 worlds to this Daas will be understood. And also, the root of this Daas is higher still, namely from the tikkun "and truth," etc. And this is [the meaning of] what is written, "The Torah of truth," etc.)

With all this will be understood the saying of our Sages, of blessed memory, that a person is obliged to recite one hundred blessings every day. [Why] must it be the number one hundred specifically? But

the explanation: "Do not read mah (what) but me'ah (one hundred)." For mah is the level of Malchus, the light that fills all worlds (memalei kol almin); and one must draw down from the level of the light that encompasses all worlds (sovev kol almin) into memalei kol almin.

And this is through Keser, which is the intermediary between the Emanator and the emanated. Therefore there must be one hundred blessings specifically, to draw down from the ten Sefiros of Arich Anpin, [each] comprising ten,

that is, so that the drawing-down be also from the first three [Sefiros] of Arich Anpin, as above. And this is [the meaning of] "The saying of the man raised on high (al)," for the ayin indicates the seven lower [Sefiros], and the lamed the first three.

(And with this will be understood what our Sages, of blessed memory, said: that one hundred people used to die every day until David instituted one hundred blessings. And the connection must be explained: how, through the hundred blessings, they stopped dying.)

But the matter is that through this revelation of sovev kol almin, the Resurrection of the Dead will take place in the Time to Come. Now the idea of the Resurrection of the Dead is that there will be a body with innards and intestines, living and enduring forever without eating and drinking.

And how can this be, except through there being a revelation of sovev kol almin, before which spirituality and physicality are truly equal? Therefore the body too will be able to live from this.

And by way of analogy: in man there are two kinds of drawing-down. The first is in the manner of 27
inwardness: the intellect in the brain, and the middos in the heart, the power of action in the hand, etc.

And the second is the level of the encompassing (makif): this is the will and the thought, which are present even in the foot; for as soon as he wants to move his foot, his foot moves, etc.

And although the foot is not a vessel for the revelation of thought, nevertheless the thought acts upon it; and this is the level of the encompassing. And in the same way, the physical body too will receive life-force and existence, as nourishment, from the Infinite Light (Or Ein Sof), blessed be He, itself. And this is sufficient for the understanding.

TORAH OHR • PARSHAS TOLDOS • MAAMAR 4

ויחפרו עבדי יצחק בנחל כוי

"And Yitzchak's servants dug in the valley… a well that princes dug"

"And Yitzchak's servants dug in the valley," etc. "A well that princes dug," etc. For behold, it is stated in the Gemara on [the verse] "And the fourth river, it is Perat": "It is the one from the beginning," from which [the river] parted into four heads; that is, three went out from it, and the fourth 1

is [Perat] itself. And they said: All the rivers are lower than Perat, and all the springs in the world well up from the ladder of Perat. Meaning: beneath the ground it bores its way onward, until with a little digging one finds a well of living water.

At first glance it is puzzling: why should it be called a well of living water, since the essence of its welling up is from the river Perat? The explanation is this. Behold, it is written, "And a river goes out from Eden to water the garden," etc. 2

"The garden" (gan): the fifty-three orders of the Torah. Meaning: as is known, at first one must accept the yoke of the kingship of Heaven completely, that is, believe with complete faith in the unity of G-d,

that He brings all the worlds into being, and all before Him is considered as nothing, and all is one, etc. And when a person contemplates during the Shema and sets his heart well upon the matter of [G-d's] unity, and truly accepts upon himself the yoke of [His] kingship —

for "Yaakov is the lot of His inheritance": their desire is to cleave to Him with all their heart, and they believe in the One and desire Him — yet there is no place in which the level of "One" may rest within him after he has accepted [it] upon himself.

And it has no place except in the Torah. That is: immediately after accepting the kingship of Heaven, he should study the Oral Torah in depth, with his thought, his intellect and his speech; and before his study he should contemplate the unity of G-d, etc. 3

And through this, engagement in Torah with all the depth of his thought and his heart, etc., will come about for him. And this is called "And a river goes out from Eden." Meaning: "from Eden" — from the Holy One, blessed be He, who is called "Eden"; and "river" is a term for drawing down.

Meaning: when G-dliness is drawn down from above to below through the acceptance of the kingship of Heaven, this drawing-down waters the garden, which is the Torah, which is "the four cubits of halachah," in the place of the Holy of Holies — "the Torah is the King's palace" — in which the unity of G-d rests, etc.

When the level of "a river goes out from Eden" is fulfilled in him in his prayer and in his set study immediately after prayer — but afterwards he must occupy all his thought, etc.,

with the affairs of the lowly world, and he forgets all his contemplation in accepting the kingship of Heaven because of the physicality of his body, on account of his meager understanding (daas), and he becomes very distant from the state in which he had understanding in his prayer and his service in Torah, etc. —

therefore He gave us mitzvos to perform all day. For the matter of the practical mitzvos is that they are lofty, exceedingly high in their inner dimension (pnimiyus) and their root,

only they have been clothed in many garments in the chain of descending worlds (hishtalshelus), etc. Nevertheless, they allude to the lofty level that is in their root: for example, the mitzvah of tzitzis, whose meaning is on high in the supernal worlds, and its mitzvah has been clothed in eight threads of wool and five knots, etc.

Therefore the mitzvos do not need a person's service to rectify them and to aim at their true essence, for "mitzvos do not require intention," since they themselves are rectified and have descended step by step from above to below, etc. And [for] one who performs the mitzvah, the drawing-down of G-dliness that he brings about is not by virtue of his service, but only because of the mitzvos themselves, etc.

This is not so with Torah and prayer, which is the service of the heart: it depends specifically on the person's intention, etc. And the main intention needed in performing the mitzvos is that he first contemplate how very far he is from G-d,

through his being taken up all day with the vanities of the concerns of this world, and the physicality of his material nature, and his sins — a separating screen, [keeping him] from drawing near to G-d even a little. And he should contemplate

this thoroughly and minutely, and break his heart with this contemplation, and his heart will be humbled — because nevertheless he does desire to draw near to G-d through His Torah, etc. And he should have [this] intention in a mitzvah that comes to his hand, while performing it.

For this is like a well of living water that wells up from beneath the ground from a river: although the river is not called "living water," the water that comes out of it and bores its way through the thickness of the ground's earth is called "living water," because it is refined and purified by being pressed to come out through the material earth.

And exactly so is the performance of the mitzvos: at first, in his prayer and service, he had the level of "a river goes out from Eden" mentioned above, only it became covered and hidden within him through the physicality of his body's longing all day.

4 And when he performs the mitzvah that wells up from the river mentioned above — meaning, because he remembers that he has already accepted upon himself the kingship of Heaven with all his heart, and therefore he performs his mitzvos to enter under the yoke of His kingship; even though now he does not have the level of the river mentioned above, he relies in his heart on having already resolved in his heart to serve G-d in truth — this is

like a well of living water, because this small measure in the service of G-d is very pleasant to him, since he has contemplated that he is very, very far from G-d.

5 And [when] he performs the mitzvah in the manner described above, [so] that it is very sweet and pleasant to him to perform the mitzvah, etc. — like the well: when one digs in the ground and finds water, it is living water because it has passed through the thickness of the earth; so too the performance of the mitzvos: his performance of it wells up from the river mentioned above, etc.

6 And this is [why] the Arizal rejoiced greatly in performing the mitzvos, and therefore merited the holy spirit (ruach hakodesh), and did not rejoice in his [own] service, etc.; for the mitzvos in themselves, their holiness [is their own], etc.,

as [explained] above. And his doing it came from contemplating the lowliness of his closeness to G-d. For this is the true trait of humility that is said of Moshe our teacher, peace be upon him; for the essence of lowliness before every person — which, they said, is impossible except in this way — is that he sees in his fellow that he is closer to G-d, etc.

And this is [the meaning of] "A sated soul tramples honeycomb" — even honey is bitter to it — "but to a hungry soul every bitter thing is sweet."

Meaning: the well of living water mentioned above — through his digging in the earth of his body, when a little water comes out, it is sweet and very pleasant to him, because his body is hungry in the service of G-d. And this is "A well that princes dug."

TORAH OHR • PARSHAS TOLDOS • MAAMAR 5

ראה ריח בני כריח שדה אשר ברכו ה'

"See, the fragrance of my son is like the fragrance of a field"

"See, the fragrance of my son is like the fragrance of a field which G-d has blessed." [We need] to understand: Yitzchak understood that it was Esav, so how was he so esteemed in his eyes? Also, in truth it is not understood how Esav [stood] in Yitzchak's eyes. 1

For at one point the verse says, "for [there was] game in his mouth": that he would deceive him with questions such as how one tithes straw, etc.

And at another point the verse says, "The voice is the voice of Yaakov": that is, because he said, "for Havayah your G-d brought it about [for me]," etc., and he knew that Esav does not have the Name of Heaven fluent on his lips.

But the matter is this: Esav is "the dross of gold" (sosfisa dedahava), the refuse of Yitzchak's Gevurah (restraint), which is the level of the superiority of gold over silver; and from its refuse Esav came forth. And "the head of Esav [lies] in the bosom of Yitzchak."

To understand the matter of the "head": there are eleven spices of the incense, "the balsam and the onycha," etc., and they correspond to the ten crowns of impurity (kisrin demisaavusa); this is the life-force within holiness that gives life to the "one opposite the other." 2

For just as in holiness there are ten Sefiros, so in kelipah (the husk) there is exactly [the same]: a glimmer from the ten Sefiros of holiness. But in holiness [they are] "ten and not nine," and not eleven, whereas in kelipah it is the eleven spices of the incense.

The explanation: concerning the life-force (chayus) drawn forth in holiness it is written, "and the host of heaven bow down to You," for they are nullified, because they apprehend the life-force drawn upon them from His holiness, may He be blessed. The kelipos (husks), by contrast, raise themselves up "like the eagle," etc., 3

with brazenness. This is because the life-force drawn to them is, within them, in the mode of exile; therefore, even though they receive life-force from holiness, they are not nullified. On the contrary, they raise themselves up "like the eagle," etc., and the life-force drawn to them is swallowed up within them.

But how, then, do they live and endure from holiness, since the life-force is swallowed up within them? This is the matter of the frankincense (levonah) among the eleven spices of the incense: it is the encompassing light (Or Makif) above them, which is not swallowed up within them.

And because it is an encompassing light, above their awareness, and they do not sense it, while the life-force drawn to them inwardly is swallowed up, as explained above, therefore they grow haughty and raise themselves up with brazenness, as explained above. 4

The level of frankincense is what joins the ten Sefiros of holiness so that they shine into the ten Sefiros of impurity. And it is "the head of Esav": that is, the level of the encompassing [light] from above is included in "the bosom of Yitzchak," truly within holiness.

Therefore, from the side of the level of the encompassing [light], Esav asks how one tithes straw; and from the side of the inner dimension (pnimiyus), the Name of Heaven is not fluent on his lips.

Now it is known that the life-force in the ten crowns of impurity is because "he swallowed wealth, and he will vomit it up," and "[there is] a time when man rules over man to his harm." 5

This is because of the sparks that fell into them at the beginning of the world's creation, in the shattering of the vessels ("and he reigned, and he died," etc.), and also on account of the sin of the Tree of Knowledge,

as is written in Sefer HaGilgulim. Therefore the life-force is drawn to them, being in them in the mode of exile, as our Sages, of blessed memory, said: "Israel was exiled only so that converts would be added to them." So too in Esav there were sparks, such as Rabbi Meir

and Onkelos, Shemayah and Avtalyon, and Ovadyah; and from them came the "game in his mouth." And Yitzchak wanted to draw them out from [Esav] himself, not through Yaakov.

For even now "he swallowed wealth, and he will vomit it up," only it is through Yaakov, who is the level of Z'eir Anpin (the emotive attributes), in which all the lights above are included. He enclothes himself in Yetzirah on the weekdays, the level of "his servant, the elder of his house," to raise up from there and to refine, as explained above.

But Yitzchak wanted this to be not through Z'eir Anpin, but that there be a revelation of the supernal lights in Esav himself; and this is the matter of an addition and increase of light.

For to refine the good from the evil one must shine a great light there, so that through this it will absorb and gather in all the sparks that have flowed down there.

This is [the meaning of] "And may G-d give you of the dew of the heavens": this is "the dew of Atika that drips to Z'eir Anpin," the level of "heavens." "And of the richness of the earth": oil is Chochmah (wisdom), and "Abba founded the daughter," who is called "earth." He wanted to draw down the level of the supernal dew and oil, so that through this there would be the raising of the sparks, 6

as we see, by way of analogy, when the sun shines upon the earth, as in the heat of the day, it draws up the moisture of the earth, and "a mist would rise from the earth";

and likewise with a candle before a great torch, [the torch] draws in the light of the candles. So too, through a supernal illumination that comes with addition and increase from above, all the sparks that fell below are drawn up and gathered.

But this illumination must come specifically with addition and increase: the level of "blessing," which is above the order of the chain of descending worlds (hishtalshelus); for according to the order of hishtalshelus, Esav would not have been worthy of it.

This is [the meaning of] "and I will bless you before G-d": specifically "before Havayah." Yitzchak's wish to draw [the blessing] to Esav himself, not through Yaakov, was because he saw him from above downward, 7

through the level of frankincense, which is the level of the encompassing [light]; therefore he wanted to draw into him the revelation of the encompassing [light], with addition and increase of light.

Nevertheless, he erred in this, for Esav is not worthy of this level except through Yaakov. For if the life-force were drawn to Esav, it would be swallowed up, G-d forbid, as before, or else nothing at all would remain of the level of Esav;

but for there to be the "turning of darkness to light and of bitterness to sweetness" is impossible except through Yaakov, Z'eir Anpin of holiness, through whom [what is in] Esav will be refined and included in holiness.

That is why Yitzchak afterward also agreed to Yaakov's blessing. And to Esav he said, "Behold, of the richness of the earth," etc.: mishmanei, [meaning] a part of the richness (whereas to Yaakov he said "and of the richness," u-mishmanei, with an additional vav),

that is, from the residue left of the oil drawn down to the earth: there "shall be your dwelling," the inner level. And "of the dew of the heavens" of Yaakov, [something] will be drawn to you as well,

but only "from above": that is, the level of the encompassing [light] alone (unlike Yaakov: "And may [G-d] give you"); and on the condition "and you shall serve your brother": that you be nullified before the level of Yaakov, for through this specifically there will be an elevation, as explained above.

Now the verse "See, the fragrance of my son," etc., will be explained. Yitzchak wanted to draw down the level of the encompassing [light] and the frankincense, as explained above; and every drawing-down comes through a raising of mayin nukvin (feminine waters), as is known. 8

Now, to draw down mayin duchrin (masculine waters) of the inner [level], a raising of mayin nukvin at the inner level suffices; but to draw down mayin duchrin of the encompassing [level], there must be a raising of mayin nukvin at the encompassing level as well.

Now fragrance is the raising of mayin nukvin, which is the level of returning light (or chozer). It comes from the Gevuros, as we see that a sweet apple has no fragrance; 9

only the sour, and all sharp things, have a strong fragrance. This is because the raising of mayin nukvin consists of the refinements (beirurim) of sparks that fell in the shattering of the vessels.

Therefore, of all the mitzvos "a pleasing fragrance" is not said, as it is of the offerings, which [work] by raising up the soul of the animal, so that it is transformed and rises and is included in the fire above.

Now fragrance restores the soul: that is, what was at first in a state of withdrawal of the intellect (mochin) shines again, like a person who has fallen into a deep sleep, and through a fragrance comes back and wakes. 10

That is, through the sleep the intellect was hidden; and afterward, when he awakes from his sleep, the intellect shines in him openly. And all this is done through the fragrance, which is returning light, from below upward.

This is the matter of "satisfaction before Me, that I spoke and My will was done." Now Esav had in him no revealed inner level, for his inner [level] was swallowed up, as explained above; he is only the level of the encompassing [light] and frankincense.

This is [the meaning of] "and he smelled the fragrance of his garments": [the garments] are the level of the encompassing lights, from which there would come fragrance, that is, a raising of mayin nukvin, to draw down the encompassing [light] from "the dew of the heavens."

"Like the fragrance of a field which G-d has blessed": the field is the level of Malchus of Atzilus, in which there is also a raising of mayin nukvin. And in this there are two levels. The first is a raising of mayin nukvin by its nature, of itself and as a matter of course, as it is written, "So that [my] glory may sing to You and not be silent." 11

"It calls constantly to the supernal light and is not still," etc. This is a raising of mayin nukvin to the inner [level], that is, to arouse the drawing-down of the kav (line of light). And there is a raising of mayin nukvin that needs assistance from above, since it has no power to raise mayin nukvin by itself.

This is the level of the encompassing [light], which is the level of the revelation of the Infinite Light (Or Ein Sof), blessed be He, itself (for the kav shines into the place of the empty space itself).

Now the raising of mayin nukvin of the inner level is the level of Miriam's well, a spring that flows of itself; whereas of the raising of mayin nukvin of the encompassing [light] it is written, "A well, which princes dug."

"And there Yitzchak's servants dug a well." Yitzchak's servants are the drawings-forth from the level of Yitzchak, who is the chief of the Patriarchs, from the level of the botzina dekardinusa (the "lamp of darkness"), the source of the Gevuros, as it is written, "For You are our Father."

Therefore it is written, "And the herdsmen of Gerar quarreled, saying, 'The water is ours'": for the level of the encompassing [light] is drawn to them too, from above, since it is not swallowed up as their inner level is, as explained above. And this is "which Havayah has blessed": it comes through assistance from above, as explained above.

Now all this is the understanding of the verse according to Yitzchak's view, for he understood that Esav was before him. But in truth it was Yaakov. How, then, is this level to be explained with regard to Yaakov? 12

It is stated in the Midrash: "And he smelled the fragrance of his garments (begadav)": [read] bog-dav, "his rebels"; [this is] the level of baalei teshuvah (those who return), which is the level of the encompassing [light], for they draw Him with greater strength. 13

For in the Zohar it says on "And Avraham was old, advanced in days," etc.: "Fortunate are the masters of teshuvah, who draw," etc. This means [they draw] above what the soul is able to bear, for which there is no level of a vessel to contain it.

And as in the story of Rabbi Elazar ben Durdaya. Whereas of Avraham it is written "advanced in 14
days": the level of a vessel and a garment, etc. And such a raising of mayin nukvin, which is the level of the encompassing [light], comes because one contemplates the greatness of the Infinite One (Ein Sof), blessed be He, in His essence and His glory.

For it is written, "For I, Havayah, have not changed"; only "His splendor is over earth and heaven, and He has raised up a horn for His people," etc. And one is called a baal teshuvah even if there are no sins in his hand,

but he cries out over the separation, etc. And this is the level of fragrance, which is the raising of mayin nukvin to the encompassing level, to draw down the supernal encompassing level, from "the dew of the heavens," etc.

But to understand all this: is not Yaakov the level of holiness, and even without this all the supernal 15
lights, Arich Anpin and Abba and Imma, are drawn into him, as explained above?

But the blessing is an addition and increase of drawing-down from above the order of the chain of descending worlds (hishtalshelus), not in proportion to hishtalshelus, so that there be "an abundance of grain and wine": these are the halachos and aggados, which are enclothed in physical garments: "Zera'im" in Chesed, etc.

And likewise the whole Torah, the narratives, etc.; and likewise the Prophets, Judges, the story of Shimshon and of the concubine in Givah; and likewise all the deeds of the kings; and the narratives in the Gemara of Rabbah bar bar Chanah and the like: in all of them the secrets of the Torah are alluded to. And in the same way, too, the practical deeds of the mitzvos,

that through a physical sukkah and lulav, tzitzis and tefillin there will be a drawing-down of the Infinite Light (Or Ein Sof), blessed be He, which is above, higher than hishtalshelus. For according to the measure and order of hishtalshelus, the life-force (chayus) in Asiyah is very contracted; and for a great light to shine from the Infinite One, blessed be He, Himself, in His essence and His glory, it is

through Yitzchak specifically, who is the root of the Gevuros, the botzina dekardinusa, which is the measuring line that measures out "to be wise," etc.; and from there an addition of light and revelation is drawn also into physical Asiyah.

This is [the meaning of] "And may Elokim give you": also in the level of tzimtzum (contraction); 16
and "give" refers to the level of Havayah mentioned above in the verse "which Havayah has blessed." And even this [came] without Yitzchak's knowledge, only "your brother came with guile,"

for it cannot be enclothed in the level of Daas (knowledge); as in the saying, "The matter does not depend on merit; rather, the matter depends on mazal." For [the matter of] "merit" is according to the measure of hishtalshelus: that this is what is fitting for him,

whereas mazal is above what is according to measure, even though he is not fitting, etc. And this was needed in order to rectify the sin of the Tree of Knowledge, which was also through the guile and enticement of the serpent,

through which the worlds became physical, and there came about a mixture of physicality with spirituality. And to rectify this, he did [it] from one opposite to the other, and drew down spirituality and the supernal lights so that they would be drawn also into physicality.

Whereas had Yaakov not received the blessings, [the light] from the Torah would have been drawn only in spirituality alone, as it is above, "and her pitcher upon her shoulder," etc.

TORAH OHR • PARSHAS VAYEITZEI • MAAMAR 1

ושבתי בשלום אל בית אבי והיה הויי לי...

"And I Shall Return in Peace to My Father's House"

◇

"And I shall return in peace to my father's house, and Havayah will be Elokim to me; and this stone, which I have set up as a pillar, will be a house of Elokim," etc. 1

Now, we need to understand the connection of the stone with the Name Havayah: that specifically when Havayah will be Elokim, then the stone will be a house of Elokim, etc.

We also need to understand [why] the phrase "this stone" (ha'even hazos) is in the feminine form, while the word "will be" (yihyeh) is in the masculine form.

To understand all the above, we must first preface and explain what is written just before it: "And he came upon the place... and he took from the stones of the place and placed [them] at his head," etc., "and he set it up as a pillar," etc. 2

And we need to understand the matter of the stones, what they are; and also why at first there were many stones, as it is written, "And he took from the stones of the place," etc.

And Yaakov made of them one stone, etc. But now, at the beginning of the parsha it is written, "And Yaakov went out from Be'er Sheva and went toward Charan." 3

The explanation: Yaakov is the level of yud-akev (a yud [and] a heel), which is the drawing down of supernal Chochmah, which is the level of the yud, down to the very lowest, even into the level of the heels.

And this is [the meaning of] "And Yaakov went out from Be'er Sheva and went toward Charan": the level of Yaakov is what draws down from the level of Be'er Sheva, which is at the very highest, [where] "He and His life-forces and His vessels are one," through the chain of descending worlds (hishtalshelus) to the very lowest, to the lowest rung, which is the level of Charan, as will be explained below, with G-d's help. 4

As it is written, "Command the salvations (yeshuos) of Yaakov." Yeshuos are the three hundred and seventy (shin-ayin) supernal lights, and the level of Yaakov joins them and draws them down below, into the level of the heels as well. 5

Yeshuos is also from the term "turning" (she'iyah), as it is written, "And G-d turned (vayisha) to Hevel," etc., which is the descent and drawing down of His light, blessed be He, to the very lowest, etc.

However, as the light of G-d descends so far, through many contractions (tzimtzumim), until it comes down even to the level of Charan, it becomes a world of utter separateness, as it is written, "And a river goes out from Eden," which is the level of supernal Chochmah, "to water the garden," etc.

"And from there it divides": when it is drawn from there through many stages of descent and many contractions, they become utterly separate beings. And Yaakov our father, peace be upon him, wished to raise them up to the very highest, so that below too there would be true unity and self-nullification (bittul), just as it is above, [where] "His life-forces and His vessels are one," etc. 6

Therefore it says, "And he took from the stones of the place," etc. For it is known that letters are called "stones," as it says in Sefer Yetzirah, "Two stones build two houses; three stones build six houses," etc. 7

For just as from many stones one house is made, in which one can dwell, so from many letters words are made, in which the intellect is enclothed; and also,

just as stones are of the inanimate level, which is the lowest rung of all four foundations, inanimate, vegetative, animal and speaking, so too the letters, relative to the intellect enclothed in them, are utterly of the inanimate level, for they bear no comparison to the intellect at all.

It follows, as is understood from all the above, that letters are called "stones." And so it is above, for it is written, "By the word of G-d the heavens were made," etc.

And as it is written, "Your kingship is a kingship over all worlds." The explanation: the life-force of all the worlds, which are worlds without end, as it is written, "Is there any number to His troops?" 8

nevertheless, the source and root of their life-force is only from the level of His Malchus (sovereignty), which is the level of the word of G-d, etc., which gives them life and brings them into being from nothing to something constantly. [This is] because they are created beings with limits, whose comprehension has a limit, and "from the earth to the firmament is a journey of five hundred years," etc.

And they bear no comparison at all to the light of G-d, which is on the level of the Infinite (Ein Sof), revealed in the higher worlds. Therefore they cannot receive their life-force 9

except from the level of the word of G-d, which is the letters with which heaven and earth were created, etc., which are of the inanimate level relative to the Infinite Light (Or Ein Sof), blessed be He.

As it is written, "Holy is G-d of Hosts (Tzevaos)," and as our Sages, of blessed memory, said, "He is a sign (os) among His hosts." And although they are a thousand thousands, as it is written, "A thousand thousands served Him, and myriad myriads stood before Him," etc., and as it is written, "Is there any number to His troops?"

nevertheless, since they are limited, their life-force is only from the level of a single letter alone, which is entirely of the inanimate level relative to the Name Havayah, which is on the level of the Infinite, etc., as mentioned above.

Now, the chain of descent of all the worlds, through myriads upon myriads of rungs, all depends on the manner of the combinations of the letters in the level of the word of G-d, so that particular created beings come into being, limited and separate, etc. 10

And Yaakov our father, peace be upon him, wished to raise them up above. Therefore, "he took from the stones of the place," which are many letters, and made of them one stone,

which is the letter yud; this is [the meaning of] "and he placed [them] at his head," etc. For just as below, in a person, there are intellect and emotive attributes (middos), and the letters are what clothe the intellect and emotive attributes that are enclothed in them,

so too above there are the levels of Chochmah, Binah and Daas and the seven lower [Sefiros]; only, there He is "wise, but not with a known wisdom; understanding, but not with a known understanding," and not of any of these attributes, for there it is in a state of utter unity and self-nullification.

As it is written, "Yours, G-d, is the greatness," etc., and "His life-forces and His vessels are one," etc. And the level of the word of G-d is the letters, in which Chochmah, Binah and Daas and the emotive attributes are enclothed, which are the ten supernal Sefiros. 11

And the level of the letter yud, which is a small point, alludes to the fact that the level of Chochmah, which is the level of nothingness (ayin) and utter self-nullification, is enclothed in it.

And the letter hei, which is a spreading out in length and breadth, alludes to its being a garment for the level of Binah, etc. 12

And likewise the other letters, in which the levels of the supernal emotive attributes are enclothed. And this is [why] Yaakov made of all the stones one stone, which is the letter yud: to raise them up to the level of supernal Chochmah.

And then, afterward, "and he set it up as a pillar" is the level of the letter vav: he made and drew [it] from the level of the yud to the level of the vav, so that supernal Chochmah would be enclothed below in Torah and mitzvos. As is known, the form of the letter vav has the point of the yud at its head, 13

and afterward it goes on and extends downward. So too, "the Torah comes forth from supernal Chochmah," and is drawn down and spreads below into physical things, etc.

And this is [the meaning of] "and he poured oil on its top." The explanation: oil is the level of supernal Chochmah, as it is written, "oil of holy anointing." 14

[This is] so that there be a revelation of supernal Chochmah itself below, in the level of the pillar mentioned above, which is the level of Torah and mitzvos, which are enclothed below in physical things, "one who exchanges a cow for a donkey," etc., kosher [and] unfit, etc.; nevertheless there will be in them a revelation of supernal Chochmah itself, just as it is above.

And as our Sages, of blessed memory, said: "Just as there [it was] in dread and awe, so here [it must be] in dread and awe." The explanation: "just as there," at the time of the Giving of the Torah on Mount Sinai, they were in dread and awe, for then there was a revelation in the utmost degree, for they heard from the mouth of the Essence of the Emanator, "I am G-d, your G-d," etc. 15

"So here": that is, even as the Torah is enclothed below in physical things, it shall be through a revelation of supernal Chochmah itself, just as it was then, as it is written, "And I have placed My words in your mouth," etc.

And for there to be such a revelation below, Yaakov first needed to raise them up to the very highest, to the level of the light that encompasses all worlds (sovev kol almin). As it is written, "and he raised it up as a pillar": for "their end is wedged in their beginning," and through this "their beginning is wedged in their end," etc., for the higher a rung is, the more it is able to descend and spread lower and lower, as is known. 16

And this is [the meaning of] "And I shall return in peace to my father's house, and Havayah will be Elokim to me": all this will come about through elevations and drawings-down, from below upward and from above downward, which is the level of "and he placed [them] at his head," etc., 17

and afterward, "and he poured oil on it," etc., as mentioned above. For "my father" refers to Yitzchak, as it is written, "For You are our father," for in the time to come they will say of Yitzchak, "For you are our father," etc.

Now, Yitzchak is from the term tzechok (laughter) and delight, as it is written, "[G-d] has made laughter for me," etc., "whoever hears will laugh (yitzchak) with me." 18

And it is in the future tense, [meaning] that the supernal delight above will be revealed; and this comes through the refinements (beirurim) below, in the manner of subjugation (iskafya) and transformation (is'hapcha) of darkness into light, through the elevations and drawings-down mentioned above.

Like delight and laughter below, which come only from some change and novelty, for example a talking bird and the like, whose way and nature is not to speak; whereas from a person who speaks one receives no delight at all, since it is his constant way to speak. And exactly so above. 19

Now, the level of Yaakov is yud-akev, which is the descent and chain-descent of G-dliness down to the very lowest, even into the level of the heels, which are the utterly separate and limited worlds, etc.

As it is written, "And Yaakov went out from Be'er Sheva and went toward Charan": [G-dliness] was drawn down and descended through the chain of descent and contractions so far, so that limited beings and worlds of separateness would come into being, something from nothing, 20

which are separate created beings, which are something (yesh) and separate unto themselves; [this] is called Charan (חרן), and it is from the term "my throat is parched (nichar)," etc.

That is, the divine life-force that is drawn down and enclothed in them, which is called the level of the throat, which is voice, as is known, is covered and hidden in them completely, until

they are worlds of separateness and utter darkness, as if they were something separate unto themselves; and then it is called Charan, from the term "my throat is parched," etc. And as it is written, "I was mute with silence," etc.

Now, the ultimate purpose of the descent and chain-descent of the light of G-d so far, to a place of darkness and worlds of separateness, is so that there be subjugation and transformation of darkness into light, etc.: 21

to transform all the bad emotive attributes (middos), which are the love and fiery flames for the vanities of the world, or anger, etc.,

to transform them so that they be for G-d alone, and to be in a state of self-nullification of the will to G-d alone, and not in a state of being something separate unto itself, etc.

And this level is called teshuvah (return), which is "with greater strength," etc.; that is, [taking] the bad attributes that are in fiery flames, to transform them and return them to G-d alone, as mentioned above.

(And this is [the meaning of] "In the place where penitents stand, the completely righteous cannot stand.") And through this a great delight is brought about above, and it comes from the subjugation and transformation of darkness into light below.

And this is [the meaning of] "One hour in teshuvah is more beautiful," etc.: for specifically through teshuvah such delight is brought about above, exactly like the parable of the talking bird mentioned above;

and then from the level of Charan (חרן) is made rinah (רנה, joyous song). As is known concerning chametz and matzah: from the letter ches of chametz (חמץ) a hei is made, as it says in the Zohar, Parshas Pinchas, on the verse "Rebuke the chayas (ches) of the reed," etc., and it becomes the level of matzah (מצה).

So too, from Charan is made rinah, as it is written, "When the wicked perish there is joyous song (rinah)"; which is the delight that is brought about above from the subjugation and transformation, as mentioned above.

Now, this delight will be revealed specifically in the time to come, for then "I will remove the spirit of impurity," etc., so that there will no longer be darkness and refinements as there are now, in ascents and descents; rather, as it is written, "In plowing and in harvest you shall rest," as explained elsewhere. 22

And there will be a revelation of the light of G-d below in a state of utter unity and self-nullification, just as it is above in the higher worlds, where "He and His life-forces and His vessels are one," etc. For now it is from nothing to something, etc., whereas in the time to come it will be from something to nothing, in a state of self-nullification and transformation, etc. 23

And then the supernal delight, which is on the level of the Infinite (Ein Sof), will be revealed; and this is the level of the seventh day, "the day that is entirely Shabbos and rest for life everlasting," which is the revelation of the supernal delight, as is known, which comes about from the refinements below during the six thousand years, etc. 24

And this is [the meaning of] "And I shall return," etc., "to my father's house": it is the return and restoration of the level of Yaakov from the level of Charan, as mentioned above, to the level of rinah, which is called "my father's house," which is the level of Yitzchak, which is the supernal laughter and delight that will be revealed in the time to come from the subjugation and transformation mentioned above.

And this is why in the time to come they will say specifically of Yitzchak, "For you are our father": 25
because this is the ultimate purpose of the descent and chain-descent of the worlds, so that through it there will be laughter and delight above, as mentioned above.

And this is [the meaning of] "And I shall return in peace," etc. For the delight mentioned above, which will be revealed in the time to come, comes specifically through elevations and drawings-down, which are the refinements below in the manner of subjugation and transformation, as mentioned above; [and this] is called the level of peace (shalom).

For peace is what joins two opposites, as it is written, "He makes peace in His heights": for Michael is the prince of water and Gavriel is the prince of fire, etc.

Now, it is written, "Peace, peace, to the far and to the near." That is, [there are] two levels of peace: 26
peace from below upward, that is, "to the far" who becomes near, which is the elevation from below upward;

and peace from above downward, that is, the descent and drawing down of G-dliness below into Torah and mitzvos, as explained above on the verse "And he poured oil," etc.

And through the two levels of peace mentioned above, which are the transformation of darkness 27
into light, so that they will not be in the state of worlds of separateness but only in a state of unity and self-nullification, exactly as it is above in the higher worlds,

then "I shall return to my father's house": the supernal delight, which is truly on the level of the Infinite (Ein Sof), far above the chain of descending worlds with its many rungs, above and below, darkness and light, will be revealed of itself.

Whereas relative to His essence and being, blessed be He, small and great are truly equal, without change, and "darkness is exactly like light."

And then, "Havayah will be Elokim to me," etc. For it is written, "For a sun and a shield is Havayah 28
Elokim": just as the shield is a sheath for the sun, covering and concealing the light of the sun, so too

the Name Elokim is a sheath for the Name Havayah, covering and concealing it, so that there may be created beings that are limited and separate unto themselves; whereas the Name Havayah is the drawing down of the light of G-d below, etc.

Now, all this is within the chain of descending worlds, above and below, darkness and light. But in 29
the time to come, when the supernal delight will be revealed, which is far above the chain of descending worlds and far above the Name Havayah and the Name Elokim,

then what is now the level of the Name Havayah will then be the level of Elokim relative to the supernal delight mentioned above.

And then "this stone which I have set up as a pillar," as mentioned above, "will be a house of Elokim": it will be a house and vessel for the level of Elokim of the time to come, which is the level of Havayah now.

"And all that You will give me" is in the future tense; that is, all the ascents that there will be in the time to come, all of them, "I will surely give a tenth of it to You," in the manner of a tithe, as is known; and this is enough for one who understands.

Summary. (a) Yaakov drew the yud, supernal Chochmah, down to the level of the heels. And this is the matter of Yaakov's going out from Be'er Sheva, the Yesod of Imma, to the level of Charan, in order to elevate the refinements of nogah; 30

that is, his taking from the stones of the place, which are the letters of the word of G-d enclothed in the inanimate, vegetative and animal, and making of them one stone, which is the level of the yud; this is "and he placed [them] at his head" (see Zohar, Part I, 72b, and Parshas Vayetzei, 151, and Parshas Vayechi, 231, and what is explained on the verse "the stone of Israel").

And afterward, "and he set it up as a pillar": the drawing down of the level of the vav, which extends from the yud; and this is the matter of "the Torah comes forth from supernal Chochmah." "And he poured oil on it," so that "just as there [it was] in dread and awe, so here in dread and awe."

(b) And through this, "I shall return in peace to my father's house," the level of Yitzchak, "For you are our father"; and this is the laughter and delight that there will be in the time to come from these refinements. That is, through subjugation and transformation, [it] is refined from the level of Charan (חרן), and the ches turns into a hei, to become rinah (רנה), the level of delight.

(And similarly in the matter of the Exodus from Egypt (Mitzrayim): from the strait of the throat (meitzar hagaron), in the manner of the level of Charan, "my throat is parched," etc., "and they embittered the lives of our fathers"; and when the Exodus from Egypt takes place, it is the level of matzah, as opposed to chametz, like the difference between Charan and rinah.)

(c) And the revelation of this delight is through the two levels of peace, "to the far and to the near"; and then the Name Havayah will be only on the level of Elokim relative to that revelation. Therefore "this stone," which is the level of Malchus that receives from the Name Havayah, will be the level of "a house of Elokim."

(It may also be said: since in the time to come they will say to Yitzchak, "For you are our father," this level is therefore connected with the Name Elokim; and this is [the meaning of] "Elokim has made laughter for me.")

TORAH OHR • PARSHAS VAYEITZEI • MAAMAR 2

ביאור על הנ"ל

An Explanation of the Above

◇

An explanation of the above. 1

"And Havayah will be to me as Elokim, and this stone, which I have set up as a pillar, shall be a house of Elokim." [We need] to understand the meaning of this prayer and request: that Havayah will be at the level of Elokim, and the stone at the level of a house of Elokim. 2

And in order to understand how the stone could be at so great a level as to be a foundation and a dwelling for the resting of supernal holiness, to the point that the Name of Heaven would rest upon the stone, so that it would be called by the name "house of Elokim,"

we must understand the meaning of the whole portion, "And Yaakov went out," etc. The matter [is this]: it is written, "Command the salvations of Yaakov." The level of Yaakov is called "salvations" (yeshuos).

And the explanation of the word yeshuos: the root of the word is ש"ע [whose numerical value is 370], and the remaining letters are additions to the word. That is to say, through the level of Yaakov the 370 supernal lights (shin-ayin nehorin ila'in) are revealed.

And also, ש"ע is from the expression "And G-d turned to Hevel," which is an expression of turning [toward]. That is, all supernal turnings and drawings-down turn and are drawn down through the level of Yaakov, [which is] yud-akev (a yud [and] a heel).

And the meaning of these lights and drawings-down is the revelation of the illuminations and drawings-down from the Infinite Light (Or Ein Sof) itself, which, as its name is, so it is: it has no end, etc. 3

And it is not within the bounds of worlds at all; "all before Him is considered as truly nothing," and "no thought can grasp Him," and there is nothing comparable to Him, etc.

For "Your kingship is a kingship over all worlds," and "His glory" and His radiance "is over earth and heaven," etc.: merely a radiance and illumination, which is clothed and spreads within the worlds to bring them into being

and to give them life, so that they be living and existing, from nothingness into being, in a manner of concealment and hiding of the Infinite Light, blessed be He, itself, so that the worlds would not be nullified out of existence and return to being nothing and naught, as they were [before];

that is, through many contractions (tzimtzumim) and various enclothements in the descent of the levels, according to the way and order of the chain of descending worlds (hishtalshelus). But the Infinite Light, blessed be He, in Its essence and Its glory, is exalted and uplifted, etc., and is far, far above the level of hishtalshelus.

And through the level of Yaakov, yud-akev, the Infinite Light, blessed be He, which is above the level of hishtalshelus, is drawn down, so that it shines below, in a revelation to the G-dly soul that is in each and every Jew, so that there is a revelation of the very Infinite Light, blessed be He, upon his soul.

And this is through his having taken "of the stones of the place, and he put [them] at his head." 4
Stones are letters, as it is stated in Sefer Yetzirah: "Two stones build two houses."

And the reason that letters are called by the name "stones" is that, just as through a number of stones a house is built for a person to dwell in, etc.,

so through a number of combinations of letters words are made, and from a number of combinations of words a complete subject is made, from within which some concept and comprehension is understood and grasped.

And the intellect rests and is clothed in these letters, just as "with the beauty of a man, to dwell in a house," through combinations of stones. And there is yet another reason:

just as the stones are inanimate and have no comparison or relation to the person who lives in the house built of the stones, so the letters are at the level of the inanimate relative to the intellect that rests and is clothed in them, and have no comparison or relation to it.

Therefore they are nullified relative to the intellect. (And see what is written in Parshas Bereishis, in the discourse beginning "To understand, with an additional explanation of the matter of 'And He formed.'") And therefore He is called "Havayah Tzevakos" [Havayah of hosts]: "He is a sign (os) among His host," for all

the worlds and the creatures came into being from the level of the letters of the Ten Utterances with which the world was created: "Let there be light," "Let there be a firmament," etc.

And all the host of the upper heavens, "a thousand thousands and ten thousand times ten thousand," and "to His troops there is no number," are nullified relative to the Infinite Light, blessed be He, like the nullification of the letters, which are at the level of the inanimate, relative to the intellect. Since they are at the level of limitation, [a span of] five hundred years, etc.,

and are created and brought into being anew from nothingness into being, there is no comparison [between them and] Him, may He be blessed. And as is known regarding comparison in number: the number one, relative to a thousand thousands, etc., has some comparison and relation;

which is not so with Him, may He be blessed, who is the Infinite One (Ein Sof), blessed be He: there is no comparison at all. And therefore it is said, "He is an os among His host," for all the hosts are nothing but a single letter (os) relative to the Infinite Light, blessed be He.

Now, concerning "the stones of the place," which are the level of letters, it is written, "and he put [them] at his head": that he raised and elevated them far, far above the level of hishtalshelus, that is, to the level of the light that encompasses all worlds (sovev kol almin). 5

For since the letters are at the level of the inanimate, they therefore have the power and ability to rise far, far above, as is known, that "their beginning is wedged in their end," specifically; and sovev kol almin is like the analogy of the circle, in which what is below becomes above. And as it is written, "and beneath are the arms of the world."

Now, it is written, "He took of the stones of the place," and not "all the stones," because not all the letters have this power, 6

but only the letter yud, which is the level of a vessel for Chochmah (wisdom); and Chochmah is koach mah (the power of "what"), the level of self-nullification (bittul). Therefore the Infinite Light, blessed be He, the light that encompasses all worlds (sovev kol almin), rests and is revealed there, for "Havayah, with Chochmah," etc.; and the Infinite Light, blessed be He, rests and is revealed only in one who is nullified, etc.

And this is "the stone that he had put at his head." (And see what is written on the saying of the Ra'aya Mehemna in Parshas Ki Sisa concerning "a stone to weigh with: this is yud.") And afterward, "and he set it up as a pillar," and as the Targum renders it, "and he placed it standing," which is

as it is written, "my sheaf arose and also stood upright." That is, whereas the stone had been lying below on the ground, afterward he stood it up and raised it further, from below upward.

And this is ascent after ascent, to the level and the sources of the thirteen supernal attributes of mercy, which are the level of yuds [and] vavs; for the place where the hair draws its nourishment, and its follicle, is the level of yud, and the hair itself, which is a drawing-down, is the level of vav.

And this is "and he put [them] at his head … and he set it up as a pillar": at first, when he put it at his head, it is the level of yud; and afterward, when it becomes a pillar, it is the level of vav. And all these levels are levels of elevation from below upward.

That is, the ascent of the Chochmah in the soul to the Infinite Light, blessed be He, which rests and is revealed in it; for the soul is at the level of a being created and brought into being anew from nothingness into being, at the level of letters, etc.

And one must raise it from below upward, to the Infinite Light, blessed be He, the light that encompasses all worlds: "and let him return to G-d, and He will have mercy on him," from the level of the thirteen attributes of mercy. And this elevation is specifically through the level of Chochmah, koach mah.

Gloss. 7

At first glance this is not understood, for the yuds in the tikkunim (arrangements) of the beard are higher than the vavs, as stated above: the place where the hair draws nourishment, and its follicle, is the level of yud, that is, the place where it draws nourishment from the Mocha Stima'ah (the Hidden Mind), which is exceedingly higher and more exalted than the hairs themselves, which are the level of vav. 8

Yet the level of "and he set it up as a pillar" implies that it is ascent after ascent, higher than the level of "at his head," which is the level of yud. And this is two [statements] that contradict each other. 9

But the explanation is: "at his head" is the level of the Chochmah of Atzilus; and afterward, "and he set it up as a pillar," when it becomes the level of vav, is the level of Abba, who draws nourishment from the Mazla; for the level of the hairs of the tikkunim of the beard, which are vavs, is higher than the yud of Chochmah Ila'ah (supernal Chochmah).

Afterward, "and he poured oil upon its top": that is, a drawing-down from the Mocha Stima'ah itself into the mazalos, etc. And from this itself the revelation is drawn down below, into the laws of the Oral Torah, whose root is in the strands of the Mocha Stima'ah. And of this it is said, "Exalt her, and she will uplift you," etc.

However, this is not the ultimate intent; rather, [the intent is] that afterward "he poured oil upon its top." Oil is the drawing-down of Chochmah Ila'ah (supernal Chochmah), which is the Torah and His will, may He be blessed, which are drawn down through the level of Yaakov, yud-akev, 10

as it is written, "He established a testimony in Yaakov and set a Torah in Israel": that in the study of the Torah below, in physical matters, [as in] "one who exchanges a cow for a donkey," etc.,

there should be a revelation of the drawing-down of Chochmah Ila'ah; for all the details of the laws, which have become separate, have "their foundation in the mountains of holiness" above, in Chochmah Ila'ah, for so His wisdom and will, may He be blessed, determined.

Therefore the study of Torah must also be in this manner: to draw Chochmah Ila'ah into one's 11
soul. And through this the sitra achra (the other side) is subdued (iskafya) and transformed (is'hapcha), etc.

Therefore our Sages, of blessed memory, said: "Just as there [it was] with dread and with awe, so here [it must be] with dread," etc.: that dread and fear should fall upon a person when he occupies himself with the Torah, as at the time it was received at Mount Sinai.

Now, there at Mount Sinai, "all the people saw the sounds and the flames," etc.; "face to face G-d 12
spoke with you," etc.

And how can every person draw this awe upon himself at all times? Only when a person takes to heart that the Torah he studies is the drawing-down of Chochmah Ila'ah, and there rests and is revealed the Infinite Light,

blessed be He, which is far, far above the bounds of the chain of descending worlds (hishtalshelus); and before Him "darkness is as light": above and below, spiritual and physical, are equal. If so, there is no hiding of the Face here at all. Therefore, "just as there," etc.: all is equal.

Now, [we need] to understand the purpose of the descent of Yaakov, yud-akev: that the 370 lights be 13
revealed below, and to take "of the stones of the place" to raise them upward, and afterward to draw down the level of oil, which is the level of Chochmah Ila'ah, from above to below.

And this descent is what is written, "And Yaakov went out from Be'er Sheva." Be'er (well) is the source and flowing spring of the seven (sheva) supernal attributes, "Yours, G-d, are the greatness and the might," etc., which are the level of "Yours," the level of self-nullification (bittul).

"And he went toward Charan." Charan (חר"ן), with the kollel, is numerically equal to garon (גרו"ן, throat). But the level of garon is when the voice goes out in its normal way, without hindrance and without obstruction;

whereas charan has the letters of nichar, as it is written, "I am weary with my crying; my throat is parched (nichar)." And this is when the element of fire prevails in it; for the voice is composed of fire, air and water.

Air is the essential extension of the breath of the heart; water is the moisture of the lung; and fire is what divides the voice, making the pause so that it divides into the five articulations of the mouth, the organs of speech.

And when the element of fire prevails excessively, it is what interrupts the voice, until it cannot go 14
out in the continuous passage of its normal way.

And so is the level of Charan: that is, the level of what interrupts the voice, which is the drawing-down of the life-force (chayus) and light of the Infinite One, blessed be He, so that the drawing-down is not in its normal way, in holiness alone,

but rather the kelipos (husks) and the sitra achra also have nourishment and a hold in this drawing-down. And then it is called by the level of "I was mute with silence," for the voice and the drawing-down are interrupted, and there comes to be the level of separateness. And this level is both in the conduct of the worlds,

which is the matter of the exile of Israel and the subjugation of Egypt and Babylon, because of the intensity of the fire and the strength of judgment; and in every Jewish soul, in the service of G-d, when his study of Torah is in a state of separateness

and not in a state of self-nullification (bittul) to the Infinite Light, blessed be He, so as to be a revelation of His wisdom, etc., because of the intensity of the fire and heat that come from his body and the animal soul, after which he is drawn.

But the purpose of this descent of the level of Yaakov "from a lofty peak," from Be'er Sheva, the source of the supernal attributes, which are self-nullification to Him, may He be blessed ("Yours, G-d, is the greatness," etc.), "to a deep pit," the place of Charan, which interrupts and holds back the voice of the drawing-down so that it becomes the level of separateness,

is in order that there be subjugation (iskafya) and transformation (is'hapcha); and then from Charan (חרן) is made rinah (רנה, joyous song), for the ches is broken open and becomes a hei, as it is stated in the Zohar on the verse "Rebuke the beast (chayas) of the reeds," that from chametz (חמץ) is made matzah (מצה).

And this is "and I shall return in peace to my father's house": "and I shall return" from Charan. "To 15
my father's house": this is the level of Yitzchak; and Yitzchak is so called on account of "G-d has made laughter (tzechok) for me,"

and it is the level of rinah, which is made from Charan. And it is written, "whoever hears will laugh (yitzchak) for me": yitzchak is in the future tense, that is, at the coming of Mashiach, speedily in our days, for then "I will transform the peoples," etc.; for when [the sitra achra] is subdued and transformed,

then there comes to be the level of laughter and joy; as, by way of analogy, the laughter of the king and the ministers at the transformation of something remote and strange, as from a bird that speaks, which is a novelty; whereas with a man who speaks, whose way is to do so, laughter does not apply.

Therefore our Sages, of blessed memory, said, "In the place where baalei teshuvah (returnees) 16
stand," etc., because darkness is transformed, etc. And our Sages, of blessed memory, also said, "If Israel do teshuvah, they are redeemed," etc.; for this is the purpose of the coming of Mashiach: that there be the laughter and joy, when the sitra achra is subdued and darkness is transformed into light.

And this is [the meaning of] the saying of our Sages, of blessed memory, that in the future they will say to Yitzchak, "For you are our father"; for the purpose of the descent of the soul into the body in this world, and the purpose of the descent of Israel into exile and subjugation and the pressure of earning a livelihood, is so that they will ascend and come and reach the level of Yitzchak, which is laughter and joy, etc.

But how does one return from the level of Charan to the level of Yitzchak mentioned above? For 17
this the verse says, "in peace"; for peace is what joins and binds two opposites,

as it is written, "He makes peace in His heights," between Michael, etc.; "Peace, peace to the far and to the near": to the far one who becomes near, etc. And beshalom (in peace) is two [kinds of] peace, from below upward and from above downward, as explained elsewhere.

Now, when the supernal laughter is revealed in the future, when [the sitra achra] is subdued and 18
transformed, that is, when the kelipos and the sitra achra will have no dominion or nourishment at all, as it is written, "And I will remove the spirit of impurity from the earth,"

then the materiality and coarseness of the world will be refined, so that it will not be at the level of something (yesh), a thing separate unto itself; rather, all will be included in the level of nothing (ayin).

For this is the purpose of the creation of the worlds from nothing into something: in order to transform [them] from the level of yesh to the level of ayin. And then, "Havayah will be to me as Elokim."

For Elokim is the concealment and the contraction (tzimtzum), so that the worlds are created from nothing into something; and Havayah is the level of the inner dimension (pnimiyus) of the Infinite Light, blessed be He, which gives life and brings into being, etc.

As it is written, "For a sun and a shield is Havayah Elokim": Elokim becomes the level of a shield for the Name Havayah, which is at the level of the sun, etc.

But all this is in the realm of the chain of descending worlds (hishtalshelus) and the descent of the levels, which is at the level of a radiance and illumination from the Infinite Light, blessed be He, to bring created beings into being and give them life according to the order of the descending chain of levels, level after level;

for the upper levels receive the most sublime and spiritual light, etc., and whatever is lower and lower is contracted and clothed, etc.

But in the time to come, when the supernal laughter is revealed, which is from the level of transformation, etc., there will be a revelation of the Infinite Light, blessed be He, in Its essence and Its glory, which is far, far above the level of hishtalshelus.

For "eye to eye they will see," etc.; "and all flesh will see," etc.; "and they will enter the caves of the rocks and the holes of the dust, from before the terror of G-d," etc.

And then the level of Havayah, which is the Infinite Light, blessed be He, that is drawn down and spreads to be clothed within the worlds in the order of hishtalshelus, 19

will be considered the level of Elokim, that is, the level of contraction; for in truth it is nothing but a contracted radiance and illumination compared to the Infinite Light, blessed be He, in Its essence and Its glory, before which above and below are equal, and "darkness is as light."

"And this stone, which I have set up as a pillar": this is the level of yud, the vessel of Chochmah, which is from the level of letters, the level of the inanimate, that is, the level of coming into being from nothing into something. But since "I have set [it] up as a pillar," for I raised and elevated [it], etc., 20

therefore it will have the power and ability to be a "house of Elokim": that this level of Elokim, which is the Infinite Light, blessed be He, that is within the worlds, will rest and be revealed in these letters, and the letters will be a dwelling and an established place for His abode, may He be blessed.

And all this is through the level of Yaakov, yud-akev: "Command the salvations of Yaakov," the revelation of the 370 lights that are in them; and through this we will merit all these levels. "And of all that You give me, I will tithe, tithe it (aser a'asrenu) to You." 21

The matter is this: it is known that there will be elevation after elevation without end, [in] the days of Mashiach and the Resurrection of the Dead, many Shemitah cycles and Jubilees, etc., and each elevation greater than the other.

But before the elevation that comes after [each] elevation, there must remain from the first elevation [something] in the manner of an arousal from below, for the arousal from above that is in the second elevation; and this arousal from below that remains from the first elevation is called the level of maaser (the tithe).

And this is what is written, "And of all that You give me," in the future, that is, all the ascents that there will be without end, "I will tithe, tithe it": there will be many tithes, for each ascent a level of tithe of its own, and always "I will tithe, tithe it," until it reaches "to You," to the level of the Infinite Light, blessed be He, itself. 22

And just as He, may He be blessed, is infinite, so there will be ascents without end; and all is through the level of Yaakov, yud-akev, etc.,

as [explained] above; and this suffices for one who understands. (And regarding what was said in explaining "I will tithe, tithe it," that this arousal from below, etc., is called the level of the tithe, etc.: it appears that Keser (the Crown) is the intermediary between an upper world and a lower world, for it is the end of the upper level and the source and head of the lower level,

as Malchus (sovereignty) of Atzilus is Keser to Beriah, and Malchus of Beriah is Keser to Yetzirah, etc. And therefore, for the ascent of the worlds, so that Asiyah be elevated into the very holiness of Yetzirah, it is through the medium of the Keser of Asiyah, which is the level of a tithe of the ten Sefiros of Asiyah.

The explanation is that keser is an expression of silence, as in "Wait (kaser) for me a little." And silence is the level of self-nullification (bittul), and of this it is said, "the silent dove," etc. And it is the level of "when they stood, they let down their wings."

And through this self-nullification it is able afterward to rise to Yetzirah; for it is impossible for there to be an ascent from one essence to another essence unless it is first absorbed into the level of actual nothing (ayin). And this is the matter of the pillar that is between the lower Gan Eden and the upper Gan Eden, etc.

And [it is] like the sprouting of grain from a seed sown in the earth, which comes about through the essence of the seed first being nullified and becoming the level of nothing, except that its power remains in the power of growth; and through this, afterward, the growth becomes more wondrous than the something that was at first, etc.

And similarly, the ascent of Yetzirah into Beriah must first be in the level of self-nullification and nothingness, and this is the level of the Keser of Yetzirah, etc. And this is the matter of "Who has made desolations in the earth," the level of "and one [thousand years] desolate"; and that it is at the level of the seventh thousand and not at the level of a tenth, this is

because the Heichal (chamber) of the Holy of Holies, which is the seventh heichal, includes the first three [Sefiros]; but the main ascent is through Keser, etc. And in this manner there are ascents without end.

And what it says, "I will tithe, tithe it," two tithes, is because Keser is composed of two partzufim (configurations), Atik and Arich Anpin, etc., being the lowest level of the Emanator and the root of the emanated beings, etc.; and these two levels together are called a fifth, as it is written, "and you shall give a fifth to Pharaoh," as explained elsewhere.)

TORAH OHR • PARSHAS VAYEITZEI • MAAMAR 3

וללבן שתי בנות וגו׳

And Lavan Had Two Daughters

◇

“And Lavan had two daughters,” etc. Now, Leah and Rachel are the letters of thought and the letters of speech, which are the hidden world (alma de’iskasya) and the revealed world (alma de’isgalya). (See below, in the discourse beginning “On the twenty-fifth of Kislev,” in the explanation; and there: the small hei is Rachel.) 1

This is the meaning of “in the lands of the living”: two lands. For when the Holy Temple stood, both levels shone in the Land of Israel.

And the main one was the level of Rachel (who is called “the mainstay of the house”), for thought is enclothed within speech, and speech was revealed.

And since Rachel, who is the level of speech, is the revealed world, there was therefore at that time in the Land of Israel a revelation of His G-dliness, may He be blessed: there were great sages who possessed the holy spirit, and prophets

(as Rashi explains concerning Yonah and Yechezkel, that prophecy rests only in the Land of Israel), and especially the Holy Temple, and the dwelling of the Shechinah (Divine Presence) in the Holy of Holies, and the Urim and Tumim, and the service of the offerings, when fire from above would descend. This is not so after the destruction of the Holy Temple, when Israel went into exile and the Shechinah went into exile with them.

[The Shechinah] is the level of Rachel, who is in a state of exile among the seventy princes and does not shine at all in comparison with the revelation with which she shone in the time of the Temple, when speech was revealed; whereas now it is written, “Like a ewe [rachel] before her shearers, she is mute.”

And the divine service is by way of refinements (beirurim), etc. (as is explained on “In the wilderness of Sinai”). Nevertheless, the level of Leah remains shining in the Land of Israel, and she is a higher rank than the level of Rachel, as in the analogy of thought, which is spiritual and loftier than speech

(for she is not in exile: Rachel is called the open mem, from which there is an opening and an entrance for the external forces to draw nourishment during the time of exile; this is not so with the level of the closed mem, and there is the root of Leah. See the Zohar, at the beginning of Parshas Terumah, page 126b and page 127).

But because it is the hidden world, and concealment, the revelation of G-dliness in the Land of Israel now is therefore not comparable to the revelation there was when the Holy Temple stood.

Nevertheless, the great tzaddikim who are in the Land can now attain, in the Land of Israel, apprehensions higher even than what tzaddikim like them attained in the time of the Temple

(since the apprehension is in the level of supernal thought as it still is, above its enclothement in the world of speech), as with the Arizal, who attained tremendous apprehensions that great tzaddikim in earlier generations did not attain.

Now, to understand what is written, "for Leah was hated," etc.: surely Yaakov certainly apprehended the hidden world! But the explanation is that Yaakov is called "the middle bar, which runs through from end to end."

That is to say, he is the one who draws the Infinite Light (Or Ein Sof), blessed be He, from the upper end (that is, the kav (line of light) that pierces the vacated space, as is explained elsewhere), from the level of Keser (the Crown), downward; and therefore an additional vav is said of him: "and the G-d of Yaakov."

Likewise "and the awesome," for he unites and joins Chesed (kindness) and Gevurah (restraint) through the drawing down and illumination of the Ayin [the Nothing], that is, through the level of self-nullification (bittul). And all his drawing down reaches to the lower end, that is, into the level of Malchus (sovereignty), the revealed world.

This is [the meaning of] "and he (Yaakov) loved Rachel also more than Leah": his entire yearning was that there be a revelation of the Infinite Light, blessed be He, below, in the revealed world, since through this everyone would be able to receive,

which is not so from the level of the hidden world, etc. And therefore it is written, "And Yaakov kissed Rachel," in the manner of [what is said of] the dotted word "and he kissed him":

that is, the level of Chochmah (wisdom), Binah (understanding) and Daas (knowledge), which is the union of kisses and the cleaving of spirit to spirit, as in the analogy of kisses that come from the inner dimension (pnimiyus) of love (see what is explained elsewhere on "Let him kiss me with the kisses" and on "I would find you outside, I would kiss you"); this level, too, he drew into Rachel.

And this is what is written, "I will serve you seven years for Rachel, your younger daughter." For Lavan is the level of the supernal whiteness (loven), the source of the kindnesses (chasadim), which is entirely simple compassion, for "there is no left side in this Atika [the Ancient One]";

only that below, it was lowered into a physical Lavan. Nevertheless, it is written, "it has all turned white; he is pure," even the affliction, etc. And of Lavan it is written, "And Lavan rose early in the morning," for every day the light of the supernal Chesed prevails and is drawn down.

"And he kissed his sons and his daughters": that it is drawn into all the configurations (partzufim) of the World of Atzilus (Emanation), male and female. And afterward, "and Lavan returned to his place," higher and higher, "and Yaakov went on his way," to draw the level of the supernal whiteness mentioned above lower and lower, into Rachel, his younger daughter, the level of speech, etc. 2

And therefore Rachel was barren, because birth from the level of speech means that there be revelation in the Worlds of Beriah, Yetzirah and Asiyah; and it is impossible for there to be birth and revelation in Beriah, Yetzirah and Asiyah, since the created beings are separate, and it is impossible for the level of the supernal whiteness mentioned above to be revealed to them.

(And as for what was said above, that Rachel is called the revealed world: nevertheless, for the revelation to be in the manner of the level of birth is exceedingly difficult, etc. There is a great difference between other kinds of influence and the level of birth, which is a higher revelation. See what is written in the Zohar, Parshas Pinchas, page 249.)

But Leah, who is thought, bore six sons, who are the Sefiros in Atzilus itself, for there was the root of the tribes;

and therefore they are called "the tribes of Yah." Yehudah, "this time I will acknowledge," is the level of self-nullification (bittul) and acknowledgment, which is drawn and branches out specifically from thought.

Likewise Reuven and Shimon, sight and hearing, are also above the level of speech; rather, they are drawn from thought, etc.

(as is explained elsewhere on "Yehudah, you," etc.). And also Levi, who is the level of attachment, as it is written, "This time [my husband] will be attached," etc.,

is also drawn and born from thought, as is seen plainly in a person of thought, who does not feel at all the affairs passing before him, because of the greatness of the attachment he has to the thought.

And as is related in the Midrash in the incident of Rabbi Chiya Rabbah; and likewise concerning Rava (in the chapter "Rabbi Akiva said"), who was delving into his study, etc.

And therefore Moshe came from him, who was "heavy of mouth and heavy of tongue": that is, because of the greatness of his attachment in the level of self-nullification, "and what are we," he could not be one who imparts, etc.,

which is the level of speech, etc. And the main difference between the attachment of Levi, which is the level of self-nullification, and the acknowledgment of Yehudah, which is also the level of self-nullification, is

that Yehudah is the level of self-nullification in revealed form, like [the blessing of] Modim, when one bows and prostrates; and therefore the kings of the House of David came from him, whose self-nullification is the self-nullification that is in revelation and in the outer dimension (chitzoniyus).

But Levi is the level of attachment and self-nullification in his inner dimension (pnimiyus) and his essence, even though outwardly it is not revealed at all, like the self-nullification of "the host of heaven bows to You": the bowing of the angels is not a matter of physical bowing; rather, [each] bows and is nullified in its apprehension, spiritually.

And therefore Moshe came from him (and see what is explained elsewhere about the difference between Moshe and Eliyahu, which is also along these lines). And afterward, "and she stopped bearing," for there could no longer be a level of revelation.

(And see what is explained on "The land is very, very good," that the matter of the generation of the wilderness was that it was of the level of Leah, the world of thought; and they argued: why must we descend into the level of the world of speech, which is the level of Malchus (sovereignty), the lower earth, to fulfill the mitzvos in speech and in action? Is it not possible to fulfill this also through Torah and mitzvos in spirituality,

that is, through thought, etc.? But in truth they were in great error, for specifically through speech and action a revelation of the Infinite Light (Or Ein Sof), blessed be He, is drawn down with an infinitely greater excellence, for "their end is embedded in their beginning," etc. And Moshe Rabbeinu, peace be upon him, prayed five hundred and fifteen prayers to enter the Land, etc.

And according to this, one will further understand the matter of "and Yaakov loved Rachel" specifically, she being the level of speech and action, "for Leah was hated," the opposite of the intention of the generation of the wilderness.

However, what Leah said, "This time my husband will be attached to me," specifically, requires explanation, for it surely did not occur to her to exclude the level of speech and action.

Rather, the matter is that in truth there must be both levels, thought and speech and action, for one without the other does not suffice. And see what is explained elsewhere on the matter of the Leviathan and the wild ox, which is also the matter of the two levels mentioned above: Leviathan is a term of attachment, the level of the self-nullification of the fish of the sea,

like "this time [my husband] will be attached," etc. And Leah wanted the main thing to be through this level, in the manner of what was said of the early pious ones, who would spend nine hours every day in prayer, which is like the matter of self-nullification and attachment of thought mentioned above, etc.

"And when is their Torah done? Rather, because they are pious," etc.: so most of their occupation was of this kind.) (And this matter is explained below, in the discourse beginning "There are sixty queens," etc., "My dove is one," etc.)

However, Yaakov knew that this is possible only for the elite, who are few; but for all of Israel, the main part of their occupation is through speech and action.

And therefore his main dwelling was in the tent of Rachel, which is the level of speech and action. Nevertheless, there must also be thought, from which are drawn sight and hearing, "to gaze upon the glory of the King," etc.

And "whoever says, 'I have only Torah,'" etc. Rather, there must be sight and hearing; only that then "their end is embedded," etc.

TORAH OHR • PARSHAS VAYEITZEI • MAAMAR 4

אם לא תדעי לך היפה בנשים צאי לך...

"If you do not know for yourself, O fairest among women"

◇

"If you do not know for yourself, O fairest among women, go out for yourself in the footsteps of the flock, and graze your kids by the dwellings of the shepherds." 1

Now, it is written, "And Rachel was of beautiful form and beautiful appearance." The meaning: "beautiful form" is in the shape of the limbs, according to their proportions in their measure; and "beautiful appearance" is in the radiance and splendor of the countenance of the face.

Now, Rachel is the Community of Israel, which is called by the name Rachel on account of the verse, "Like a ewe (rachel) that is silent before her shearers." And the matter is that 2

it is written, "Let us make man in our image," etc. And the meaning of "in our image" is as it is written, "And upon the likeness of the throne was a likeness like the appearance of a man."

And this is the level of "Yours, O G-d, are the greatness and the might," etc. And so it is in the soul of man: seven attributes, love and awe, etc.

However, the attribute of the soul, which is limited, bears no comparison to His attributes, blessed be He; for He is infinite, and His attributes are infinite.

And in order that the light of love from the Infinite Light (Or Ein Sof), blessed be He, shine upon one's soul, [one] must be in a state of self-nullification (bittul) of the soul's very existence to Him, blessed be He: that is, to be [as] dust and inanimate matter before the Infinite Light, blessed be He.

As in the saying, "And let my soul be as dust to all," and this is the level of "the dust that is on the floor of the Tabernacle." And through this his soul becomes a foundation and a dwelling for the light of the Infinite Light, blessed be He, to be in the state of "in our image," in the form of the limbs: love and awe, etc., 3

thought, speech and action, etc. And this is the level of "beautiful form" (yefas to'ar): that all the attributes take form (yesoaru) in them in their completeness and in their beauty, as they are above, etc.

And this is [the meaning of] "And Rachel was of beautiful form": this level of "beautiful form" 4
comes through the level of Rachel, which is as it is written, "And like a ewe before her shearers," etc.

However, all this is the level of the outer dimension (chitzoniyus), which is love and awe, etc., and thought, speech and action, etc. But the inner dimension (pnimiyus) is the level of the heart's desire (re'usa deliba), which is the level of a glimmer from the inner dimension of the Infinite Light, blessed be He, whom no thought can grasp, etc.

And by this glimmer, which [comes] from there to the Community of Israel, it is called "beautiful appearance," which is the radiance of the countenance of the face; for this reason it is called panim (face), for the pnimiyus (inner dimension) is revealed in it, as in "his face shone," etc. And this is the meaning of what is written, "May G-d make His face shine," etc.

And that the Community of Israel receive this level and glimmer is also by virtue of the level of 5
Rachel. And this is the level of "and with all your might (me'odecha)," etc.,

through which that supernal glimmer is drawn from the highest of all levels to the lowest of all levels, etc., as it is written, "And beneath are the arms of the world."

And this is "the fairest among women": that is, the level of "beautiful form" and "beautiful appearance" mentioned above. And this is what is said, "If you do not know for yourself": that is, that the level of "the fairest among women" mentioned above is not drawn down in a state of complete Daas (knowledge)

(similar to what is explained elsewhere: that there are souls called "the seed of man," in which there is a strong degree of Daas, and these are souls of Atzilus, like the soul of Rabbi Shimon bar Yochai; and there are those called "the seed of beast," in which there is no Daas, that is,

like our souls, of Beriah, Yetzirah and Asiyah. And the meaning is not that one does not know and understand, only that no true arousal is drawn from it, and one is not nourished by the contemplation, etc. And this is "If you do not know for yourself"; and the meaning of "for yourself" is understood from what is explained on the verse "The eyes of all").

But this is the counsel that is given: "Go out for yourself in the footsteps of the flock." Tzon (flock) is from the word tze'i (go out); that is to say, something that goes out: namely, the level that goes out from above the order of the chain of descending worlds (hishtalshelus).

And this is the level of the flock of Lavan, the supernal whiteness (loven). And all the work that Yaakov worked for Lavan, "six years for your flock," is the level of the six orders of the Mishnah, etc.,

which are the level of "flock" that went out and were drawn from the supernal delight, [as in] "Who has sanctified us with His commandments," which is the level of delight, as explained elsewhere. And the Oral Torah is called peret, from the expression "the fallen grapes (peret) and the small clusters," for they were drawn not in the order of the chain of descending worlds, from cause to cause, but in the manner of fallen grapes and small clusters.

And this is [the meaning of] "And the man spread out exceedingly, exceedingly, and he had many flocks": he drew down the level of "many flocks" through the level of "exceedingly, exceedingly" (me'od me'od). 6

For the level of "and with all your might (me'odecha)," etc., is the level of your own me'od, each one according to his own measure, which is not so with me'od unqualified; but me'od me'od is the level of me'od relative to all the levels of me'od.

And the meaning of the verse "And the man spread out exceedingly, exceedingly" is: because he broke through and increased upward from level to level, to the height of the heights, therefore he increased in drawing down the level of "flock" from the level of "great and exceedingly high," exalted, from the Infinite Light, blessed be He, itself.

(And see what is explained in Parshas Shelach on the meaning of "The land is exceedingly, exceedingly good.") And through this he also drew down the level of "maidservants and servants."

Now, our father Yaakov, peace be upon him, because he was the level of a chariot, drew down the level of "flock" through his work and through the act of the rods (and similarly the digging of the wells, which are drawings down of the Infinite Light, blessed be He, through rods and wells);

for because he was at the exceedingly, exceedingly high rank and level, he could draw down the Infinite Light, blessed be He, through his own action, so that all his deeds would be a dwelling and a foundation for the resting of the Infinite Light, blessed be He.

But we have no such power except through what is already prepared to be a place for the drawing down of the Infinite Light, blessed be He: that is, the level of the Torah and mitzvos that have been given to us. And this is called "in the footsteps (ikvei) of the flock": the level of the heels, the lowest of levels;

that is, the Torah and mitzvos that are clothed in physical matters, through which "graze your kids (gediyosayich)": these are the mazalos (the constellations), from the expression "Gad, gadi, vesinok lo" (Fortune, my fortune, do not grow weary).

And as [in] "who set a table for Gad (Fortune)." For all the things of this world are under the mazalos: mazal makes wise, mazal makes rich, etc. 7

And similarly it is written, "with the bounty (mimeged) of the produce of the sun": the mazal of the sun bestows produce. That is, the Torah and mitzvos that are clothed in physical matters, which are placed under the mazalos.

"Graze" and sustain them from the supernal delight "by the dwellings of the shepherds." The meaning: the shepherds are the seven shepherds, Avraham, Yaakov, Moshe, etc.; and they are called shepherds because they draw down the level of the supernal delight to the Community of Israel.

Now, the Patriarchs are themselves the chariot. But we have no such power except through "the dwellings of the shepherds": the level of vessels, "vessels of diverse vessels, and royal wine in abundance." The level of Chesed (kindness), the right arm, is a vessel for the level of Avraham, "who loves Me"; that is, the mitzvos of charity and kindness. 8

And similarly, of the six orders of the Mishnah, Zera'im is in Chesed. And these are called "the dwellings of the shepherds": there "graze your kids." And through this you will merit to reach and come to a level greater than this: to be "upon the dwellings of the shepherds," above the level of "dwellings," that is, to the place of the shepherds themselves.

(And through all this the verse will be understood: "I served you fourteen years for your two daughters and six years for your flock." For it is written, "And Lavan had two daughters: the name of the elder" (ha-gedolah) [read as: the great hei] "was Leah," whose root is from the level of the upper hei of the Name Havayah; 9

"and the name of the younger" [read as: the small hei] "was Rachel," etc. And they are called the upper Shechinah and the lower Shechinah. And they are the level of the source of the souls of Atzilus. For among the souls of Atzilus there are also two levels: the first, those called "brothers to the Omnipresent"; and there are those called "sons."

But of Rachel it is written, "And Rachel came with the flock that was her father's": these are the souls of Beriah, Yetzirah and Asiyah, which are called "the seed of beast." And this is "If you do not know for yourself, O fairest among women," which refers to the souls of Beriah, Yetzirah and Asiyah, which are called "beast" and "flock," who cannot draw down into their soul the level of "the fairest," etc.,

to be of "beautiful form and beautiful appearance," because of the lowliness of their soul and the concealment of the body and the animal soul; as explained elsewhere on the verse "And you see among the captives a woman of beautiful form," etc.: that this level of "beautiful form" is in exile and captivity within the animal soul.

Then this is the counsel: the level of "six years for your flock," which are the six orders of the Mishnah; for the Torah is called "strength and tushiyah," since it gives strength to the G-dly soul and weakens (mateshes) the strength of the animal soul. And through this they too can come to the level of "And Rachel was of beautiful form," etc.

As it is written, "On Your behalf my heart said, 'Seek My face'": to seek the revelation of the inner dimension of the heart. And how shall one seek and search for it? "Your face, O G-d, I will seek":

that is, through engaging in the Torah and mitzvos; for the Torah comes forth from Chochmah (wisdom), which is the level of the radiance of the inner dimension of Havayah: "A man's wisdom makes his face shine." And through this, "May G-d make His face shine upon us, selah." And as explained elsewhere on the verse "In the third month after the Children of Israel went out of the land of Egypt," etc. And this is the path from below upward.

Whereas with the higher souls the path is from above downward: first "And you shall love," etc., and afterwards "And these words shall be," etc. And this is the meaning of "fourteen years": they are the seven supernal attributes, which are the level of "seven and seven pipes," etc., as explained below on the verse "For with You is the source of life."

And this is "If you do not know," etc., in the manner of the path from above downward, then "go out," etc. And as explained on the verse "And I will walk among you," etc.: that there are two kinds of path in the service of G-d.

The first is for the souls of the great tzaddikim, whose going and whose way in holiness follow the order of the drawing down from above downward; as it is written in the section of Shema Yisrael: first "And you shall love G-d," which is the level of love and awe, and it is drawn through the contemplation of "Hear, O Israel," etc.;

and afterwards "And these words shall be," etc., "and you shall speak of them," etc., which is the mitzvah of Torah study; and afterwards "And you shall bind them as a sign," which is the performance of the mitzvos. And this follows the order of the drawing down of the Name Havayah, blessed be He: yud-hei are the level of awe and love; vav is the level of Torah; hei, the level of mitzvos.

However, there is also a second level, which is the path from below upward: that is, for souls whose power is not strong enough to give birth to love and awe from the spirit of their understanding, except by first engaging in the Torah and the mitzvos; for from this in particular they receive the power to come to love and awe, etc.

And of this it is said, "If you do not know for yourself": that you cannot draw down and make shine in your soul the revelation of love and awe from the level of "the fairest among women," which is the level of "beautiful form" and "beautiful appearance" explained above; then "go out for yourself in the footsteps of the flock" first; and this follows the order of the path from below upward.)

TORAH OHR • PARSHAS VAYEITZEI • MAAMAR 5

וישכם לבן בבקר וינשק לבניו ולבנותיו ויברך אתהם כו׳

"And Lavan rose early in the morning, and he kissed his sons and his daughters"

◇

"And Lavan rose early in the morning, and he kissed his sons and his daughters, and he blessed them, etc." Now, it is written, "Yours, O G-d, is the greatness and the might, etc." 1

[These are] in the feminine form, for they are the level of recipients from the Infinite Light (Or Ein Sof), blessed be He; for to the Infinite Light, blessed be He, itself, the term "greatness" does not apply, since "in the place of His greatness, etc."

Now, greatness is the attribute of Avraham, as it is written, "And I will make your name great." And this is [the meaning of] what we say, "the G-d of Avraham, etc." And the praise of the Holy One, blessed be He, is that such is His humility, may He be blessed, etc., that the Infinite Light (Or Ein Sof), blessed be He, is drawn down and extends so far that it rests and is revealed in the attribute of Avraham, "who loves Me," etc. 2

Now, the Patriarchs are themselves the Chariot, for all their days they were in a state of self-nullification (bittul), etc.; and through this they merited the indwelling of the Shechinah (Divine Presence), the Infinite Light (Or Ein Sof), blessed be He, in actual revelation, so that it was the Infinite Light and its attributes that were revealed in their souls: "Avraham who loves Me," and "the Fear of Yitzchak," etc. 3

And these are themselves the attributes of greatness and might of the Holy One, blessed be He, Himself, which were drawn down and descended below through them, so that there be a revelation of the Infinite Light (Or Ein Sof), blessed be He, in the souls of Israel as a whole, as an actual revelation, and not merely in thought, in that all Israel are "believers, the children of believers," etc. 4

For thought is in a person's own control: "wherever he wishes, he turns it"; and desire will fill his heart and his thought, to turn it sometimes this way and sometimes that way.

And the desire and the will must be fastened "in a sure place," and this is through Daas (knowledge) and recognition, as a felt awareness, as though one sees, etc.; as our Sages, of blessed memory, said of our father Avraham, peace be upon him, that he recognized his Creator, etc. 5

However, the drawing down of this revelation from the level of the rank and degree of the Patriarchs themselves, etc. [is not for every soul]; for the Patriarchs were a Chariot of [the World of] Atzilus, where "He and His causations are one," and not every soul can bear this revelation.

But for this revelation to be drawn down and to descend into [the worlds of] Beriah, Yetzirah and Asiyah, where the souls of all Israel are rooted, this is through the level and degree of the Tribes.

For shevet (tribe) is a term for drawing forth, as in kochva deshavit (a comet), and it is also the term for a rod and branch of the great tree; for they are a Chariot for the revealed world (alma de'isgalya), in the aspect of (the Sea)

"standing upon twelve oxen," which are the twelve Tribes, corresponding to the four Chayos of the Chariot, the face of a man, etc.

And each one comprises the three Patriarchs, making twelve; and from there flows the influence and drawing down of the revelation of His G-dliness, may He be blessed, into the souls of Israel as a whole; for the level and degree of the Tribes all Israel can bear in their souls.

And this is what the prophet said concerning the exile (and it was set into Tikkun Chatzos): "Why, O G-d, do You make us stray from Your ways, and harden our heart from Your fear? Return for the sake of Your servants, the tribes of Your inheritance."

Explanation: "From Your ways" is the attribute of Avraham, of whom it is said (Bereishis 11), "going and journeying toward the south," etc.; and "from Your fear" is the attribute of Yitzchak, etc.

And the prophet laments: Why do You make us stray and harden our heart from the attribute of Avraham and Yitzchak, so that we are far from the light of G-d's countenance being revealed upon us, and are in the exile of Edom, which is the affairs of this world, etc.?

At any rate, "Return for the sake of Your servants, the tribes of Your inheritance"; that is to say: although the level of the rank and degree of the Patriarchs themselves does not rest and become revealed in a person's soul in exile, nevertheless through the descent (hishtalshelus) of the level and rank of the Tribes, this revelation can be in every soul of Israel.

Now, the attribute of our father Yaakov, peace be upon him, is the level of the Supernal Mercies, for even over all the worlds the quality of compassion applies and pertains, etc., 6

as is explained elsewhere. And the levels of the Tribes, "who came forth from Yaakov's loins," are on a level below him; that is, to arouse abundant mercy over the spark of G-dliness that rests in one's soul,

through one's contemplating the greatness of the Infinite One (Ein Sof), blessed be He: how He is exalted and lofty, and "all before Him is considered as nothing," and the nullification of all created beings in their source; and among them also one's own soul, when it was in the source from which it was hewn, "a part

of G-d above" truly, when it was nullified in the Infinite Light (Or Ein Sof) truly; and how it has descended wondrously, down, down, "from a lofty peak," etc. And according to the abundance and length of the contemplation, so will the compassion grow, with ever greater intensity.

And in this manner the entire order of the prayers was instituted, and in Pesukei deZimra many verses recount the praise of the Omnipresent, blessed be He, in ascent after ascent; from this the compassion grows over the descent of the spark and its distance from the Infinite Light, blessed be He, as mentioned above.

Now, when the quality of compassion is aroused as an arousal from below (isarusa dilesata), [there follows] an arousal from above (isarusa dile'eila); as, by way of analogy, the rod and branch of a tree which one bends, etc., and then the whole tree is drawn along. 7

So too, through this arousal from below, from the level and degree of the Tribes, one brings about an arousal from above, the level of abundant mercy, so that there is drawn down the revelation of the Infinite Light (Or Ein Sof), blessed be He, and the level of the ranks and degrees of the Patriarchs, as an actual revelation in one's soul; that is, the level of Daas (knowledge) and felt awareness, as though one sees, etc.

As in the prayer, "Our Father, merciful Father, have mercy upon us, and put understanding in our hearts, etc."; for that our heart be a base and throne for the indwelling of Binah (understanding) and Daas as felt awareness in the heart comes through compassion,

for compassion and Daas depend on one another. As our Sages, of blessed memory, said (Berachos 33a): "Whoever has no knowledge, etc."

However, even for the arousal from above (isarusa dile'eila) to depend on this arousal from below (isarusa dilesata), there must be a drawing down from above; and this drawing down is from the source of the Supernal Mercies, which is far, far above the order of the chain of descending worlds (hishtalshelus), for there is the source and root of mercy, which is not grasped or contained within the order of hishtalshelus at all. 8

As in the prayer, "G-d of the world, in Your abundant mercies," "in Your mercies" specifically, etc., and as is explained elsewhere. And this is [the meaning of] "And Lavan rose early in the morning." Explanation: Lavan of holiness is the level of the Supernal Whiteness, that is, the level of the light of the essence

and being of the Infinite Light (Or Ein Sof), blessed be He; as in the analogy of the appearance and color white, which is unlike all the [other] appearances and colors, whose colors came about through dye; whereas the appearance and color white is the very essence and being of the thing, which has not been changed and has not come about through dye.

And so it is, by way of analogy, with the Infinite Light (Or Ein Sof), blessed be He, in Himself and in His glory, in whom there is no aspect of colors at all, for "no thought can grasp Him"; and it is written, "I, G-d, have not changed." 9

And therefore it is written, "And he changed my wages ten times: if he said thus, 'The speckled,' etc." For all the levels of "ringed" (akudim) and "speckled" (nekudim) came into being and descended from Him, and in their descent and chain of descent they are called by the names "ringed" and "speckled";

whereas in their beginning and source they are nullified and included, and bear no name at all. And therefore He can turn [them] from the level of ringed to the level of speckled, and from speckled to ringed, and this is no change before Him, may He be blessed, as it were, since

they are nullified in existence and bear no name at all, the term "change" does not apply there at all. (And opposite this, Lavan of kelipah actually changes his wages through deceit.)

Now, at the level of Lavan of holiness, as mentioned above, there is the source of the Supernal Mercies, which is far, far above the order of the chain of descending worlds (hishtalshelus); and its arousal is "in the morning" of Avraham, the level of Chesed (kindness),

as it is written (Bereishis 22), "And Avraham rose early in the morning," to draw down mercy so that the arousal from above (isarusa dile'eila) depend on the arousal from below (isarusa dilesata); the drawing down of mercy is in the aspect of Avraham's Chesed.

As in the prayer, "With an everlasting love You have loved us, etc.; our Father, merciful Father, etc." And this is [the meaning of] "and he kissed his sons": these are the level of the Tribes (for they are his sons' sons, and sons' sons are like sons),

the level of the drawing down of the arousal from above, as mentioned above. "And his daughters": these are Leah and Rachel, the hidden world (alma de'iskasya) and the revealed world (alma de'isgalya); for to all these levels the level of the Supernal Lavan is drawn down in the manner of kisses, and "the cleaving of spirit with spirit":

to all the givers, who are the level of "his sons," and the recipients, who are the level of "his daughters," that the level of the Supernal Mercies be bestowed and drawn into them, so that the arousal from above depend on the arousal from below. "And he blessed them, etc."

The meaning of the blessing is as it is written (ibid. 1), "And G-d blessed them, and said to them, etc., fill the earth and subdue it, etc."; that is, that there be an increase of blessing and a drawing down below, until darkness is turned into light.

And as it is written (ibid. 12), "And all the families of the earth shall be blessed through you," and "through your seed": that all the sparks that fell in the shattering of the vessels be blessed and included in the holiness of the seed of Yaakov.

"And Lavan went and returned to his place": for the time of the illumination of this level is in the morning, the time of the morning prayer, but after the prayer this illumination withdraws.

And therefore one must pray every day, for every day this illumination is drawn down anew, and withdraws again after the prayer.

"And Yaakov went on his way": the level of Yaakov, yud [and] akev (heel), went and was drawn into the level of Torah and mitzvos, for the Torah is called "a way" (Kiddushin 2b). And this suffices for one who understands.

TORAH OHR • PARSHAS VAYISHLACH • MAAMAR 1

וישלח יעקב מלאכים לפניו אל עשו אחיו כו׳

And Yaakov Sent Messengers Before Him

"And Yaakov sent messengers before him to Eisav his brother," etc. Now, it is known that Yaakov's root is from the level of the Name Mah of the World of Tikkun (rectification), and the root of Eisav is from the level of the World of Tohu (chaos). 1

The lights of Tohu are very great, and they could not be enclothed within the vessels. They departed from the vessels, and they are the level of encompassing [lights] (makifim); and the vessels broke and fell below. Therefore Eisav, as he is below, was wicked.

But from the side of the root of his root in the encompassing [lights] of Tohu, the lights of Tohu are above the lights of Tikkun, as will be explained later, with G-d's help, on the verse "And he took from what came to his hand a gift," etc.; and as was also explained in Parshas Toldos on the verse "See, the fragrance of my son," etc.

Now, Yaakov thought that Eisav had already been refined and had returned to his lofty root, the level of the encompassing [lights] of Tohu that precede the Tikkun. Therefore Yaakov sent messengers "before him": literally before him, 2

that is, to the level that is above him in rank, "to Eisav his brother… to Seir," which is the level of the primordial kings (malchin kadmain) of Tohu, the level of encompassing [lights], as mentioned above,

in order to draw the encompassing [lights] of Tohu down to him, below, into Tikkun, which is the level of the inner light (or pnimi), so that the encompassing [light] will shine into the inner [light] and they will be united together.

And therefore he commanded them, "So shall you say to my lord, to Eisav," etc., "I have sojourned with Lavan… and I have oxen and donkeys," etc. That is, they informed him that the whole order of the Tikkun of Atzilus had already been finished and completed in utter perfection, 3

for all the levels and ranks in the World of Atzilus, the levels of "oxen and donkeys, sheep, and servants and maidservants," etc., have all been refined and rectified through the Name Mah.

And this is "and I have," etc. And all this came about because "I have sojourned with Lavan," 4
meaning the level of the supernal whiteness (loven), from which came the main power of the flow to Yaakov, the master of the World of Atzilus, to refine and rectify everything. And since it is so, that the work of the Tikkun has been finished and completed

in perfection, from now on it is fitting and possible for there to be the resting and the drawing down of the encompassing [lights] of Tohu. For had the Tikkun not been completed in perfection, there could not have been the drawing down of the encompassing [lights], as it says in the Zohar, "For blessing does not rest in an empty place," etc., "but only in a complete place," etc.

But now that the Tikkun has been completed in full, this is a complete place, fit for the drawing down of the supernal encompassing [lights] into it. Therefore, "I have sent to tell my lord, to find favor in your eyes."

That is, that you should bestow and shine your encompassing [light] to me in the World of Tikkun, and this is the finding of favor. And this is because "I have oxen and donkeys, sheep," etc.

For darkness has been turned into light in the World of Tikkun, and this is truly a complete place. If so, I am fit to find favor in your eyes, which is the resting of the blessing of the level of the encompassing [lights], etc.

TORAH OHR • PARSHAS VAYISHLACH • MAAMAR 2

וישובו המלאכים אל יעקב לאמר באנו אל אחיך...

And the messengers returned to Yaakov, saying: We came...

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"And the messengers returned to Yaakov, saying: We came to your brother, to Esav, and he too is coming to meet you, and four hundred men are with him." 1

The explanation: the messengers' reply was as follows. Although, on your own account, it would be very fitting and proper that there be drawn down to you from the level of the makif (encompassing light) of Tohu, since the perfection of Tikkun is found in you,

yet what can be done? The obstacle is on the side of Esav your brother, who is still below, in the state of shevirah (breaking), and has not yet been refined at all. If so, how can he bestow upon you, from his root, the above-mentioned makif of Tohu, since he himself is still below?

And the proof that he is in the state of breaking is that "he too is coming to meet you, and four hundred men are with him." That is: the four hundred men are the harsh judgments of the external forces, drawn from the four hundred houses of harsh judgment that are found [above], as is written in the Idra Rabba. 2

As is known, the root of the root of these four hundred men came into being from the four hundred shekels of silver that Avraham our father, peace be upon him, gave to Efron. 3

For these four hundred shekels are the four hundred worlds of longing, the dwelling places of the tzaddikim in the World to Come; that is, they are lights of the flow of supernal delight (taanug), drawn from the level of Atika Kadisha (the Holy Ancient One),

which is the level intermediate between the essence of the Infinite One (Ein Sof) and the World of Atzilus (Emanation), as is known that Keser (the Crown) is intermediate between the Emanator and the emanated; and from there the flows of supernal delight are drawn to the tzaddikim in the Time to Come.

This is the meaning of the four hundred worlds of longing, and they are the above-mentioned four hundred shekels of silver. And they are called "over lasocher" (current with the merchant), because Keser is called socher, from the expression (Shabbos 13a) "sechor sechor" (go around, go around), for it is the level of the makif of the whole chain of descending worlds (hishtalshelus).

And these four hundred worlds of longing are "over lasocher," for they come and are drawn from the essence of the Infinite Light (Or Ein Sof), which is higher even than Keser, and they pass and are drawn through Keser, and from there they shine to the tzaddikim in the Time to Come.

And the giving to Efron was in the manner of the descent of the birurim (the sparks to be refined), in order to bring them out of him afterward with added blessing, and so on.

But in the meantime they descended so very far down that they became the four hundred men of Esav. This is the level of sak [ש"ק, four hundred], as it is written (Isaiah 50), "I clothe the heavens in blackness, and make sackcloth (sak) their covering."

And so our Sages, of blessed memory, said (Sanhedrin 101a), "The Torah girds itself with sackcloth," and so on; that is, a garment of sackcloth came into being, from which the external forces draw nourishment. And in the Time to Come, at the completion of all the birurim, when death will be swallowed up forever, (Zechariah 13)

"And I will remove the spirit of impurity," and so on, then Efron will return the four hundred shekels of silver to their root, to holiness, in completeness.

From this, Yaakov knew that it is impossible for Esav to bestow upon him, from his root, the makif of Tohu that he seeks, since he himself is below.

There is no counsel other than that Yaakov himself draw down this makif. Therefore, when he knew that he himself had to draw down this makif, 4

he had to raise mayin nukvin (the "feminine waters") toward it, in order thereby to draw down the makif, for "spirit brings spirit," and so on.

This is the meaning of the gift that Yaakov sent to Esav: it is the raising of mayin nukvin in order to draw down the mayin duchrin (the "masculine waters") of the above-mentioned makif of Tohu.

That is why he sent camels, even though they are impure animals: for in relation to this or makif (encompassing light), "darkness is as light," and so on. As will be explained below, with G-d's help, on "And he took from what had come into his hand a gift," and so on.

TORAH OHR • PARSHAS VAYISHLACH • MAAMAR 3

ויאמר יעקב אלהי אבי אברהם כו'

"And Jacob said: 'G-d of my father Abraham…'"

◇

"And Jacob said: 'G-d of my father Abraham…'" This means that he prayed that the holy encompassing lights (makifim) of the Patriarchs be drawn down to him, to help him so that he could draw down the encompassing light (makif) of Tohu mentioned above, so that it be revealed below; and through this also [would come about] "Rescue me, please, from the hand of Esau…" who is below. 1

"And he divided the people… into two camps…." Now, the reason he divided [them] into two camps specifically will be understood on the basis of the well-known introduction: that the main difference between the World of Tohu (Chaos) and the World of Tikkun (Rectification) [is as follows]. 2

In the World of Tohu the Sefiros were separate, one beneath the other; but in the World of Tikkun they are in the configuration of lines, that is, three lines, right, left and center, where the center line

is what joins and also unites the two lines of right and left so that they become merged together, as is known that Tiferes is the mediator between Chesed and Gevurah and joins them together.

Therefore Israel, who are on the level of Tikkun, say "Holy" three times specifically; and it is also written of them, "You shall be to Me a treasure (segulah)," for the segol [vowel] is three dots, the aspect of right, left and center….

But in the World of Tohu, which was in a state of separation, one from the other, and they were not united together, this is only the level of two lines: Chesed is by itself and Gevurah is by itself.

And as the explanation of these matters is written elsewhere: the point is that in Tohu the lights were many and the vessels few, and therefore, because of the smallness 3

of the vessel relative to the light, the vessel cannot contain two opposites, Chesed and Gevurah, together. By way of analogy, in a person: one whose intellect is small cannot contain two opposites at all.

Rather, if he inclines his intellect toward acquittal, he will then find no reasoning at all toward guilt, and will not tolerate any leaning toward guilt in his heart, but only goodness and kindness alone.

And conversely, when he inclines toward guilt, he will not tolerate any leaning toward acquittal at all. It follows that he is always in only one line: at times in the right line, toward acquittal, and at times in the left line, toward guilt. 4

Thus the lines are separate, for when he is in the mode of Chesed he cannot tolerate the mode of judgment, and likewise the reverse. And this is what is called the level of two lines: Chesed is by itself and Gevurah is by itself.

But in Tikkun, where Tiferes decides between Chesed and Gevurah, this means that even at the time of judgment there can also be a leaning toward acquittal, and likewise the reverse, because in Tikkun the lights are few and the vessels many.

It follows that the vessel is broad enough to receive even two opposites. It is like a person whose mind is broad: he can tolerate two opposites together, and they dwell [together] in his mind and heart, [recognizing] that from this side there is reason to acquit,

even though from another side there is reason to convict…. Thus in Tikkun Chesed and Gevurah are united together, and this is the idea of three lines. (And see what is written on this below, in Parshas Yisro, in the maamar beginning "To understand the explanation of the idea that the Patriarchs are themselves the Chariot.")

However, in this episode of Jacob and Esau, where Jacob needed to draw down to himself the encompassing light of Tohu, which is the level of the light of Tohu that is without limit…, therefore he needed to raise mayin nukvin (the "feminine waters") there.

And it is known that the mayin nukvin must be according to the manner of the drawing-down that one wishes to draw down, because as the manner of the ascent is, so is the drawing-down.

And since this is so, since in Tohu there were only two lines, as mentioned above, therefore Jacob also needed to make himself in this pattern. 5

And this is [the meaning of] "And he divided the people… into two camps": to be in the pattern of the World of Tohu, where [the Sefiros] were one beneath the other and not in the configuration of three lines, as mentioned above; and through this he would connect with the World of Tohu, to draw down the encompassing light (or makif)….

And from this very reason, the reason why Jacob offered the gift of "two hundred she-goats…" will be understood. For this gift is the raising of mayin nukvin to draw down the encompassing light mentioned above, and it is 6

along the lines of the sacrifices, which are the raising of mayin nukvin to draw down mayin duchrin (the "masculine waters"), as is known. Nevertheless, his gift was not in the manner and law of the sacrifices in the Torah…. For the practice of the sacrifices is with pure animals, and slaughtered ones specifically. Yet the slaughtering is valid [when done] by a non-priest.

And we do not find a sacrifice in the Torah [offered] alive, except the goat [sent] to Azazel; and also in the sacrifices, they offered [on the altar] only the fat and the blood. 7

But this gift that Jacob sent to Esau included impure animals too, as it is written, "nursing camels…"; and also, they were alive and not slaughtered.

And the explanation is that the raising of mayin nukvin, which is Jacob's gift, is in order to draw down mayin duchrin from the level of the encompassing light of the World of Tohu.

And the mayin nukvin and mayin duchrin of the World of Tohu are different, and of another manner, from the mayin nukvin and mayin duchrin of the World of Tikkun, which is the matter of the sacrifices in the Torah, for the Torah is from the level of the World of Tikkun of Atzilus. That is, 8

the World of Tikkun is the level of inner light, where the lights are contracted and grasped within the vessel; and since the light can settle within the vessel, this is an indication that the light has already been contracted through many contractions,

as is written in Etz Chaim that in Tikkun the lights are few…. Therefore the Torah, which is drawn from there, is also in the mode of precise details and contractions.

Therefore the order of raising the mayin nukvin of Tikkun is set out in the Torah entirely with precise details, which is the law of the practice of the sacrifices: that they be from pure animals, and from three kinds of animals only, and that they be slaughtered specifically; and there are many things by which the sacrifice is disqualified. 9

And likewise regarding the offering, how and what, [there are] many precise details…. For the entire Torah was founded in this way, with contractions and measures, because it is from the level of Tikkun, where the lights are contracted within the vessels; and therefore it is also exacting in many kinds of contractions and precise details….

But Jacob raised mayin nukvin to the level of the encompassing light of Tohu, as mentioned above, which is a great light on the level of the Infinite, so that the vessel therefore could not contain it, and it remained on the level of an encompassing light.

(Therefore he sent the gift, which is the raising of mayin nukvin there,) even impure animals, "nursing camels…"; and all of them were alive and not slaughtered….

For since the light is on the level of the Infinite, therefore there are no contractions and precise details there; for the Infinite One, blessed be He, is all-capable, able to bear everything, even impure [animals], and that they be alive…, for no precise details and contractions are found there at all.

And as our Sages, of blessed memory, said regarding the pig (chazir), that it is destined to return (lachazor) and become pure, that is, in the Time to Come, when "death will be swallowed up forever"; then the Essence of the Infinite One will be revealed, and even the pig will be able to be elevated, which is not so now. 10

Therefore Jacob, who sent the gift to Esau, which is the raising of mayin nukvin to the encompassing light of Tohu that is on the level of the Infinite, also sent impure things; and that is why he also sent nursing camels, for on the contrary, the root of camels is very lofty,

as is written of Eliezer, the servant of Abraham, that he took ten camels of his master's camels, "with all his master's goods in his hand"; and this is the idea of "like a weaned child (gamul) upon his mother…." And all this none but Jacob could do, and [only] before the Giving of the Torah.

But as for us, the Torah has already been given to us from the level of Tikkun, and whatever is impure and forbidden according to the Torah is distant and cannot be elevated at all…; and "that soul shall be utterly cut off" for eating forbidden fat…, and the like.

TORAH OHR • PARSHAS VAYISHLACH • MAAMAR 4

ויקם בלילה הוא ויקח את שתי נשיו כו'...

And He Rose Up That Night

◇

"And he rose up that night, and he took his two wives," etc., "and he crossed the ford of the Yabbok; and he took them and brought them across the stream," etc. 1

The meaning [of the name] Yabbok (יב"ק) is [the initials of] yichud berachah u-kedushah, the union of blessing and holiness. The matter is as follows. It is written, "Your fathers dwelt of old beyond the river"; and the meaning of "the river" is the level of Binah (understanding), as it is written, "And a river went out of Eden," etc.

The root of the Patriarchs is from beyond the river, that is, from the level of Keser (the Crown), which is above the river mentioned above; only that from there the Patriarchs were drawn down and brought low, below, to the other side of the river, into Z'eir Anpin (the emotive attributes) of Atzilus.

(And see in the Zohar, Parshas Emor, what is said on this [verse].) And Yaakov, who wished to draw down to himself the encompassing [light] (makif) of Tohu mentioned above, which is before Atzilus, needed first to cross the river mentioned above. And this is "and he crossed the ford of the Yabbok,"

for the level of the union of blessing and holiness is entirely the level of the river mentioned above, through which all the flows of influence and the union of the supernal lights are drawn down, as it is written, "And a river went out of Eden to water the garden," etc.

And when he had crossed the river and reached the level that is above the river mentioned above, he was then not far from the encompassing [light] of Tohu mentioned above, which is before Atzilus. And this is "and he brought across what was his": everything that he had rectified, he raised it all up there. 2

But he himself still remained below, as it is written, "And Yaakov was left alone," for he wished to refine Eisav, who was still in the state of the shattering, as the angels had informed him, etc. And this is the matter of "and a man wrestled with him," as is known.

To understand the general matter of Yaakov's intention in drawing the encompassing [light] of Tohu into the World of Tikkun (rectification), and so that this will also be understood in the service of G-d: 3

Now, it is known that Yaakov is the level of Tiferes (beauty), which joins two opposites, namely Chesed and Gevurah; for the essence of Tiferes is through the inclusion of two opposites together

(as with colors: when two or three colors are combined together, that is the essence of beauty), and [it is] the drawing down and revelation of the Infinite Light (Or Ein Sof) in the middle line, etc.

Therefore he also wished to join and unite the encompassing [light] of Tohu with the inner light (or pnimi) of Tikkun, which are also two opposites, so that they would be joined together; and then there would be a revelation of the Infinite Light. (And see in the Zohar, Parshas Terumah, page 175b, on [the verse] "And the middle bar," and there, page 176a.)

The explanation of the matter: there are two levels in the service of G-d. The first is love like fiery flashes, with very great intensity, to leave the body and to separate from the wick, etc. 4

This is the level of ahavah rabbah (great love), which the vessel of the heart cannot contain, for the heart cannot contain the immense excitement. Therefore [the soul] cannot remain in the vessel of its body, and it desires to leave its sheath, the matter of the body.

The second is the level of an arousal that settles within the vessel of the heart, and its main point is the drawing down of G-dliness from above to below, specifically into vessels, "vessels of diverse kinds," in Torah and mitzvos. And this is the matter of ratzo and shov (running and returning).

Now, the level of the World of Tohu mentioned above was in the mode of ratzo (running); therefore the lights departed from the vessels, like the great love [that seeks] to separate from the wick and the vessels, etc. 5

But Tikkun is the mode of shov (returning), which is the level of Torah and mitzvos; and "against your will you live," to be within the body, in order to draw down the Infinite Light (Or Ein Sof) into vessels, "vessels of diverse kinds."

And this was also the difference among those four who entered the Pardes: Ben Azzai gazed and died; and Ben Zoma gazed and was harmed; only Rabbi Akiva entered in peace and left in peace. 6

For Ben Azzai was in the mode of the ratzo of the great love mentioned above, in the mode of the soul's expiring (klos hanefesh), and he did not wish to be brought low into the mode of shov. Therefore he did not wish to marry a wife, and he said, "It is possible for the world to be sustained through others."

Therefore he gazed and died, for he departed entirely from the vessel, as mentioned above, for "love is fierce as death," etc. However, this is not the way of the Torah, which is in the mode of Tikkun, for "He formed it to be inhabited," and "against your will you live."

Therefore Rabbi Akiva, who was from the level of Tikkun, entered in peace and left in peace, for his mayin nukvin and mayin duchrin (feminine and masculine waters), that is, the ratzo and shov, were in the right measure and blend: according to the ratzo, so was the shov afterwards.

And this is "entered in peace," etc.: it is the level of the middle line, which unites and joins the two lines, right and left, which are the levels of ratzo and shov. Therefore his raising of mayin nukvin, 7

which is the matter of his entering the Pardes, was in the right measure and blend, in the mode of ratzo and shov: he entered in peace, in the mode of mayin nukvin, and left in peace, in the mode of drawing down mayin duchrin, the mode of shov.

(And see what is written in Parshas Vayeitzei concerning "in peace," two levels of peace; see there, in the discourse beginning "Vehayah.") This is not so with Ben Azzai, whose root was from the level of Tohu, where there is the level of two lines, as mentioned above in connection with "And he divided," etc.

"into two camps." Therefore there was no joining of ratzo and shov in the right blend, and he gazed and died, etc., [through] the overpowering of the ratzo, etc.

And therefore Rabbi Akiva was the source of the whole Oral Torah, for an anonymous Mishnah is Rabbi Meir, and an anonymous Sifra is Rabbi Yehudah, etc., and all of them follow Rabbi Akiva.

This is because the Torah, too, is from the level of Tikkun, and in it is the inclusion of the two opposites of ratzo and shov, as it is written, "From His right hand, a fiery law for them," etc. Therefore the revelation of the Torah was through Rabbi Akiva, who had this quality, as mentioned above.

Now Yaakov's intention to unite and join the encompassing [light] of Tohu with the lights and vessels of Tikkun will be understood: that is, that there always be ratzo and shov in a single blend, so that according to the ratzo, so is the shov; that is, that there be great love like fiery flashes, to separate from the wick, etc. 8

And even so, there will afterwards be the mode of shov, to unify: "against your will you live," in order to draw the Infinite Light (Or Ein Sof) down below specifically through Torah and mitzvos (as is written in Tanya, chapter 53).

And this is the union and joining of the encompassing [light] of Tohu with the vessels of Tikkun. And this is what is said of Yaakov, "And he brought him wine." And the Zohar explains that he poured water into the wine.

For wine is the level of ratzo, Gevuros and fiery flashes [rising] from below upward; and Yaakov poured water, the level of shov.

Therefore "and he brought him wine," etc., is with two cantillation notes, which is the inclusion of ratzo and shov, water and wine, etc. And therefore it is stated that Yaakov is the perfection of the Patriarchs, for [he was] not like Avraham, from whom Yishmael came forth. 9

Because Avraham was the attribute of simple Chesed (kindness), without blending, he therefore spread out excessively, to the point that he said, "If only Yishmael," etc.

And Yitzchak was in the mode of Gevurah (restraint), etc. But Yaakov is the perfection of the Patriarchs, the inclusion of the opposites, ratzo and shov, as mentioned above.

"And he took from what came to his hand a gift (minchah) for Eisav his brother," etc. Now, all the offerings are called by the name minchah, as it is written, "And Hevel, he too brought of the firstlings of his flock and of their fats; and G-d turned to Hevel and to his offering (minchaso)," etc. 10

(Although there was a meal-offering (minchah) as an offering in its own right, such as the minchah of fine flour and the [minchah of the] pan, etc. But the whole Torah is general and particular; and likewise prayer, which corresponds to the offerings: all the prayers in general are called minchah, and the Minchah prayer in its own right is a particular. And see the responsa Emunas Shmuel, section 20.)

Thus the firstlings of his flock were called by the name minchah. This will be understood through an introduction. For it is known that it is written, "I, Havayah, have not changed," and "no thought can grasp Him [at all]," and He is not within the category of worlds at all; and even so, it is written, "For all is from You."

But it is through a radiance and illumination, "His splendor is over earth and heaven," etc. And even this illumination itself, from His blessed essence: the worlds could not receive life-force and flow [from it], so as to exist as revealed worlds, except through hishtalshelus, that is, like a chain: an illumination, and an illumination of an illumination.

And everything that descends and devolves lower and lower is an illumination of an illumination from what is above it, etc. And all the kinds of levels, in the many divisions of the worlds, and the ascents and descents, are all in the mode of radiance and illumination, whether much or little. 11

And in this there are several kinds of levels, one above the other, such as the World to Come, and the Resurrection of the Dead, and the seventh millennium, "the day that is entirely Shabbos and rest for life everlasting," which is ascent after ascent; and all of it is in the radiance and the illumination, etc.

Now, there are two kinds of hishtalshelus. [There is] the descent of the lights into vessels in the mode of the inner [light] (pnimi), which is according to the vessel, so that the vessel is able to delimit it. 12

And there is [descent] in the mode of the encompassing [light] (makif), that is, [light] that is not limited in a vessel. This will be understood in the service of G-d that is in the heart, which is prayer with fiery flashes: when the love comes from contemplation

that He is your life and the life of the life of all the worlds, from this is drawn forth the soul's longing, as much as it can bear, according to its temperament and nature.

This is not so when the love comes because he takes to heart and reflects in the depth of the heart that it is written, "I, Havayah, have not changed," and "no thought can grasp Him," etc. Because of this, the soul of every living being will yearn out toward Him, to be nullified in its existence and to be absorbed in the One, literally.

Therefore, when he also takes to heart his distance from the Infinite One (Ein Sof), blessed be He, how the soul has descended, and fallen astonishingly, into the world of separation (alma deperuda), etc., 13

the love will intensify even more than [the soul] can bear, until the soul has no strength to contain the great love. And this is the level of "with all your might (me'odecha)," with surpassing strength, etc.

Now, it is written, "The face of a lion to the right, and the face of an ox from the left." The face of the ox is lower than the rank of the lion in the Chariot, for the face of the lion is to the right, etc. And yet, below in this world, the ox is a pure domestic animal, while the lion is an impure wild beast. 14

The explanation is that, on the contrary, what is above, at a higher rank, has no enclothement in a vessel below, so that its quality would be revealed as it is above, in holiness. 15

For example, the lion, which is the level of Gevurah, "mighty as a lion": it is an intensification of the light, exceedingly great, to the point that its holiness cannot rest and be revealed below in a vessel that is included in holiness,

as with a pure animal, except by way of the falling of the light into the 288 sparks of the shattering of the vessels, into the three impure kelipos. And then it is the level of an impure beast, which receives life-force from the fallen sparks of the holy Lion.

But [this is] not through a revelation of the level of the lion by way of hishtalshelus and enclothement, as with a pure animal, but only as an encompassing [light] (makif) from above. And this is the level of frankincense (levonah), etc., as is explained elsewhere.

And this is why Eisav was the firstborn, for he is from the level of "before a king reigned," etc., "in Mount Seir," "in the land of Edom," etc. 16

And Eisav was the source of the seven kings who reigned, etc., "and he died, and [another] reigned; and he died, and [another] reigned," etc., which is the level of the placenta that surrounds the fetus, which precedes the fetus.

But the main thing is the child that is born, and when it comes out the placenta is thrown away, etc., for it receives only the encompassing [light]. Therefore of them it is said, "Havayah is high above all nations." And Yaakov is yud akev (a Yud [and] a heel): "Havayah our G-d," and "You shall love Havayah your G-d," etc. 17

Although the Yud is a contracted illumination ("is it not a small one?"), it can enter within [as an inner light], for the vessel can receive only through tzimtzum, like the Yud, etc.,

so that from this he will have fiery flashes and ardor in prayer and the like; for because it is a small illumination, the heart has the strength to contain it.

And the drawing down of G-dliness from above is also through enclothement in vessels, "Who has sanctified us with His commandments," the 248 limbs of the King. And in the days of the Patriarchs, when the Torah had not been given, they had other forms of service, such as wells and rods, etc. 18

This is not so with the idolaters: since He is high and exalted above them, that is, only in the mode of the encompassing [light], He does not enter within their inner being so that they would be nullified before Him; rather, [each] is a separate entity (yesh) unto itself, which has no connection at all [with Him], even though they call Him "the G-d of gods."

Now, the offerings are the raising of mayin nukvin (feminine waters), to be "a pleasing fragrance (rei'ach nicho'ach)": that is, just as fragrance restores the soul, so the offerings raise mayin nukvin in the mode of fragrance, so that there will be nicho'ach to Havayah, the revelation, drawing down and resting of His Shechinah, so that the level of G-dliness will rest and be revealed in his soul. 19

And this is nicho'ach, a term of descent: that there be a descent and devolution of G-dliness from level to level, until it enters and is revealed in the person's soul, within him and in his very inner being. And the reason is that

the matter of raising mayin nukvin is like bringing the king something new, so that he will turn to a request that is small and lowly in comparison with the king's greatness and rank.

For through something new one draws the king's heart, as through a talking bird: although people speak with much greater understanding,

yet because of the novelty that a bird should speak, through this one will draw and arouse "the heart of kings, which is unsearchable," to turn to the commoner's request.

Therefore the raising of mayin nukvin depends specifically on an arousal from below, [that of] the souls of Israel who are enclothed in a body, etc. Although the angels stand at the heights of the world, and constantly, since the six days of Creation, without pause, they say "Holy" with awe, and also speak with greater knowledge, for their comprehension is great and immense, and they delight in G-d without end. 20

This is not so below, where there are many alien thoughts that distract and cast down a person's heart; and even the love that he arouses passes and fades and has interruptions, etc.

Yet [it is precious] because of the novelty in this; for this power that a person below has to speak comes from eating and drinking.

And one who does not eat for three days becomes weak and does not have the full power of speech; and likewise several hindrances that depend on physicality, such as the hindrance of cold, etc. 21

Thus the power of speech below, whose life-force comes from physical things, is something very precious in G-d's eyes, like the parable of the bird mentioned above. And likewise all the offerings, sheep and goats, come from the enclothement in [the worlds of] Beriah, Yetzirah and Asiyah, etc.

Therefore, when it rises above, it is something new, which is not seen in this way in the higher worlds; and therefore they are what raise mayin nukvin, and therefore they are called by the name minchah. [The letters of] minchah (מנחה) [begin with] the initials M"N, mayin nukvin.

The ches is Chochmah and the eighth mazal, notzer chesed, which flows into the heh: "behibar'am," "with a heh He created them," which is the level of Knesses Yisrael (the Congregation of Israel). (Minchah is also a term related to nicho'ach.) Now, of the Time to Come it is written, "For then I will turn to the peoples a pure language," etc.

And likewise King David, peace be upon him, said, "Make known His deeds among the peoples," and it is written, "Render to G-d, O families of the peoples," etc., "Say among the nations," etc.

And [we need] to understand why we should mention the idolaters. But the matter is that all the refinements (beirurim) are from the level of the peoples, where the 288 sparks fell; and this is

through the level of levonah (frankincense), which is the encompassing [light] over them, so that it will be refined and rise above in holiness, and Eisav will be at his high rank, "before a king reigned," etc., from the World of Tohu, in holiness.

For Yaakov, yud akev, is the level of the inner [light]: "He established a testimony in Yaakov and set a Torah in Israel"; and "you are called adam (man)," adam, [equal in number to the Name] Mah, the World of Tikkun. And in the Time to Come Eisav, too, will be refined, who is from the World of

Tohu, the level of the encompassing [light], so that it will be an encompassing [light] of holiness, and everything will be included in Yaakov, so that Yaakov will also have the level of the encompassing [light], which is a higher level and rank, the Name Sag, which is greater than the Name Mah; and "a woman of valor," etc.

Now, as is the drawing down from above, so must be the mayin nukvin from below. And in order to 22
draw down the level of the supernal encompassing [light] of holiness, there must be a raising of mayin nukvin in the mode of the encompassing [light], that is, beyond what his soul can bear, as mentioned above.

And especially when he sees in his soul the lowliness caused by the many thoughts that oppress, distract and cast down, then he must "cry out to G-d in his distress," beyond what his soul can bear.

Therefore, when Yaakov saw Eisav below rising against him, he offered a minchah, which is a rais- 23
ing [of mayin nukvin], to Eisav his brother, who is above, from the World of Tohu, where he is his brother.

For Yaakov has two levels, ratzo and shov: shov in the level of yud akev, and ratzo in the level of complete self-nullification (bittul), etc., in order to draw down the level of the supernal encompassing [light].

And then Eisav who is below will be nullified of himself, and then "For then I will turn to the peoples" will be fulfilled; for the deeds of the fathers are a sign for the children, since through their deeds they made a preparation for their children in the Time to Come.

Now, the raising of mayin nukvin of Tikkun is revealed and known to us through the Torah: "two 24
young bulls," etc.

On Pesach thus, and on Shavuos thus, etc. But the raising of mayin nukvin to the World of Tohu, "none among us knows how much": how, and what the offerings are, and what measure;

only Yaakov our father, peace be upon him, knew their matter. And so he sent offerings, "two hundred she-goats," etc., which are other offerings, not written in the Torah among the offerings of Tikkun, and other measures.

Therefore he also offered camels, which are impure in the offerings of Tikkun. But concerning the 25
offerings of Tohu it is written, "Who can bring forth the pure from the impure?" etc.

For there, "darkness is like light," etc.; "small and great are there," etc.; "He equalizes and makes equal," etc. And this is the matter of "and he embraced him": that Eisav embraced Yaakov.

And everywhere the male embraces, as it is written, "and his right hand embraces me": the giver 26
embraces the receiver and surrounds him on every side, to lift him upward, etc. And this is because Eisav's root is from the level of the encompassing [light], from the World of Tohu.

But the way by which he will reach this is through "and he passed before them," the level of "and he," etc.; and afterwards, "he bowed to the ground seven times," the level of falling on the face (nefilas apayim), to gather sparks, "until he came near to his brother."

The meaning is: until he felt his way and encountered his brother, that is, until he gathered the good that is in Eisav, the level of levonah; through this he is Yaakov's brother, for the encompassing and the inner [lights] were taken from one place.

And then, "Eisav ran to meet him." Eisav [here] is the power enclothed in the physical Eisav, 27
[which] ran from below upward toward him, like the parable of candles that are nullified to a torch when their light is brought near the light of the torch, etc.

And after the level of the good in him was refined, then "he embraced him," from above downward, for the supernal encompassing [light] also entered into Yaakov.

It follows that all the levels mentioned above were included in Yaakov. And through this, "he kissed 28
him," the level of kisses; and it is dotted above, the level of points (nekudos), which is the level of Chochmah. This is because in the shattering there was a withdrawal of Chochmah, and now, after the refinement, it was revealed.

And afterwards, "and they wept." Now, weeping comes from joy or from bitterness; for through a contraction in the brain, it expels the superfluities in the moisture of the tears.

And [weeping] through joy is as written in the Zohar on Shir HaShirim concerning Rabbi Akiva, that his eyes flowed with tears, etc. And this is because joy is the expansion of the life-force, as it is written, "Good news fattens the bone."

And as in the story of Vespasian, etc., it is the flow of the blood in the veins, and likewise in the spirit of life within him, and likewise in the drawing down of new mochin; for there are the stages of ibbur (gestation), yenikah (nursing) and mochin.

Now, when there is a vessel below to receive the joy, it spreads out and gives new mochin; and likewise through it the spirit of life spreads out, to "fatten the bone," as mentioned above. But when the vessel below is too small to contain it, it gathers in the brain and expels the superfluities in the moisture of the tears. 29

And this was also the case with Yaakov and Eisav: there was a revelation of the level of Keser, very high above, etc., and there was great joy that the very highest was brought so close to what had fallen very low, at a distance, in the shattering of the vessels. 30

Eisav and Yaakov were like two brothers who had not seen each other for a long time, since the shattering of the vessels took place. And this is what is said of the Time to Come, "With weeping they will come": specifically through the level of weeping, which is through the revelation of the higher levels, etc.; "and with supplications I will lead them to streams of water."

TORAH OHR • PARSHAS VAYISHLACH • MAAMAR 5

ויאבק איש עמו כו'

"And a man wrestled with him"

◇

"And a man wrestled with him," etc. Now, it is known that this battle is the battle of Samael against the side of holiness, like the matter of "G-d has war with Amalek"; and as is known from the Pardes, that what he touched in the hollow of Yaakov's thigh 1

blemished the place of prophecy, until Shmuel came and rectified Netzach, as it is written, "And also the Eternal One (Netzach) of Israel will not lie."

At first glance it is not understood how it is possible for Samael to fight against holiness. Is not the whole essence of the life-force of the kelipos from holiness? As in the matter of "Not like Avraham, from whom Yishmael came forth," etc., [from] the excess of Chesed, etc. 2

And in the Time to Come, when [it] will be refined, then it is written, "And I will remove the spirit of impurity," etc.; "He swallowed wealth, and he will vomit it out"; "He will swallow up death forever."

"And it will be as though it had not been." And it is written, "A time when man ruled over man to his harm." So how would he have the ability in his hand to fight, etc.? 3

But the explanation is this: the Supreme Emanator, blessed be He, encompasses all worlds (sovev kol almin), and before Him darkness is like light. [Thus] "the spider grasps with its hands, and it is in the king's palaces": it takes up no place, and so it can be even in the king's palaces, and he is not concerned.

As it is written, "And these are the kings who reigned in the land of Edom before a king reigned over the children of Israel." That is: before a king reigned over the children of Israel there were also kings of the land of Edom, but only before a king reigned over the children of Israel. 4

But afterwards, it is written, "There was no king in Edom," etc., because a tzimtzum came to be drawn in the Infinite Light, blessed be He, so that the inner dimension would be drawn only to the side of holiness: "May G-d make His face shine with us, Selah."

And the kelipos receive from the level of the back (achorayim), like one who throws [something] behind his shoulders, and they are called "other gods," because Israel draws [the light] down in such a way that the Infinite Light rests only on one who is self-nullified, etc.

Now, the beginning of self-nullification (bittul) is in Chochmah, Binah and Daas, which are the very level of actual bittul; and afterwards it is drawn into the emotive attributes (middos), which are drawn from Chochmah, Binah and Daas 5

through contemplation, by which there comes into being an arousal of the heart in love and awe, because one contemplates the greatness of the Infinite One, blessed be He; and they are not the very essence of bittul, as Chochmah, Binah and Daas are.

And afterwards [it is drawn] to Netzach and Hod, which are a still greater descent, for this is only an extension out of oneself to another, to bring from potential into actual deed, to give to another: to teach others or to give tzedakah, etc.

Nevertheless, the level of bittul to the Infinite Light, blessed be He, is drawn into them, until it is drawn down to the Malchus of Asiyah, which is the end of holiness and is [still] included in the level of bittul. And from there it branches off to become the world of separation, as a yesh (an existence) and a thing unto itself; and they call Him "the G-d of gods," for they take up place for themselves. 6

And their receiving is only from behind the skin of Nukva, that is, the letter-combinations through the pores of the skin, meaning in the empty space and the gap between one combination and the next, etc., as is known.

Now, it is written, "Though you soar aloft like the eagle," etc.: they raise themselves up in brazenness and haughtiness of spirit, etc. And this brazenness above is that they want to draw nurture from the Infinite Light, blessed be He, not through holiness, which is the drawing down of bittul that is drawn down through Israel; 7

for from that they have nurture only from behind the skin of Nukva. Rather, they want the very Infinite Light to flow to them, before which darkness is like light, since before Him the level of bittul takes up no place at all.

"If you are righteous," etc.; and also, "the spider is in the king's palaces"; and from there they will have nurture, so that they will not need to receive by way of holiness, through the pores of the skin, in the manner of hair and nails, etc. But "from there I will bring you down, says Havayah." 8

For Havayah is the level of hishtalshelus, contraction and expansion, etc., in the level of Akudim, Nekudim, etc. And "from there I will bring you down": for according to the order of hishtalshelus and tzimtzum, so that the inner dimension be drawn down, etc., the Infinite Light, blessed be He, rests only on one who is self-nullified, etc.

Now, this drawing down comes through an arousal from below, from the level of Yaakov, who drew down Akudim, Nekudim, etc. 9

That is, that the tzimtzum of the Infinite Light be by way of holiness alone, through the level of bittul, etc. And therefore, "And a man wrestled with him": for Samael wanted to soar aloft like the eagle, etc.

Now, Yaakov is the choicest of the Patriarchs, and the Patriarchs are themselves the Chariot, the level of Chesed, Gevurah and Tiferes. For in the level of bittul itself, that is, the level of Chochmah, Binah and Daas, they have no hold, etc., 10

but only in Chesed, Gevurah and Tiferes, which are the attributes of arousal [that come] from the bittul, etc. And there is the hold of "one opposite the other": the male of kelipah opposite Z'eir Anpin, etc.

This is not so in Chochmah, Binah and Daas; for as is known, all the encompassing [lights] (makifim) are from Binah, and the makif repels the external forces. And as is explained from the Heichalos, in this there is an opposite only corresponding to the seven lower [Sefiros], and not in the Heichal of the Holy of Holies, which includes, as it were, Chochmah, Binah and Daas, etc.

And this can be understood in a person: after prayer the love passes and goes away, etc., because the love becomes internal (whereas the contemplation is of the level of makif, etc.) in prayer.

And at the time of prayer, when he closes his eyes and does not see this world, that love is aroused in him; which is not so after prayer, when he sees the affairs of the world and its pleasures, etc.

And nothing repels the external forces except what is in the level of makif, that is, what is not bounded in a vessel, which is a thing that endures forever.

As it is written in the section Kadesh, "And for a remembrance between your eyes"; because the section Kadesh is the level of Chochmah, the mochin of Abba (there is the level of remembrance), which are enclothed in Imma, the source of the makifim.

Therefore it is written about the war of Amalek, "Do not forget." Forgetting is the departure of the mochin of Abba; for when the mochin of Abba depart, in the level of the middos, which have

only the mochin of nursing (yenikah), there is "one opposite the other." And this is vaye'avek ("he wrestled"), which is from the language of chibbuk (embrace); for embracing is with the arms: Chesed is the right arm, etc.

So he encircled his body with his arms, Chesed and Gevurah; that is, the Chesed and Gevurah of Samael enclothed the body of Yaakov, in order to make him fall and to draw his heart after them;

just as the middos of the animal soul enclothe the G-dly soul and prevent the cleaving [to G-d], etc. And this enclothing is only at the time when the mochin of Abba depart,

as our Sages, of blessed memory, said: "The needs of Your people Israel are many, and their knowledge (daas) is short." Meaning: when Daas is shortened and contracted into the level of the mochin of nursing, then the needs of Your people become many, numerous and separate.

"One who is separated seeks desire," etc. And nevertheless, "he saw that he could not prevail against him," because Yaakov is yud eikev (a yud [and] a heel), that is, the illumination of Yesod of Abba, 11

which is the root of Atzilus; for Yaakov is the one who drew down all the levels of Akudim, Nekudim, etc., which were at first under the dominion of Lavan.

And Lavan had two daughters, Leah and Rachel, and Yaakov turned them to holiness, etc. And bittul from the mochin of Abba was drawn also into his middos, and he could not touch 12

[anything] but the hollow of the thigh, which is the flow that goes outward from him, where the illumination of bittul is slight; as is known, that the kidneys ripen the seed, which becomes physical, etc.

And in this Samael erred, for he thought that Yaakov was only a chariot for Chesed, Gevurah and Tiferes; but in truth the root of Yaakov and his foundation is "in the holy mountains": supernal Chochmah, Yesod of Abba, the faculty of remembrance, etc. 13

Now, this battle is "one opposite the other" in the level of the male of kelipah that corresponds to Z'eir Anpin; and similarly there is "one opposite the other" in the level of the Malchus of kelipah, etc.

And this is the difference between afar (earth) and avak (dust) that is mentioned in the Zohar. For of the four elements, fire, air, water and earth, earth is the lowest of them all, and fire, air and water are higher; and nevertheless none of them bring forth fruit, 14

but all came from the earth. And the reason is that earth is from the level of Malchus. [As it is written,] "And of the earth that will be on the floor of the Mishkan."

And in holiness there is the quality of inter-inclusion, and "their beginning is wedged in their end" specifically; as is known regarding what is written, "I am first and I am last": that Malchus is Keser, for ani ("I") has the letters of ayin ("nothing") (and "Chochmah comes from ayin," for ayin is the level of Keser).

This is Keser, which is the intermediary between the Emanator and the emanated, so that there be something from nothing. And therefore Malchus too has this power; it is the level of earth, to make all the growth of the ground sprout physically.

And spiritually too, Malchus, which is the end of the levels, has the power to be the source of an arousal from below, so that there be an arousal from above, to draw down the light of the Ten Sefiros, etc.

This is not so of avak (dust), which is "what remains of the fire," like the example of wood burning in fire: the fire draws out the elements of fire, air and water that are within it, and there remains

only the element of earth, which is the ash; and this ash does not make things grow as earth does (which grows things of itself; rather, one sows in it and it grows, which is why it is fit for covering the blood).

So, by way of analogy, Malchus of kelipah is after the completion of all the refinements. For the main coming into being of the kelipos is through the Shattering of the Vessels; and what was refined first, the choicest, became Atzilus, and what remained became Beriah, etc.,

until the lowest level, the end of all the refinements, what can no longer be refined: there are the kelipos, and there remains in them

only a little life-force, like avak (dust), which, when one sows in it, at any rate grows (yet it is not like earth, which grows of itself, and if one sows in it, it grows in it many times over).

And this life-force too is only in the time of exile; but in the Time to Come, "And I will remove the spirit of impurity," etc., and they will have no life-force whatsoever.

And about this our Sages, of blessed memory, said, "They raised dust up to the Throne of Glory," which is Malchus of Atzilus: for the level of avak too was included above through the refinement of Yaakov;

just as, when "a man wrestled with him," Yaakov too was strengthened and refined from him (and "they raised" is in the plural because the refinement was through both of them: Yaakov is the refiner and Samael is the refined, etc.).

And just as Samael embraced Yaakov's body with his arms, Chesed and Gevurah, so Yaakov embraced Samael's body with his arms, his Chesed and Gevurah;

for such is the way of those who wrestle in battle. And such is the way of the war with the evil inclination, as our Sages, of blessed memory, said, "A person should always incite," etc. And therefore great is the power of teshuvah (for the refinement is the matter of teshuvah, etc.),

and "in the place where baalei teshuvah [stand]," etc., for they draw it down with greater strength, etc. And this is the war of "one opposite the other" of Z'eir Anpin; and in the same way the avak too is refined in the war of "one opposite the other" of Nukva,

as is said in the Zohar on "with all your heart (levavcha)": "with your two inclinations; this is the mystery," etc. And the avak is Malchus of kelipah.

It rose up to the Throne of Glory, Malchus of holiness; for it is from the level of Malchus that [the light] descends from world to world, down to Malchus of Asiyah, to be the source of the avak, for from there it branches off, etc.;

for Z'eir Anpin and Nukva of kelipah stand opposite Z'eir Anpin and Nukva of holiness, and the refinement is that Malchus of kelipah be included in Malchus of holiness, and Z'eir Anpin in Z'eir Anpin of holiness, etc.

TORAH OHR • PARSHAS VAYEISHEV • MAAMAR 1

וישב יעקב בארץ מגורי אביו בארץ כנען

"And Yaakov settled in the land of his father's sojournings, in the land of Canaan"

"And Yaakov settled in the land of his father's sojournings, in the land of Canaan." [We need] to understand this matter, and also the doubled wording, "in the land of his father's sojournings" [and] "in the land of Canaan." 1

Now, it is written, "I will walk before G-d in the lands of the living": [meaning] that there are two lands, which are two levels of vessels for the resting of supernal life

(and just as "life" [chayim] is in the plural, so "lands" is in the plural). And to explain the matter, we must understand why throughout the Torah the Land of Israel is called "the land of Canaan."

Yet Cham is the father of Canaan; what then is the praise of the Land of Israel in this lineage? (Also [we need] to understand what is written, "Canaan: in his hand are scales of deceit.") Also what is written, "And there shall no longer be a Canaanite in the house of G-d of Hosts on that day."

Now, it is known that the entire Torah is expounded [in the manner of] "one opposite the other": for just as there are Lavan and Esav in kelipah,

and likewise the chief of the butchers and the chief of the cupbearers, etc., so all these levels exist in holiness, for "G-d made the one opposite the other."

Now, the three sons of Noach are, above in holiness, three levels: the colours of the rainbow, white, red and green. 2

But in the chain of descending worlds (hishtalshelus), by way of a fall from level after level, it became the physical Cham, the father of Canaan. And to understand the matter of Canaan in holiness: "Canaan" means a merchant, as it is written, "her merchants (kin'aneha) are the honoured of the earth."

And it is written, "Canaan: in his hand are scales of deceit." That is, by way of analogy, like the merchant who scatters money, silver and gold, and lets it out of his possession in order to profit and earn; and his whole intent is to be one who "scatters and yet gains more." 3

So the source of the souls of Israel, which is the level of the Community of Israel (Knesses Yisrael), is likened in exile to this merchant, as it is written, "Your brother came with deceit and took your blessing." For it is written, "a time when man ruled over man to his harm."

For through the enclothing of the Shechinah, in the manner of exile, among them, to give them influence, through this all the sparks of holiness are refined; as our Sages, of blessed memory, said, "Israel was exiled only so that [converts] would be added to them," etc., so that "He will swallow up death," etc.

"And the spirit of impurity I will remove from the land"; "and the glory of G-d will be revealed"; "for eye to eye they will see," etc. And just as it is in the world as a whole, so it is in particular in every soul of Israel in the service of G-d. For 4

before its descent into this world to be enclothed in a body and in the vital, animal soul, the soul was bound and united with its source and root, in the One who emanated it, with flames of fire of love, by nature, like a flame that rises of itself, etc.

And it had the level of natural love and awe in great revelation, which is the level of "silver and gold." "Silver" (kesef) is from the expression nichsof nichsafta, "you longed greatly"; that is, the level of love.

And "gold comes from the north," which is the level of the left, which is the level of awe. And afterward, when the soul descended into this world to be enclothed in the physical body, 5

even the level of love and awe that it had is hidden and covered in the physical heart, and it cannot see into love and awe as openly as at first; so it turns out that the love and awe have been diminished from their measure.

If so, why did the soul descend into this world, since it is a great descent and a great loss compared to before? But it is written, "The Torah of Your mouth is better for me than thousands of gold and silver." 6

"Thousands" (alfei) is an expression of learning. That is to say: I have an advantage and superiority in "the Torah of Your mouth" in this world, more than the level of "gold and silver" to which the soul was accustomed at first.

And the matter is as our Sages, of blessed memory, said: "Better is one hour in teshuvah," etc. For through the higher teshuvah, from the depth of the heart, the cleaving of the soul to the living G-d will be more wondrous, in the desire of the heart (re'usa deliba), 7

as will be explained below. So it turns out that although it has a loss in the natural love and awe that are revealed in the outer dimension of the heart, nevertheless it will have an advantage in the level of the desire of the heart, in the point of the inner dimension of the heart, like "the advantage of light [that comes] from the darkness," specifically.

And the explanation of the matter: it is written, "I am the first and I am the last, and besides Me there is no G-d (Elokim)." Meaning, in the manner of what is written, "I, G-d, have not changed," and "You were [the same] before the world was created," etc., 8

without any change; for the creation of the higher and lower worlds takes up no place at all, and "all before Him is considered as truly nothing."

And "besides Me" means what is other than this level, that is, by means of time, in which the world appears as something existing, a thing unto itself, the level of time and space: [there] "there is no Elokim besides Me," which is the level of "the living G-d (Elokim) and eternal King," 9

as in the saying, "and besides You we have no king, redeemer," etc.; for all the higher and lower worlds came into being from the level of His sovereignty (malchus), blessed be He,

as it is written, "Your kingship is a kingship over all worlds," etc. And there reaches the comprehension of all the higher and lower creations. But as for the Holy One, blessed be He, in His glory and His essence, "no thought can grasp Him,"

for He is exalted and uplifted beyond the bounds of comprehension, and He is not grasped within the worlds, neither in the level of [the light that] fills [all worlds] nor in the level of [the light that] encompasses [them], by any intellect or comprehension in the world, but only by the desire of the heart, "the inward part of man and a deep heart."

As it is written, "Out of the depths I have called You, G-d." For the level of the desire of the heart is drawn from this very contemplation, "if he sets his heart to it": that no thought can grasp Him at all, and He is exalted and uplifted, higher and higher without end or limit, even beyond the level of supernal Chochmah. 10

Because of this his soul will yearn and pine to be nullified in its existence to Him, blessed be He, to leave the prison of the body, its sheath, and to pour itself out into the bosom of its Father.

This is not so with the soul before its descent to be enclothed in a body: its love and its cleaving to its root were according to [the measure of] its comprehension; and likewise with regard to awe.

Now, at the time when the Holy Temple stood, this level of the desire of the heart was drawn from 11
the revelation of the Infinite Light (Or Ein Sof), blessed be He, in the Sanctuary of the Holy of Holies, etc., as explained in the Tanya, so that one's will be nullified to His will, blessed be He; and as it is written, "For you shall be to Me a land of desire."

But in the time of exile, it is written, "And from there you will seek G-d your G-d, and you will find [Him]," etc. "From there" specifically: that is, when you contemplate the opposite of the ways of G-d, how it is far from G-d with the utmost distance,

such as one who transgresses His will; and from where abundance and life-force flow to them, so that they have life and existence from His will, blessed be He; for His will, blessed be He, is what gives them life, as it is written, "And You give life to them all."

But about this they said, "How great is the patience before Him": for from the level of patience (erech apayim) it is drawn and descends, by way of a fall, from higher levels, to give life to the idol-worshipping nations, even though they transgress His will.

And this is [the reasoning]: if [so] for those who transgress His will, then for those who do His will, 12
how much more so, that there will flow the level of the supernal will, which is far, far above the bounds of the worlds; not by way of the descent and chain of levels, in the level of Chochmah and the emotive attributes (middos),

but in the level of the inner point of the heart, which is the level of the higher teshuvah that preceded the world. And this is [the meaning of] "when you seek Him with all your heart and with all your soul":

that is, that his heart be turned from one extreme to the other, and "darkness is transformed into light," through this level of the desire of the heart: to despise the life and pleasures of this world, and to draw his heart and soul to cleave to Him, blessed be He.

Now, all this is in the manner of the analogy of the merchant mentioned above, who lets silver and 13
gold out of his possession, to be one who "scatters and yet gains more."

So the soul: although it lets out "silver and gold," which is the level of revealed love and awe, to be enclothed and hidden in the body and the animal soul, through this it has an advantage in the level of the desire of the heart, like flames of fire, out of the opposite.

And this is [the meaning of] "And Cham is the father of Canaan," with a zakef gadol: for the heat 14
(chamimus) of the flames of fire and of the flame rising upward out of the opposite is what makes the level of Canaan, to trade, as mentioned above; as it is written, "She perceives that her merchandise is good," etc.

But first one must precede [this] with the level of lower awe, which is drawn from the level of His sovereignty (malchus), blessed be He, which is called the level of the supernal Canaan of holiness; from this one will rise, come and reach the level of "Canaan: in his hand are scales of deceit," to reach the level of the desire of the heart, the level of the inner dimension of the heart, as mentioned above.

And this is [the meaning of] "G-d is near to all who call upon Him, to all who call upon Him in truth": that is, in the truth of the point of his heart. For we see that "the thief at the mouth of the tunnel calls upon the Merciful One," and nevertheless he persists in his wickedness and does not turn back from what he knowingly [intends]. 15

And we also see that there is even one who brings forth love and awe in his heart, and it passes and goes away, such as after prayer, as mentioned above.

And this is because it is grasped only in his mind and intellect, in the manner of an encompassing [light] (makif), but it does not enter within, to the innermost, so that the heart be moved in utter truth, from the depth of the heart.

Whereas when they call upon Him in truth, that is, from the depth of the heart, then "the lip of truth shall be established forever," and it shall not falter, forever and ever.

Now, it is written, "The voice is the voice of Yaakov": the first [kol] is written lacking a vav, which is the level of the voice that is not heard, and the second kol is written full, with a vav, which is the level of the voice that is heard, as explained in the holy Zohar. 16

And the explanation of the matter: the level of Yaakov is yud-akev ("yud" [and] "heel"). Meaning, that the yud, which is the beginning of thought, "with the yud the World to Come was created," is drawn down to the level of heel and foot, which is the level of speech.

And Yaakov is [the bar that] "runs through from end to end," "from the head of all levels." And in all the higher levels there is also the aspect of head and foot,

as it is written, "And His feet shall stand on that day," and it is written, "and the earth is My footstool," and it is written, "and the place of My feet I will honour." And Yaakov is the level of yud-akev in each and every world, according to its measure.

Now, the level of the voice that is heard is the level of the Torah, which is the level of drawing down, like the analogy of the voice that connects and draws the hidden intentions of the heart so that they come to be revealed in speech. And so the Torah is the level of supernal Chochmah, the level of "wise, but not with a known wisdom." 17

For the reasons of the mitzvos have not been revealed with great openness, so as to understand all the depths of its secrets in their finest details; and it was drawn into revelation through its being enclothed in physical matters: the Order of Zeraim, Moed, etc.

And this is the level of the voice and drawing-down of Yaakov, yud-akev: that is, from the level of the yud, which is supernal Chochmah, to be drawn down to the heel, which is Asiyah. 18

But in order for a person to be a vessel and a place in which supernal Chochmah rests and is revealed, in the study of Torah, he must first be in the level of self-nullification (bittul), in the level of the desire of the heart,

which is the level of the voice that is not heard; for "spirit draws spirit," so that the light of G-d rests and is revealed in him, that the wisdom of G-d be within him in revelation, and the Chochmah, Binah and Daas of his soul be nullified and subordinate to Him. And this is the matter of "the cleaving of spirit with spirit."

And about this it is said, "My G-d is within me," and it is written, "And I have put My words in your mouth": "My words" literally, for "'the word of G-d': this is halachah"; it is this that is revealed in him, and it is this that speaks from within his throat. 19

Therefore it is said of the Torah, "Through me kings reign," and we say, "Who are the kings? The Rabbis," and "the Mishnah is a queen." For since he is nullified to the word of G-d and to His will and His wisdom, and takes up no place of his own at all,

"the word of the king is sovereign," and he is on the level of a king who decrees and says that if Reuven claims thus, etc., it shall be thus,

and likewise to do thus and not to do thus, etc. And he is not on the level of a servant, except in the performance of the mitzvos, in which he is like a servant who carries out the king's commands and does his words.

And this is [the meaning of] "And Yaakov settled in the land of his father's sojournings (megurei)." "Settled" (vayeshev) denotes a lowering and descent from the place where one stood. And the meaning is that the level of Yaakov, yud-akev, is drawn down and lowered to be "in the land of his father's megurei." 20

And megurei has two meanings: the first is an expression of fear, and the second is an expression of a storehouse, as in "a granary (megurah) full of produce," which is a vessel into which one stores; and both go together, for it is written, "The fear of G-d is His treasure."

And so too in the words of our Sages, of blessed memory, "a storehouse of the fear of Heaven," 21
which is the level of higher awe, the awe of shame, in the level of self-nullification: it is a receiving vessel for supernal Chochmah, that it may rest and be revealed in it. And it is called "his father's megurei,"

for Yaakov is the level of yud-akev; he is the level of illumination and drawing-down from the level of supernal Chochmah, to draw [it] down to the end of all levels. And the level of supernal Chochmah is called "his father."

Now, this is in the level of the higher unity (yichuda ila'ah) and the cleaving of spirit with spirit in 22
the study of Torah, to be nullified to Him, blessed be He, in the level of supernal Chochmah, as mentioned above.

But in the level of the lower unity (yichuda tata'ah), that is, to be a vessel and a place for His dwelling, blessed be He, in the level of the world's existence, in the level of His sovereignty, so that in this too the level of "G-d is One" rest and be revealed:

this is drawn through another settling and lowering of the attribute of Yaakov, to draw down the attribute of Chesed from the head of all levels to the end of all levels, into the lower land, which is Canaan, which is the level of His sovereignty (malchus), blessed be He; and "A king establishes the land through justice," and "the throne is established through kindness."

For the world's existence is through kindness, as it is written, "The world is built on kindness": that is, through the performance of the mitzvos in general, whose root is the level of Chesed, and in particular it is the mitzvah of charity and kindness, which is why it is called simply "the mitzvah," etc., for it is equal to all the mitzvos, as explained in the Tanya.

TORAH OHR • PARSHAS VAYEISHEV • MAAMAR 2

והנה אנחנו מאלמים אלמים כו'

"And Behold, We Were Binding Sheaves"

◇

"And behold, we were binding sheaves," etc.. It is written, "These are the kings who reigned," etc.: 1
these are the seven primordial kings of Tohu, who fell in the shattering of the vessels down to the Name Ban of Atzilus, the source of Beriah, Yetzirah and Asiyah, and from there they descended into Beriah, Yetzirah and Asiyah. This is the matter of "the death of the kings," as is known.

Now, in the shattering of the vessels a number of levels fell: namely, the level of souls, the level of 2
angels, and the level of the G-dly powers themselves. All of them were shattered and fell down into Beriah, Yetzirah and Asiyah; and the fall of the G-dly powers means that they descended to give life to Beriah, Yetzirah and Asiyah, and so on.

The explanation and meaning of the shattering of the vessels and of the sparks is that they separated into many pieces. By way of analogy: the word ברוך ("blessed"): when its letters are joined together in this word, an idea is enclothed in them, namely the idea of blessing;

but when these four letters separate from one another, so that the ב stands by itself, and likewise the ר, and so on, then this enclothed idea will not be found in them at all.

In the same way is the shattering of the vessels of Tohu: the vessels separated into many pieces, di- 3
vided from one another, until the light that had been enclothed within them before this separation departed from them.

Because of this they descended in level to the plane of Beriah, Yetzirah and Asiyah, and from this came into being the worlds of separation: many creatures, species upon species of different kinds, as it is written, "Is there any number [to His troops]," etc..

Now, the Essence of the Emanator, blessed be He, is singular and unique in the ultimate unity, as is 4
known. Therefore, in order that created beings should come into being,

which are in a state of great multiplicity and in a state of separateness, that is, in the state of something, an entity in its own right, which is the very opposite of the truth of His unity, blessed be He, that "there is nothing else besides Him",

it had to come about through the shattering of the vessels: because they separated into very many small pieces, the multiplicity of created beings came about through this; and also through this separation each creature became an entity of its own, so that each angel is set apart from its fellow, and so on.

Now, when the vessels and the sparks descended from before Him, may He be blessed, the separateness and multiplicity that came about in them was according to the extent of the descent. 5

Whatever had not yet descended so far did not have as much separateness, for whatever is closer to Him, may He be blessed, has more

self-nullification and oneness; and the further they became distant, the more separateness and multiplicity came about in them. It follows that when they fell down into Asiyah, the separateness and multiplicity became greatest of all.

This is what is written, "And a river goes out of Eden to water the garden, and from there it divides," etc.. The river that is drawn from Eden, which is Chochmah of Atzilus, 6

as it is drawn and travels through the whole World of Atzilus until [it reaches] the garden, which is the level of Malchus of Atzilus, is all one river, still entirely beyond the bounds of division.

For in Atzilus "He and His causations are one": they are in a state of true self-nullification to the One who emanates them, and are united with Him in the ultimate unity, which is the opposite of separateness and multiplicity, and so on.

And once the river reaches the head of Beriah, then it is written, "and from there it divides and becomes four heads". Although no water was added to it, it nevertheless divided and became four parts. 7

These are the four camps of the Shechinah: "the face of a lion on the right, the face of an ox," etc.. But these are still general parts, each of which includes many particulars.

And as the level descends further, the level of Michael, which is the level of the face of the lion, divided into 186,000 separate aspects, which are the camp of Michael. 8

So too the level of Gavriel, which is the level of the face of the ox, divided into many parts, which are all the individual angels of the camp of Gavriel, and so on. All this is still in the World of Beriah; in Yetzirah it divides further into more particulars, which are the ruchos of Yetzirah.

And in Asiyah it divides further into the greatest number of parts, which are the nefashos of Asiyah. All of it comes from the shattering of the vessels, as they crumble fragment after fragment, multiplicity after multiplicity, as explained above.

But the angels are those that have already been rectified in the level of the World of Tikkun; this is what is called "and those who serve Him all stand," etc.. And the level of "He forms His servants" are those who are refined every day, and so on.

Now, just as it is with the angels, so in the same way it is found with the souls: through the many 9
levels of descent in the chain of descending worlds (hishtalshelus) they crumble into very small pieces, multiplicity after multiplicity, and so on.

For the four banners of the wilderness are the number of the roots of the souls in the World of Beriah; and the soul of Yehudah includes all the souls in the camp of Yehudah,

and afterwards it divided into many individual souls in the banner of the camp of Yehudah, and likewise in the other banners and tribes, until they became six hundred thousand in the World of Beriah.

For the Torah speaks entirely of the World of Beriah; but in Yetzirah the parts multiplied further into a great number, and they are on the level of the ruach of Yetzirah.

And in Asiyah the number of the nefashos of Asiyah is greater than all of them. But the six hundred 10
thousand souls are those that have already been rectified and refined from the shattering of the vessels and included in the World of Tikkun.

And just as the shattering, which is multiplicity and separateness, is found in the souls and angels, as explained above, so it is found in the G-dly powers themselves: they divided into very many parts and were scattered into Beriah, Yetzirah and Asiyah, and so on.

And the further they descended in level, the more the separateness increased; that is, each part and each spark divided further into many sparks and parts, in the manner explained above regarding angels and souls. For

it is known on the verse "and the spirit of G-d hovered (merachefes)": merachefes [spells] "288 (רפ"ח) died (מת)," that is, 288 sparks that fell from the World of Tohu together with the vessels that were shattered.

The number 288 is the separation of the sparks that fell as they still were in Atzilus, which is the be- 11
ginning of their descent, when they separated into the number 288; this is "288 died," and so on.

But afterwards, when they fell from Atzilus to the World of Beriah, each spark of the 288 sparks in Atzilus mentioned above divided there in Beriah into very many parts; and when they fell from Beriah to Yetzirah,

they divided further into small parts and sparks; and likewise from Yetzirah to Asiyah they divided and separated still further, into thousands and myriads.

Through this we will understand why the exile has lasted so long, far more than seventeen hundred years. It is known that the whole intent is to refine the 288 sparks, and when the refinements are completed, Mashiach will come, speedily in our days. 12

If so, this is puzzling: is it possible that the 288 sparks have still not been refined over such a long time, in which "a generation goes and a generation comes," and every Jew refines the portion he needs

to refine? All the more so, since the number of Jews who must refine the 288 is six hundred thousand, like those who went out of Egypt, and now, thank G-d, the Jews are more than this number, may G-d add to them, etc.;

and all the more so in ancient times, when there were villages that had more than six hundred thousand [in them], as the Gemara says about the village of Shechalayim, etc.

But [the answer] is that below, in Asiyah, the sparks separated into thousands and myriads without number. The number 288 is in Atzilus, and there, too, is the number of six hundred thousand general souls, which must refine 288 large parts, namely the sparks in Atzilus.

And just as below the number of souls multiplied, as explained above, so the sparks multiplied greatly into thousands upon thousands of small parts. Therefore the exile has lasted long, for all the refinements have not yet been completed, etc.; and when the refinement is completed, the redeemer will come, speedily in our days.

Now, it is written, "How many are Your works, Havayah! You made them all with wisdom." This means: the multiplicity that came about through the shattering of the vessels, as explained above, in the creatures of Beriah, Yetzirah and Asiyah, 13

and especially in Asiyah, where the multiplicity and separateness are greater, for each one is set apart from its fellow and is in a state of a separate something. This is "How many are Your works, Havayah," etc.

"You made them all with wisdom": "made" (עשית) is a term of rectification: through Chochmah they are rectified on the level of the World of Tikkun; that is, 14

through Chochmah self-nullification reaches them and is drawn into them, so that they become nullified and included in Him, may He be blessed, and through this become joined together and are no longer separate. And this is the service of the Jewish people.

"And this is the teaching of man": to refine what must be refined and raise it from separateness to 15
the oneness of G-d. This is "You are One, and Your Name is One, and who is like Your people Israel, one nation in the land."

The meaning: "You" is His Essence, may He be blessed, who is singular and unique, blessed be He. "Your Name" is the radiance and light that spreads forth from Him, called the Infinite Light (Or Ein Sof), blessed be He; it too is utterly one.

"And who is like Your people Israel, one nation in the land": that is, they make oneness even in the 16
land [below]. For although in the land [below] there is the greatest separateness, as explained above, since separateness and multiplicity are mainly in Asiyah, nevertheless the Jewish people,

through their service and their Torah, make oneness there too, for they raise the sparks that fell there in the shattering of the vessels so that they are elevated into the oneness of G-d.

And this is "And behold, we were binding sheaves in the midst of the field." For this was also the 17
service of the tribes, Reuven and Shimon, etc.:

they would refine the sparks that fell into a state of separateness in the shattering of the vessels and raise them as mayin nukvin (feminine waters) to be included in Malchus of Atzilus. Through this they were joined together there and became one, since they were included in the oneness of G-d, in the attribute of His sovereignty, may He be blessed.

And this is the meaning of "binding sheaves." By way of analogy, it is like binding the sheaves: one 18
gathers a great many stalks, joins them and binds them into a single bundle,

and this is what is called a sheaf, as is known. At first the stalks were separate from one another, and through this binding they became one.

Exactly so is the matter of the refinements and the raising of the sparks mentioned above: when they are raised from "the mountains of separation" to be included, as mayin nukvin, in the oneness of G-d, it follows that they have become, and been included as, truly one, from what they were at first, in a state of separateness and multiplicity, as explained above.

And this is "binding sheaves," namely the raising of the sparks as mayin nukvin, "in the midst of 19
the field," which is the level of "the field of holy apples," which is Malchus of Atzilus, where the mayin nukvin is included, as is known.

Furthermore, the reason the raising of mayin nukvin is called by the term "binding sheaves" (me'almim alumim) is from the term illem, a mute who cannot speak.

Since the raising of mayin nukvin is the nullification of one's sense of being something, becoming truly nullified so as to be included in G-d, it is then in the state of a mute who cannot speak and give to another, [for giving to another] is the state of a something.

And since the essence of this raising is self-nullification, it is therefore the opposite of giving [to others], and it is called "mute." (This is like the idea "since he is busy swallowing," etc.; see what is explained on the Tosefta in Beshalach (p. 51) on the matter of "the waters froze," etc.

And see what is explained on the reason that the journeys were forty-two while the Counting of the Omer is forty-nine days: for in the Counting of the Omer, which is drawings-down, in each attribute there is the level of revelation, Malchus of Chesed, etc., whereas the journeys are ascents, the opposite of revelation, etc.; see there.)

For speech in a person is needed only in order to speak to another; but when he is by himself, he does not need to speak.

And so it will be understood above, in spiritual beings, that the level of speech in them (as we find in the Gemara, "two spirits were conversing," etc.)

is the power to give to another, from cause to effect. This is when the cause is an entity in its own right: then it can give to its effect.

But when it is attached to its own cause and occupied with receiving flow for itself, it is then in a state of self-nullification to its cause, and it has no power to give to another because of the intensity of its self-nullification, etc.

And this self-nullification, of being attached to its cause, is by way of analogy like the fetus while it 20
is in its mother's womb: it is not an entity in its own right, but "eats what its mother eats," etc. Only after birth does it become a something in its own right, until afterwards it can speak to another, etc.

In the same way it will be understood regarding the refinements that rise as mayin nukvin and are 21
included, in the manner of gestation, in the Yesod of Nukva: at first they were in the state of something, an entity in its own right, and could give to another;

but when it is included as mayin nukvin, which is the state of self-nullification to the Infinite Light (Or Ein Sof), blessed be He, and is utterly attached to Him, this is the state of gestation, when it is not an entity in its own right,

but only "eats what its mother eats." Therefore they are then called alumim (sheaves), from the term illemim (mutes), who cannot speak and give to another because of the intensity of the self-nullification, as in the analogy of the fetus, etc.;

whereas before this raising and this gestation it was in the state of something, able to speak and give, etc. But through this raising it became the state of illemim (mutes).

In the same way it will be understood that there is also a second gestation after birth, as is written 22
in Etz Chaim. That is: in order to draw down the mature intellect (mochin degadlus), one must first come into the state of utter self-nullification. This is the second gestation: after he already had intellect and could give to another,

he is now included in the state of gestation, in utter self-nullification (and becomes mute, as explained above), so that through this self-nullification mature intellect may afterwards be drawn to him from the Infinite One, blessed be He.

Now, all this was the service of the tribes, who are in the World of Beriah (apart from Yosef, who is from Atzilus, as will be explained below, G-d willing), and they are a chariot for Malchus of Atzilus.

This is like the twelve oxen in Shlomo's Sea: they are the twelve levels at the head of Beriah, and the Sea standing on them is the level of Malchus of Atzilus.

Therefore the essence of their service, and the raising of mayin nukvin from the refinements they refined in Beriah, Yetzirah and Asiyah, reached as far as Malchus of Atzilus, and there it was included as mayin nukvin.

And this is "binding sheaves in the midst of the field," as explained above. However, it is known 23
that the mayin nukvin, although it has already been included in Malchus, still needs a second refinement through the mayin duchrin (masculine waters).

That is, the mayin duchrin of Z'eir Anpin is drawn down to refine the mayin nukvin of Nukva, and this is the union of Z'eir Anpin and Nukva. The explanation: although the sparks have been refined and included as mayin nukvin, which is self-nullification to G-dliness, as explained above, they nevertheless cannot truly become one with His G-dliness,

(as they were before the shattering of the vessels, when they were actual G-dliness, from the ten Sefiros of Tohu), until the revelation of the Name Mah of Atzilus is drawn down upon them; through this they are refined with a second refinement, and this is the main one.

For "they are refined specifically through Chochmah," which is the level of the mayin duchrin; for the first refinement was only that they should have in them the nullification of their sense of being something,

and this is still very far from G-dliness, where "He and His causations are one," being in true self-nullification. Only when the mayin duchrin, which is the illumination of the Name Mah, is drawn into them to refine them are they included in true self-nullification in G-dliness.

It is like a person who refines refinements by eating and drinking and afterwards prays with love and awe through the strength of what he ate and drank, so that the life-force of the food and drink, which fell in the shattering of the vessels, is included in his love and awe. Nevertheless, this is still far from the essence of the true One, 24

until, through the raising of the mayin nukvin of his love and awe, love and awe are drawn down to him from above, from G-d, so that "dread falls upon him," etc. Then they are included in this love and awe that is drawn from above, from actual G-dliness. In the same way is the second refinement of the mayin duchrin.

Even Rabbi Akiva, whose soul departed with "One": nevertheless, the self-sacrifice (mesirus nefesh) of a created being is still far from G-dliness, except that an illumination from the level of the true One was drawn upon him, and then his self-sacrifice was included in the level of actual oneness. 25

This is the meaning of "to be one with the One": the "one" of the lower unity (yichuda tata'ah), the nullification of one's sense of being something, is included in the higher unity (yichuda ila'ah), true self-nullification, etc.

And this level of mayin duchrin that is drawn down to refine the mayin nukvin of Nukva is the level of Yosef the tzaddik, who is the level of "And a river went out of Eden to water the garden." The garden is the level of Malchus, and the flowing river from the Infinite Light, blessed be He, is drawn as far as there; 26

it is the illumination of the kav and the thread (chut), and there it ends and is not drawn into Beriah, Yetzirah and Asiyah. That is why they are a world of separation, and "from there it divides," etc.

But Yosef is a tzaddik who connects and draws the illumination of the Infinite Light into Beriah, Yetzirah and Asiyah. That is: the created beings are included as mayin nukvin in Malchus of Atzilus, as explained above, and Yosef draws the illumination of the Infinite Light, blessed be He, into Malchus

to refine the mayin nukvin with a second refinement, so that they are included in His actual G-dliness, as explained above. This illumination is the illumination of the kav and thread of the Infinite Light, and this is "And a river went out to water," etc., as explained above.

It follows that the level of Yosef's refinement is far higher than the refinement of the tribes. For the refinement of the tribes is that they raise mayin nukvin into Malchus of Atzilus, and it has not yet been transformed into actual G-dliness until Yosef draws down the mayin duchrin, 27

which is the illumination of the Infinite Light enclothed in Chochmah; this is "And a river went out of Eden," etc. "Through Chochmah they are refined" with the second refinement, and then the mayin nukvin is included in actual G-dliness, which is the inclusion of the lower unity in the higher unity, as explained above.

This is what is written, "And behold, we were binding sheaves in the midst of the field": these are 28
the refinements from Beriah, Yetzirah and Asiyah, to raise them as mayin nukvin into Malchus, as explained above.

And Yosef himself also refined this first refinement: although his root is from the Name Mah of Atzilus, which is the level of the mayin duchrin, nevertheless, since he was enclothed below in a body, he also had to refine this lower refinement, like the rest of his brothers.

This is "And behold, we were binding…": all of us are equal in this, in raising mayin nukvin into Malchus. But after this refinement,

"and behold, my sheaf arose," etc., for he has an additional advantage because of his root in the Name Mah of Atzilus; through this his level is to bring down mayin duchrin, to refine with a second refinement the mayin nukvin that they had already raised into Malchus.

And this refinement is not in the power of the other tribes, who are in Beriah, etc., far below 29
Atzilus. And this is "your sheaves came around and bowed down to my sheaf," in actual self-nullification.

For without Yosef's mayin duchrin their mayin nukvin would not be included in actual G-dliness; only through Yosef's mayin duchrin, which refines them with the second refinement so that they are included in the true self-nullification of Mah,

and this is "and they bowed down," etc.: then they are included in G-dliness, as explained above. (And see what is explained on these two refinements on the verse "And these are the names.")

Now, to understand the explanation of "and they bowed down to my sheaf," and also the matter of 30
the second dream, "the sun and the moon… bowing down to me," for the words reach Yaakov, as it is written, "and his father kept [the matter]," etc.:

How is it possible that Yaakov, who is higher in level than Yosef, for he is the level of the body [Tiferes] and Yosef the level of the covenant [Yesod], and although "body and covenant are counted as one," nevertheless he is higher, etc., if so, how would he bow down to Yosef? This is puzzling.

But the matter is that bowing includes two aspects. The first is self-nullification: one is nullified and bows down, etc., as in "and the host of heaven bow down to You," for they are nullified, etc. The second is drawing down: one bends his head and draws [it] downward.

And in truth one depends on the other, for through the self-nullification one brings about the drawing down, etc. This is also known from the bowing in the Shemoneh Esreh when one says "Blessed are You, Havayah": it is self-nullification and also drawing down, by bending one's head and drawing from the level of "Blessed" into the level of "You," as explained in Pri Etz Chaim. 31

In the same way the matter of "and they bowed down to my sheaf" will be understood. For when the tribes raised mayin nukvin into Malchus, they needed to arouse the drawing down of the mayin duchrin of Atzilus, through which the main refinement comes about. 32

And in truth the mayin duchrin is drawn down only after there is a raising of mayin nukvin, for "blessing does not rest in an empty place": only when there is a vessel does the light rest, and the mayin nukvin is the vessel for the mayin duchrin.

Therefore, to arouse the drawing down of Yosef's mayin duchrin, there first had to be the raising of the tribes' mayin nukvin, in self-nullification, to arouse this drawing down. This will also be understood from a physical analogy, in the union of male and female, that "there is no arousal except with intent."

And when the female sets her table, then the desire of the male is aroused, etc. And this is "and behold, your sheaves came around," for they made the vessel and the raising of mayin nukvin, "and they bowed down to my sheaf." 33

And in this bowing they did two things: first, their self-nullification to the Infinite Light; second, that through this they also brought about the drawing down, so that the mayin duchrin would be drawn down,

that is, that the illumination of the Infinite One be drawn into the level of Yosef; and this drawing down that they brought about was that the inner light be drawn into Yosef. Yaakov's bowing, however, was only a drawing down alone, for he drew the encompassing [light] to Yosef, etc.

Now, the reason for the tribes' hatred of Yosef because of his dreams, etc., is that they erred in one thing. For 34

it is known regarding "there the tribes went up, the tribes of Yah," etc., that there are twelve diagonal boundaries in Z'eir Anpin of Atzilus, and they are called "the tribes of Yah" because they are drawn from Abba and Imma.

Therefore the tribes below thought that their root is from there, and if so they are on one level with Yosef, since all of them have their root in Z'eir Anpin of Atzilus; and if so, they do not need him for drawing down the mayin duchrin, 35

since he and they are alike, from one root in Z'eir Anpin, from which the mayin duchrin is drawn. But they erred in this: it is true that their root is from Z'eir Anpin, as explained above, but they themselves are below, in Beriah.

And as explained above regarding the twelve oxen, with the Sea standing upon them from above, therefore they are only those who raise mayin nukvin to Malchus.

Whereas Yosef, [even] below, is himself from the level of Yesod of Atzilus itself, and therefore he specifically is the one who draws down mayin duchrin, and they need him, as it is written, "and behold, your sheaves came around," etc., as explained above.

TORAH OHR • PARSHAS VAYEISHEV • MAAMAR 3

שיר המעלות בשוב כוי היינו כחולמים

A Song of Ascents: When [G-d] Returns… We Were Like Dreamers

◇

"A Song of Ascents: When [G-d] returns," etc., "we were like dreamers." Now, a dream joins two opposites in a single subject, and combines two opposite matters as though they were one. This is because in sleep the discerning faculty of the intellect departs, and only the imaginative faculty remains. 1

And the imaginative faculty can combine two opposite matters, such as a ship racing through the air, etc., as Maimonides writes in the Eight Chapters. But when awake, when the faculty of the intellect is aroused, it rules over the imaginative faculty and does not let it combine [them], because it sees with its mind's eye that they are separate things that do not unite at all. 2

So too is the matter in the exile of the spark of G-dliness in a person's soul, which is in a state of sleep and of the departure of the intellect (mochin). [Such a person] can combine two opposite things: being occupied all day in business, "each one for his gain, from his every quarter," this one turning to his olive grove, etc. 3

Even though in prayer he arouses love, until [the soul] longs to divest herself of her garments, etc., to cleave to Him, blessed be He, because of his contemplation of the higher unity and the lower unity, nevertheless after prayer the love passes and is gone, and he does not take it to heart

that this is the opposite of the contemplation in prayer; and he imagines in his heart that he can combine and join two opposite matters together as though they were one, while in truth they are separate and distant from one another. For although it is written in the Torah, "Six years you shall sow your field,"

and likewise in the Shema, "and to serve Him with all your heart," etc., "I will give the rain of your land," etc., "and you shall gather in your grain," etc., all of this is 4

by way of service, as is known that in all the matters of this world there is [an element] of the service of G-d: "Six years you shall sow," etc., "and in the seventh year," etc.

This is the matter of the refinements (beirurim) of the level of the six years, and the elevation of the level of the seventh year, as is explained elsewhere. And according to the intention of the heart, these are the very things [that matter]. 5

But the heart of the multitude, who incline after their gain, to provide their allotted bread in its plain sense: "their heart does not so imagine," and their heart

is not set according to the proper intention; rather, all their salvation and all their desire is to fill the sufficiency of their lack, whatever they lack in the needs of their body, and they make the needs of the body the main thing.

And this is the very opposite of the arousal in prayer, that love for G-d alone be fixed in his heart, without any foreign admixture, G-d forbid, etc.

Now, even after these words and this truth, let no man's heart fail within him, [so as] to say that the arousal in prayer and his contemplation are vain imaginings, since it is like the dream, which is the imaginative faculty that joins two opposites. 6

For, since he sees in himself after prayer that the love for G-d passes and is gone, and he turns to love specifically his body, it is understood that even in prayer he did not nullify the love of his body entirely, and the arousal in prayer of love for G-d alone is not genuine,

but only like the imagining of a dream, which joins two opposites: it seems to him that he loves G-d and nevertheless loves his body, even though

they are not rightly together, because this is taken from the imaginative faculty, which can imagine vain imaginings. But in truth, this level of the dream has its root above, and "its foundation is in the mountains of" supernal "holiness."

This will be understood by first introducing what is written, "On that day G-d will be One and His Name One." The Gemara asks: Is His Name not One now? And it answers: Not as I am written am I read, etc. 7

The explanation is that His Name is in a state of exile, and therefore it is not read as it is written, but only in a garment and a sheath, etc.

Now, in exile it is in a state of sleep and of the departure of the intellect (mochin), "three contained [within three]," etc., and then his soul draws life for him from above, etc. 8

And there it is on the level of circles (iggulim), in which there is no level of above and below; rather, all is in one equality, with the inclusion and unification of all matters, without any separation or division, as is known from the saying of our Sages, of blessed memory, "These and these are the words of the living G-d."

Only when it is drawn down by way of lines is there division: the right line, Chesed, etc. This is not so on the level of circles: there is no division there at all, and there all the things that are separate below are joined and included together, and no separation or division is seen between them.

However, for this level to be revealed below comes about only through the state of sleep and of the departure of the intellect in exile. Of this it is said, "I clothe the heavens in blackness." "Heavens" are the level of circles; they are clothed in the level of blackness and darkness, 9

which is concealment and hiddenness; for then there shines and sparkles from above, from the supernal world, which is on the level of circles, [into] the level of the dream, which is the imaginative faculty, to join two opposites in one subject as though they were truly one, because in truth, in their root in the supernal world, they are joined and united,

for there it is on the level of circles, as said above. Only below, in the division of the lines according to Chochmah and Daas, so that this line is thus and that line is thus, is the opposition seen and revealed: that this is the opposite of that, and then they are separate and distant from one another.

Therefore the level of inclusion cannot be revealed in the revelation of Chochmah, which is the beginning of the division of the lines, but only in the state of sleep and of the departure of the intellect in exile; 10

then the supernal light sparkles and shines, and it is hidden and concealed in the level of blackness and darkness, that is, in the enclothing of concealment, etc., and not in revelation, for revelation is on the level of Chochmah and Daas, which is according to lines.

And of the Time to Come it is written, "Your Teacher will no longer be hidden" (yikanef), [hidden] by a wing (kanaf) and a garment, etc. Therefore "on that day His Name will be One": it will not be clothed and covered in a sheath, and it will be read 11

as it is written, etc. For "they will see eye to eye," etc. And then it will be said, "When G-d returns the captivity of Zion, we were like dreamers."

This means that this rank and level of the dream will be revealed, until all will recognize, know and grasp the life-force drawn to them in the time of exile, which is from the level of the dream.

Therefore they will say, "We were like dreamers." And with this the greatness and rank of Yaakov and Yosef through the dreams will be understood. And there is an aspect in which Yosef is higher in rank than the level of Moshe our Teacher, peace be upon him. And Nadav and Avihu were the nefesh and ruach of Yosef. 12

"We are impure through the soul of a man": this is Avihu. But Nadav was of the level of ruach, and they did not need sprinkling on his account at all. And of him it is said, "And may a generous (nedivah) spirit uphold me." And this is what is said, "Who leads Yosef like a flock."

For in the time of exile the leadership of Israel is on the level of Yosef, which is from the level of the dream, from the world of circles, etc. Therefore he is called ben poras (פורת), whose letters are poser (פותר, "interprets") and tofer (תופר, "sews"), which joins, etc. And therefore he interpreted dreams.

TORAH OHR • PARSHAS VAYEISHEV • MAAMAR 4

בכ"ה בכסליו יומי דחנוכה כו' שכשנכנסו יונים להיכל וכו'

On the Twenty-Fifth of Kislev

"On the twenty-fifth of Kislev [begin] the days of Chanukah," etc.: "for when the Greeks entered the Sanctuary," etc., "and when the royal house of the Hasmoneans prevailed and defeated them, they found 1

only one cruse of oil," etc. "The following year they established them as eight festive days, with Hallel and thanksgiving." We need to understand the matter of Hallel and the matter of thanksgiving.

We also need to understand why, for this miracle, they instituted the lighting of lamps in remembrance of the Temple, where they found one cruse of oil, etc., whereas they did not institute the same for other miracles.

And also: what do lamps have to do with Hallel and thanksgiving? But the explanation is that it is written, "For a mitzvah is a lamp and the Torah is light," etc. This will be understood by first explaining the matter of the Menorah in the Holy Temple, of which our Sages, of blessed memory, said, "Does He then need its light?" etc.

Now, it is written, "And when Aaron kindles the lamps at dusk, he shall burn it [the incense]," and, "In the morning, when he prepares the lamps, he shall burn it." For at night he would light all seven lamps, and the next day he would clear their ashes and prepare them, 2

and he would light only the western lamp, which is the sixth lamp, from which he would begin and with which he would conclude.

The explanation is that the lamps are the emotive attributes (middos): "Yours, G-d, are the greatness and the might," etc.; they are seven lamps, corresponding to the seven middos.

Now, in each and every attribute there is "the one opposite the other": in kelipah (the husk), over against holiness, and they draw their nourishment from holiness. 3

For example, from love in holiness there is drawn down, through the chain of descending levels, [what comes] to be physical lust; and likewise from awe in holiness [comes] evil fear, and anger, and the like.

And they must be refined and transformed, to be absorbed into supernal holiness, so that all the attributes will be for G-d in a state of self-nullification (bittul): "Yours, G-d, are the greatness and the might," etc. 4

The refinement is through Chochmah (wisdom), for "through Chochmah they are refined," etc. And Chochmah is a light, to illuminate the attributes and to purify them.

At night, which is the time of darkness, it was necessary to light all seven lamps, that is, to draw the light of Chochmah into each and every attribute on its own,

whereas by day it was enough to light the sixth lamp, which is the principal channel of influence, and of itself the light of Chochmah would be drawn into all the attributes.

Now, there is "world, year, soul." Just as Aaron would draw down the light of Chochmah into the world, [into] the seven levels and supernal attributes in the order and conduct of the world, so too he would draw down the light of Chochmah into the souls of Israel, 5

who are "those who came out of Jacob's thigh, seventy souls," corresponding to the seven lamps. They are "those who came out of the thigh of יעקב (Jacob)": yud-ekev ("heel"), that is, the yud, which is Chochmah, drawn down and descending into the level of the heel, the end of the lowest levels.

This is [the meaning of] "and his hand was grasping Esau's heel": for ידו ("his hand") has the letters of יו"ד (yud), which grasps the heel of Esau so as not to give it the strength to expand and rule, but only to subdue it beneath holiness and to subjugate the sitra achra (the other side). 6

And this was the meaning of what Aaron drew down when he kindled the lamps: to draw the yud of Jacob, the light of Chochmah, to the level of the heel, so that even the natural attributes in the animal soul will rise and be absorbed into holiness.

Now, it is written, "And when Aaron kindles the lamps at dusk, he shall burn it," and likewise, "In the morning, when he prepares the lamps, he shall burn it." 7

[First] "when he kindles," and then "he shall burn it," and likewise in the morning; as it is stated in the order of the Temple service, the preparing of two lamps precedes the incense. To understand the matter of the incense, which came after the lighting and after the preparing of two lamps: it is because

the matter of the lamps has already been explained above: it is the raising up of the attributes that descended and were drawn down into the physicality of the animal soul, so that they rise and are absorbed into holiness. But the incense is the raising up of the letters, those of thought, speech and action, the garments of the attributes, which are of the level of the inanimate.

The letters of holiness are called "the wall of the daughter of Zion," a wall of stones: "two stones build two houses," etc., as is known. 8

And as is explained elsewhere on the verse, "Great is G-d and much praised, in the city of our G-d": when is He called great? When He is in the city of our G-d, etc.

Now, the letters of thought, speech and action that fell into physicality, under the dominion of the kelipos and the sitra achra, have no ascent through the drawing down of the light of Chochmah, for the light of Chochmah is only in the attributes themselves, love and awe, etc., 9

which are of a spiritual nature (see what is explained on "And [G-d] formed," etc., in Parshas Bereishis). But the physicality of the letters has no ascent except through the incense: for the spices of the incense were of things that have no taste at all and are not of the category

of food at all, so they are of the level of the inanimate; and by burning them there comes to be a fragrance that rises upward and restores the soul: "a fire-offering, a pleasing fragrance to Havayah." For through the fragrance there comes to be nichoach ("pleasing"), that is, a descent into the chain of descent, a drawing down of the level of Havayah, [whose] yud [is] Chochmah, etc.

Now, all this was in the Holy Temple, where they would offer sacrifices; and now prayer is in place of the sacrifices. We need to understand this in [terms of] prayer. 10

In the order of the Temple service, the blood of the tamid (the daily offering) came before the preparing of two lamps, the lamps before the incense, and the incense before the limbs. It follows that the blood of the tamid came before the lamps and incense, and the limbs of the tamid after the lamps and incense.

This will be understood in the service of G-d in prayer. For the essence of the service in the Shema and prayer is to give over one's soul in the Shema.

Now, there are two kinds of self-sacrifice (mesirus nefesh): to give over one's soul in "One," and "with all your soul: even if He takes your soul," etc. To understand what these two kinds of self-sacrifice are: 11

self-sacrifice in "One" refers to the G-dly soul, which is in a state of actual self-nullification, as it is written, "As G-d lives, before Whom I have stood." The state of standing is self-nullification in the Infinite Light (Or Ein Sof), blessed be He, itself.

And the level of "with all your soul" means that the animal soul too should be in a state of subjuga- 12
tion and transformation (iskafya and is'hapcha), etc.; for this self-sacrifice is not in "One"

but in the level of "Blessed be the name of the glory of His kingdom," etc. The explanation is that, as is known, the level of the light that fills all worlds (memalei kol almin) and of the light that encompasses all worlds (sovev kol almin) is all called only the level of "My Name."

As in the saying, "King, praised and glorified forever and ever (adei ad), is His great Name." "For- 13
ever and ever" means all the ascents from world to world, elevation after elevation: the World to Come, the Upper Garden of Eden, the days of Mashiach and the Resurrection of the Dead, and the many myriads of myriads of worlds and chambers explained in the Zohar.

In truth there are far more, without end, as it is written, "His troops are without number"; His 14
troops are the angels, which are the outer dimension of the worlds, and all the more so the souls, which are the inner dimension of the worlds. Yet all this is only at the level of "His Name," the name of the glory of His kingdom.

As in the analogy of the extension of a king through his country: only his name goes out through all the provinces of his kingdom, not his essence and being. So too, so to speak, the extension of the life-force drawn

from the Infinite Light, blessed be He, to give life to all the creatures and the soul of every living thing: this extension and drawing down is only at the level of a "name," which is only a radiance and illumination, merely an extension, and it is called the Infinite Light (Or Ein Sof).

But the very essence of the Infinite One (Ein Sof), blessed be He, is exalted and lofty, for it is written, "For I, G-d, have not changed," and there is no comparison to Him, blessed be He, not even as a drop compares to the ocean, etc.

Now, the soul, the G-dly soul, because it is of the inner dimension of the worlds, is nullified and ab- 15
sorbed in the higher unity (yichuda ila'ah), blessed be He, before the Infinite Light, blessed be He, itself; because there rests and shines upon it the light

of the Infinite One, blessed be He, and it contemplates and meditates on His exaltedness, blessed be He: how nothing can be compared to Him, and "I, G-d, have not changed," etc. But in the chain of descent and the lowering of the levels, down to the end of the lowest levels, [that is, the level] of the animal soul enclothed in the actual physical body:

the physical is a screen that separates and divides [it] from the higher unity, because to eyes of flesh it appears as a being and a separate thing. Nevertheless, through the descent of the soul, the G-dly soul, which did not descend for its own sake,

for even before its descent it was at the level of "before Whom I have stood," etc.; rather, the descent is for the sake of the ascent of the animal soul: to shine upon it an illumination from the higher unity, blessed be He, so that it too can rise and be absorbed into the Infinite Light, blessed be He.

This illumination and drawing down is from the level of "Blessed be the name of the glory of His kingdom forever and ever": that is, through contemplating that everything that appears as a being and separate is nothing 16

but a radiance, the name of the glory of His kingdom. Therefore the being will be nullified, like the radiance of the sun within the sun, etc., as is explained elsewhere.

Now, in the ascent of the animal soul to be absorbed into the Infinite Light, blessed be He, very great and abundant is its power, for it is of the level of baalei teshuvah (those who return), who "draw with greater force." 17

For the animal soul was taken from the holy Chayos of the Chariot. And the Chayos carry the Throne, and "the likeness as the appearance of a man upon it from above."

"And with a great noise they rise up." This was the meaning of the blood of the tamid, [slaughtered] "on the north side before Havayah": for the sacrifices were of the soul of the animal, to raise it to its root, from which it was taken, the level of the face of the ox in the Chariot. 18

The tamid was of the most holy offerings, which are slaughtered in the north, the level of Gevurah (restraint), which is from the left, the level of "a great noise." Moreover, צפונה ("on the north side") [is] צפון ה', "the hidden hei,"

that is, the level of the final hei of the Name Havayah, which is the level of the concealment and tzimtzum (contraction) of the Infinite One, blessed be He; and because of this there was the noise.

This is "on the north side before Havayah": from the level of "the north side," which is the level of "a great noise," they rise up and carry the Throne, the likeness as the appearance of a man, above the level of man; because their root is from the World of Tohu, "before any king reigned over the children of Israel."

Now, Havayah, [whose] yud [is] Chochmah, etc., is the level of man; whereas "with a great noise they rise up" above the level of man. This is "before Havayah": the source of the level of Havayah, from which is drawn the very coming-into-being of the level of Havayah. 19

And just as they would offer the blood of the tamid, from the actual soul of the animal, so prayer, in place of the sacrifices, is the ascent and absorption of the animal soul within a person, which is also "with a great noise": the level of flashes of fire and fervor, in yearning and thirst, etc.

This is "Man and beast You save, Havayah": the beast within man You save, so that in it too there be a drawing down of the level of Havayah. 20

This thirst and this yearning are the level of "with all your heart." For in the heart there are two chambers: the right chamber is full of air and breath,

and the left chamber is full of blood, for "the blood is the soul"; the revi'is of blood on which the soul depends has its dwelling in the heart, where the element of fire and the natural heat are found.

As is known, the lobes of the lungs blow upon the heart to cool it from its heat. And there is the dwelling-place of the G-dly yearning and thirst, to rise and be absorbed into the Infinite Light, blessed be He.

Now, after this ascent and absorption, "spirit brings spirit and draws down spirit": to draw the Infinite Light, blessed be He, down below, "as water [reflects] face to face." 21

Just as one nullifies oneself, from being to nothing, so there is drawn down from above, from nothing to being, so that the Infinite Light, blessed be He, itself will rest below as above.

"With all your soul": with all the powers of the soul, thought, speech and action. Also, every soul comprises nefesh, ruach and neshamah. And the main part of the soul is the intellectual one, each according to his measure: there are masters of Scripture, and there are masters of Mishnah and Talmud. 22

This is the matter of lighting the lamps. Except that at dusk he lights all seven lamps, while in the morning, at the time of preparing two lamps, he would light the sixth lamp after preparing it, and afterwards light the seventh lamp.

It is like "and the Torah is light": that the light of the Torah should shine in "with all your soul," the intellectual soul. From this one comes to the level of "with all your might," with all your wealth, which is the level of charity (tzedakah), which is [what is called] "mitzvah" without qualification, a mitzvah of action. 23

As is known, the mitzvos that are done in physical action are of the level of the incense, which is made of spices that have no taste and are not of the category of food.

From them there comes to be a fragrance that rises upward, to strengthen the mind and to restore 24
the soul. For the first revelation of the soul as a whole is in the intellect (mochin) in the head, and the action of fragrance is that the soul should not be withdrawn from the intellect, but should return and be revealed, from concealment into revelation.

So it is with the mitzvos, and their sum is the mitzvah of charity, about which it is said, "Charity ex- 25
alts a nation": it is exalted and rises higher and higher. And it is written, "He put on charity as a coat of mail, and a helmet of salvation on His head."

A coat of mail is [made] of many scales. So too, each and every coin adds up to a great sum, to become a coat of mail, which is a shield for all who take refuge in it.

So too charity becomes a shield and a refuge, so that there be no nurture for the kelipah and the sitra achra; and it becomes a "helmet of salvation on His head."

The explanation of this: it is written, "A crown of glory is gray hair; it is found in the way of 26
charity." From charity there comes to be a "crown of glory, gray hair," which is the level of the majesty of the face, "May G-d make His face shine," etc.,

the level of the inner dimension, which is the level of "the hidden things of the heart," the inner dimension of the heart, which becomes one with the mind as "two companions who never part." For the outer dimension of the heart does not become one with the mind: the mind is in one's power, to understand and contemplate the greatness of the Infinite One, blessed be He,

and yet the outer dimension of the heart is not in one's power; but the inner dimension of the heart 27
truly becomes one with the mind. And through charity there comes to be a fragrance that restores the soul and makes the revelation of the mind shine, to become one in the inner dimension of the heart.

This is "Oil and incense gladden the heart": this is the Holy One, blessed be He, as it is written, "the Rock of my heart." For just as the heart draws life-force to all the limbs, so it is written, "And You give life to them all."

The gladness of the heart is the revelation of the inner dimension, that is, the inner dimension of 28
the Infinite Light, blessed be He, to which nothing compares, etc.

And through charity, which is the nullification of being into nothing, for one gives the life of his soul from his toil, there is drawn from above a drawing down into being from actual nothing, which is the inner dimension of the Infinite Light, blessed be He, itself.

This is the level of "doing the will of the Omnipresent (Makom)." For will is subject to change, and it 29
is written, "I, Havayah, have not changed."

But Israel do the will of the Omnipresent, [causing] His will, blessed be He, to extend into the dimension of place: these are the mitzvos, which are His will, blessed be He, enclothed in physical action, in place and time.

The 613 mitzvos of the Torah and the seven of the Rabbis are 620 pillars of light, like a pillar that 30
connects above and below: so that the Infinite Light, blessed be He, of the inner dimension, which is far above the bounds of the worlds, rests and is enclothed, as will, in the 613 mitzvos of the Torah and the seven of the Rabbis, which are enclothed in physical things.

Therefore the act of charity is called a "helmet of salvation (yeshuah)." For yeshuah is from the 31
same root as "And G-d turned (vayisha) to Hevel," etc., meaning that He turned to his prayer: that is, [charity] causes the Holy One, blessed be He, to turn with His own Self and His glory, to draw down the revelation of His very essence and being.

This revelation divides into 370 lights, and it is the source of "the glory of gray hair," the majesty of the face; as it is written of the Kohanim, "And you shall make them caps, for honor and for glory": the caps, which are the "helmet of salvation," are drawn down to become the "glory of gray hair" and the majesty of the face.

This is "A crown of glory is gray hair," and all this "is found in the way of charity": for from charity 32
there comes to be the "helmet of salvation," to draw down the majesty of the face, "May G-d make His face shine," the level of the inner dimension, as explained above. And afterwards [comes] the level of the limbs; for in the sacrifices there were two things, blood and fat.

The blood precedes the lamps. The incense is the level of "with all your heart," and the limbs, 33
which are the fat, came after the lamps and the incense.

The explanation is that the fat is the level of delight, as we see that one who lives in delight has much fat.

That is, "all the fat is for Havayah": that one should delight in G-d with joy and gladness of heart, more than from an abundance of everything, and not have

any other delight at all. Through this, "these words which I command you," etc., [will be upon your heart]; and "I" Myself command you, etc., so that through this the sweetness of the Torah will be in his eyes, etc.

Now we come to explain the matter of Chanukah, [and] why we bless "to light the Chanukah lamp"; 34
and what is the matter of the dedication (chanukah) of the altar and the dedication of the House.

It is written, "Train (chanoch) a youth according to his way": that is, when one wants to teach him and he is far from it, one must train him.

The training is through many gifts that are given to him. But it is written, "I was a youth (na'ar)," 35
[which, the Sages] said, the Prince of the World said: the life-force that spreads through all the worlds, to each according to its measure, is at the level of a youth.

As it is written, "And he was a youth with the sons of Bilhah," etc.; [and] "the name of the younger one was Rachel." The small hei is the level of Malchus, the final hei of the Name Havayah, so that "His kingship rules over all"; bringing the creatures into being from nothing to something is at the level of the small one, because it is in the level of bounds and limits.

Relative to the Infinite One, blessed be He, Who, as His name is so is He, has no end, etc., the entire 36
sum of the life-force is called by the name "smallness," for it bears no comparison to Him, blessed be He. This is why it is written, "How will Jacob stand, for he is small?"

For Jacob is the bar that runs from end to end; and since there is an end at the top and an end at the bottom, it has a limit, and so it is small relative to the Infinite One, blessed be He.

To draw down the Infinite Light, blessed be He, itself through the sacrifices (the blood of the tamid, 37
the lamps, the incense and the limbs), the altar was too small to contain [it].

Therefore the Princes volunteered many gifts for the dedication of the altar, to dedicate the altar; and their gift was greater than what was offered on it every day, "the one lamb," etc., which was offered from the communal funds of all Israel.

The Princes, because they were on a higher level than the rest of the community of Israel, gave a 38
great gift for the dedication of the altar: silver bowls, bulls, lambs and he-goats,

so that there would be power in the offerings of Israel to draw down light, "each day's matter on its day," in the offerings of each and every day.

So too was the matter of the Chanukah lamps in the days of the Hasmoneans: the Greeks did not seek to lay hands on them, but only "to make them forget Your Torah and to make them transgress," etc.; as our Sages, of blessed memory, said (Bereishis Rabbah, sections 16 and 44), that they said, "Write on the horn of the ox," etc.

The explanation: all idol worshippers have an animal soul from the face of the ox, except that they receive from the level of the waste and the dregs, the level of horns and hooves, dregs and waste that do not

rise and become absorbed into the holiness of the face of the ox in the Chariot, [the Chayos] that carry the Throne and the likeness of a man upon it from above; for this power [exists] only in the G-dly soul, which is from the level of the man upon the Throne.

And the animal soul [of Israel] is from the level of man in the Chayos of the Chariot: "and the four 39
of them had one likeness," "and the likeness of their faces was the face of a man." Therefore they have the power to draw down the Infinite Light, blessed be He, itself.

The Greeks were envious of Israel and wanted Israel too to write on the horn of the ox, so that they would receive from the level of horns and hooves, as above, and not be absorbed into the holiness of the supernal Man.

This is [the meaning of] "that you have no portion," etc. Israel were weak and few at that time, and nevertheless they gave their lives for the sanctification of the Name; and by the power of self-sacrifice

they had the power to draw down the light of the Torah anew. This drawing down is at the level of Chanukah (dedication), the level of an abundant gift, the drawing down of the "helmet of salvation" to become the "crown of glory, gray hair," etc.

This is the matter of Hallel and thanksgiving. For hallel means praise, and it is also the language of 40
"when His lamp shone (b'hilo)," etc.: illumination, in revelation.

And the one follows from the other: for through the praise with which one praises a person for the virtues and qualities he has, one arouses the virtues and qualities within him to come out from concealment into revelation.

This is "Halleluyah": that the Name Yah should come out from concealment into revelation, so that 41
there be the level of the yud, Chochmah, etc., from above Chochmah.

For חכמה (Chochmah) is כ"ח מ"ה ("the power of Mah"), and מ"ה has the numerical value of אדם ("man"); and the drawing down of the level of the man upon the Throne is from the level far above the level of man, the Infinite Light, blessed be He, itself. Through this there comes to be the Name Yah, "two companions who never part."

And afterwards, "Praise the Name of G-d": that there be a drawing down of Chochmah into the attributes, so that the attributes too will be in a state of self-nullification, "Yours, G-d, is the greatness," etc.

But all this praise and acclaim, to draw from concealment into revelation, is through "the servants of G-d," who are like servants who accept upon themselves the yoke of the kingdom of Heaven, in the manner of "you shall surely set [a king over you]," etc.

As is explained elsewhere, this level of praise and acclaim, and this drawing down, is the level of the hundred blessings that a person is obligated to recite every day, which is the level of blessing and drawing down from concealment into revelation.

This is "May the Name of G-d be blessed from now and forever." "From now": from the beginning 42
of time, which is at the level of His kingship, blessed be He, for then the language of time applies, "[G-d] is King, [G-d] was King," etc.,

as is explained elsewhere. "And forever": that it be drawn down and spread to the end of all the levels, so that there be a revelation of G-dliness, etc.

All this is the level of Hallel and Halleluyah, to draw from concealment into revelation. But thanks- 43
giving is the level of "returning," for there must be "running and returning"; and above it is called "reaching

and not reaching." For in truth the Infinite Light, blessed be He, is not actually revealed in this time, only in the Time to Come: "And the glory of Havayah will be revealed," "for eye to eye," etc.,

whereas now the revelation is only in the manner of "The voice of my beloved knocks," "I sleep, but my heart is awake," etc.; and since the Holy Temple was destroyed, the Holy One, blessed be He, has in His world only the four cubits of halachah, etc.

From this comes the level of thanksgiving and self-nullification before the Infinite Light, blessed be He, which is drawn down in His Torah and His service: "And My words which I have put in your mouth," "And I have put My words in your mouth," "I am the Mishnah speaking in your mouth," etc.

TORAH OHR • PARSHAS VAYEISHEV • MAAMAR 5

כה אמר ה' צבאות אם בדרכי תלך כו'...

Thus says G-d of Hosts: If you will walk in My ways

◇

"Thus says G-d of Hosts: If you will walk in My ways, etc., and I will give you goings among these that stand." [We need] to understand what is meant by "goings among those that stand." 1

Now it is known that the angels are called "standing," as it is written, "Seraphim stood." The souls too, before they come into this world, are likewise called "standing,"

as it is written, "As G-d lives, before Whom I have stood." Only after the souls descend into this world, when they are enclothed in a body and an animal soul, are they called "goers."

The reason the angels and the souls are called "standing" is that the root of their coming into being is from the level of letters. The angels are from the letters of speech, as it is written, "And by the breath of His mouth, all their host." 2

And Israel, who "arose in [G-d's] thought," are from the letters of thought. The letters are the level of the inanimate, as is said in Sefer Yetzirah, "Two stones build [two houses]," etc., because they are nullified before the intellect that directs them,

for the letters follow the intellect, etc. Therefore they are called "standing," like the level of the inanimate, which has no quality of going.

As for what is written, "And with two it would fly," where we do find a quality of going in them: this comes through an arousal from below. When Israel says the Kedushah below, the angels too say "Holy" above, and then it is said, "And with two it would fly," and "One called to another," etc. 3

But to understand the explanation of how there is an arousal from above through an arousal from below: it is known that there are two levels, the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin).

The meaning of "fills all worlds" is: according to the order of the levels in the chain of descending worlds (hishtalshelus), the descent of the levels from cause to cause, etc. It brings into being and gives life to each one according to its temperament and nature, in the manner of an actual chain of descent. This flow and drawing down of life-force is from the level of His sovereignty, blessed be He: "Your kingship is a kingship over all worlds," and "the glorious splendor of His kingship."

The meaning of "splendor" (hadar) is the beauty of His greatness, blessed be He, in myriads upon myriads of worlds: "A thousand thousands serve Him," etc., and "Is there any number to His legions?" All this is the precious beauty of His greatness, blessed be He, and it is none other

than from the level of His sovereignty, blessed be He. All the angels "utter songs" only "to the King, the living and enduring G-d," for He alone (meaning, in His very Essence, blessed be He) is "exalted and holy," etc.

For this reason they say "Holy" three times: so that there be a drawing down of supernal holiness from the Infinite Light, blessed be He, that encompasses all worlds, until it becomes "Havayah Tzevaos," and so that "the whole earth is full of His glory." 4

The meaning of "His glory" is His enclothing. Also, kavod (glory) is numerically thirty-two: the thirty-two paths of wisdom. For the enclothing of the Infinite Light, blessed be He, is in Chochmah, as it is written (Psalms 104), "How many are Your works, O G-d! You made them all with wisdom," and it is written, "The earth is full of Your possessions."

"Your possessions" (kinyanecha) are the level of "Acquire wisdom, acquire understanding," and these are what "fill the whole earth." This is the enclothing of the Infinite Light, blessed be He, as the light that fills all worlds, and it is called the union of the Holy One, blessed be He, and His Shechinah.

Now it is known that as for the purpose of the soul's descent into this world, it did not descend for its own sake, for the soul needs no rectification for itself. 5

Rather, the main [purpose] of its descent is to be enclothed in the animal soul, so that there be subjugation and transformation (iskafya and is'hapcha) in the animal soul, until it has no will but one, for its Father in heaven, as it is written, "Whom do I have in heaven? And besides You I desire nothing on earth."

This is through the G-dly soul enclothed in it, which reflects and contemplates "G-d is One" in the Shema, "Shema Yisrael" ("shema" is a term for understanding): how He, blessed be He, is One in heaven and earth. 6

The ches and the dalet, which are the seven heavens and the earth and the four directions of the world, are all nullified to the aleph, which is His unity, blessed be He. For He alone exists as before the world was created: "For I, G-d, have not changed."

And "Blessed is He Who spoke, and the world came into being" with a single utterance. Only "Blessed be the name of His glorious kingdom forever and ever" [refers to] the level of His sovereignty, blessed be He, which gives life to and brings into being all the worlds from nothing to something, so that they appear and are revealed to eyes of flesh as a something, a thing unto itself, etc. And through this [comes] "You shall love [G-d] with all your heart": with both your inclinations. 7

But before the Shema the Sages instituted two [blessings] before it, for the fulfillment of the Shema. They begin by first recounting the matter of the angels, how they sanctify and extol, etc., and "the Ofanim, with a great noise," etc.

For the fulfillment of "You shall love" with both your inclinations, that even the evil inclination should come to subjugation and transformation, comes about through a great war,

as it is written, "And one nation shall be stronger than the other nation," and it is written, "And a man wrestled with him until the break of dawn": until the break of dawn of the Time to Come, all the days of the length of the exile, everything is in a state of war.

And it is written, "And the elder shall serve the younger." The level of "elder" (rav) is the level of "before any king reigned," etc., except that it descended and fell in the shattering of the vessels, as is known. 8

This descent "from a high roof [to a deep pit]" is for the sake of an ascent, through Israel, with the G-dly souls within them, ruling and governing the spirit of the animal soul until it returns to be in a state of subjugation and transformation, etc. For judgments are sweetened only in their root.

Therefore 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, whose quarry and foundation is "in the holy mountains": from the holy Chayos of the Chariot, "the face of a lion, the face of an ox," etc. 9

Therefore one must first mention, before it, how the angels and the holy Chayos sanctify and proclaim [His] kingship, etc. From this one comes to the fulfillment of the Shema, "You shall love [G-d] with all your heart": with both your inclinations.

And in the Shema one draws down to it a state of true self-nullification in "G-d is One," with actual self-sacrifice, in the Infinite Light, blessed be He, that encompasses all worlds, until it would expand to leave its sheath, etc.

The matter is as it is written, "The horse and its rider He cast into the sea." The horse is nullified before its rider; without the rider, the horse's virtue is nothing. 10

But when there is a rider on it, the horse's virtue is recognized all the more, for it can run to a place where the rider could not go on his own.

So too the animal soul, of itself, is bound to what is below. But when the G-dly soul that is enclothed in it rides upon it, this becomes the elevation of the animal soul, with "greater eminence and greater power," with actual self-sacrifice. 11

This is because its root is from a higher place, from "before any king reigned," etc., and "the elder shall serve," etc. Then its power is great and abundant, so much so that in the Shemoneh Esreh prayer it is what draws down and bestows a flow of self-nullification toward the Infinite Light, blessed be He, into the angels, until

they say "Holy" when Israel says [it] below. This is the meaning of "through an arousal from below [comes] an arousal from above": from below upward, that there be self-nullification in the Infinite Light, blessed be He, from below upward.

Likewise with the drawing down of the Infinite Light, blessed be He, from above downward: it comes through Israel, in their occupation with the Torah, which is His wisdom and will, blessed be He, in the 613 commandments of the Torah and the seven of the Rabbis, 12

which are 620, numerically equal to keser (crown). These are the level of the supernal Keser, the level of a crown and an encompassing [light] that is far above the order of the chain of descending worlds. From there Israel draws down the radiance of the Infinite Light, blessed be He, that encompasses all worlds.

This is why, after "You shall love [G-d] with all your heart," [which is] from below upward, we say, "And these words which I (Anochi) command you," etc.: the drawing down of "these words" from the level of Anochi itself, from above downward, etc., so that it neither hides nor conceals, etc. 13

The angels receive from them the drawing down of the Torah that is drawn into the Garden of Eden, as it is written, "You who dwell in the gardens," etc. And also regarding Torah study in this world, our Sages said of some of the great sages that the ministering angels gathered as at the rejoicing of a groom and bride, etc.

It follows that the angels' flow from Israel is both from below upward and from above downward. This is "I will give you goings": two kinds of going, from below upward and from above downward. "Among those that stand": 14

meaning, in the inner dimension of those that stand, who are the angels: that there be a flow of the quality of going into the inner dimension of the angels, both from below upward and from above downward.

But all this is "if you will walk in My ways," etc. The explanation is that this power given to Israel, 15
that in them

and through them there be this ascent and drawing down, is because they are the children of Jacob, "the middle bar that runs through from end to end."

And [it is] through the Torah and mitzvos, which are 620 pillars of light, like a pillar that joins 16
above and below, etc. This is "if you will walk in My ways."

A way is what joins one city to another, etc. The whole Torah and the mitzvos are called a way, for in them and through them, through all of them specifically, the flow passes.

As is known, the drop descends by way of all the limbs, etc. Of this it is said, "All the paths of G-d 17
are kindness and truth": the flow goes only by way of kindness specifically, and by way of truth specifically.

But it cannot be from above downward unless it is first from below upward: "Whoever says, 'I have only Torah,'" etc.

And further: "And you too shall judge My house." "Judge": "the law of the kingdom is law." For "a 18
servant will not be corrected by words": this is the animal soul.

It must be struck with a rod: "A person should always incite," etc. This is the level of the sweat of the Chayos, like a person's sweat, which comes when, from his fear, the fire in him overpowers the water in him.

And the fire pushes the water outward as sweat. So too it is written, "A river of fire," etc., which 19
comes from the sweat of the Chayos, which are in Beriah; from there it descends to Yetzirah and Asiyah and becomes the river of fire [of which it is said], "It shall fall upon the head of the wicked."

That is, the sweat, which is the level of water, which their fire pushes out, for they tremble and quake from the dread of the Throne. From the greatness of the fear, sweat, which is the level of water, comes out of them.

[Water] is the level of flow and drawing down, like water. From this the river of fire is made, etc. It is like anger at the opposite, which comes from the drawing down of love, etc.

"You shall judge My house": this is the level of the G-dly soul, for "they are the sanctuary of G-d." 20
"And they shall make Me a Sanctuary and I will dwell within them"; it does not say "within it," etc.

"And you too": this is Joshua the High Priest, who is the "groomsman of the Queen": "When you kindle the lamps," etc. The High Priest is supernal Chesed, and nevertheless "you shall judge" with the level of Gevuros, and through this "you shall guard My courtyards." "My courtyards" is the level of the animal soul.

For the difference between a house and a courtyard is that a house is covered by a roof, which is the spreading of a tent and an encompassing [light] from the level of the light that encompasses all worlds. A courtyard, however, is not roofed, etc., and needs guarding.

After all this, "I will give you goings": two kinds of going, etc. This is in the Time to Come. For nowadays it is called "running and returning" (ratzo vashov): running from below upward, and returning from above downward. 21

But in the Time to Come, when the light that encompasses all worlds is revealed, "darkness is as light," and there is no above and below in it, everything will be a state of going: even the returning will be a going, like the running, etc.

Only, beforehand there must be the level of "you shall judge," as said above. This is the meaning of the miracle that occurred on Chanukah (and likewise on Purim): first there was war, and afterward the miracle on a day of rest.

TORAH OHR • PARSHAS MIKEITZ • MAAMAR 1

ויהי מקץ שנתים ימים ופרעה חולם וגו׳

"And it came to pass at the end of two full years, and Pharaoh was dreaming"

"And it came to pass at the end of two full years, and Pharaoh was dreaming," etc. Now, this portion is joined to the portion before it: "Yet the chief butler did not remember Yosef," etc. 1

For because he did not remember, "And it came to pass at the end" came about. The explanation of the matter: just as there is a Pharaoh and a chief butler in kelipah, so, "G-d made the one opposite the other," so that likewise on the side of holiness there are also these levels.

Now, there are four elements in the human soul: fire, air, water and earth. The element of fire dwells in the heart. The source of the moisture is from the brain, for that is where the element of water dwells. And the lungs draw every kind of drink and moisture from the brain by way of the windpipe, to cool the heat of the heart. 2

So too in the G-dly soul: the element of water in the brain is the level of Chochmah and Daas in the service of G-d, in one's mind and thought. 3

And even though "no thought can grasp Him at all," is it not written, "Her husband is known in the gates": each one according to his own measure?

That is, contemplation of the level of the spreading forth of His greatness, blessed be He, above without end and below without limit: "there is nothing else besides Him," 4

for "by the breath of His mouth all their host" [were made], and before Him all is considered as nothing. It is like, by way of analogy, a person's speech, which is nullified to him and considered as nothing compared to him.

And this every person, according to his own measure, can know and comprehend: that there is nothing else in the heavens above, and all the higher and lower beings are drawn from the breath of His mouth, blessed be He, and there is nothing apart from Him. 5

Therefore they are truly considered as nothing before Him. And the element of fire is the thirst in the heart of one who understands, through contemplating His greatness, blessed be He, how truly all is considered as nothing before Him.

Therefore his soul yearns for Him, blessed be He, with a fierce love like flashes of fire, a flame that 6
rises of itself, to be absorbed in the light of G-d and in His unity, blessed be He; and he does not wish to be below, like the nature of the light of fire, which by its nature is drawn from below upward.

It is not so with the level of water, which goes from above downward, for water descends from a high place to a low place. That is, he draws the light of G-d, namely Torah and mitzvos, upon his soul, to shine upon his soul even while he is below, in the mode of "against your will you live," etc.

And just as water extinguishes fire, so through this he will quench the thirst of his soul, as it is writ- 7
ten, "Ho, everyone who thirsts, come to the water," as is explained elsewhere.

That is, through the level that connects the element of water in the brain with the element of fire in the heart, namely the windpipe (kaneh). It is the level of the source of the letters of the Torah,

as it is written, "Acquire (kneh) wisdom, acquire understanding." And this level is called the chief butler, for through it the lungs draw drink from the moisture of the brain, from the element of water within it.

This is the meaning of the chief butler's dream: "Behold, a vine was before me," etc., "and I 8
pressed the grapes," etc., "and I placed the cup on Pharaoh's palm." Explanation: the vine is the name for the Congregation of Israel, which is the totality of all the souls of Israel.

And the grapes are the sparks of souls, for each spark is called one grape, since in each spark there 9
is the level of "wine that gladdens G-d and men," which is the level of the hidden love, to rejoice in G-d; and it is an inheritance to us from our forefathers.

But it is very hidden, like wine concealed within grapes, for the grape is round and smooth and surrounds it on every side, and it is impossible to extract wine from it except

by squeezing and treading in the winepress, to remove from it the peel (kelipah) that surrounds it. So too, it is impossible to reveal the hidden recesses of the love except through the level of crushing.

"And be lowly of spirit before every man": not that others should humble him, but "be lowly of 10
spirit": be so yourself; and "let my soul be as dust to all," like a threshold that is trodden upon, in order to remove the husk of the foreskin that covers over the heart.

That is, even one who has not actually blemished [himself] and become defiled through the sins of youth must nevertheless circumcise the foreskin of his heart, as it is written, "Circumcise the foreskin of your heart": that is, [the fact] that his heart burns and craves superfluous things.

This is called the level of the foreskin that covers over and conceals the revelation of His G-dliness, 11
blessed be He, in the mode of the hiding of the Face. And he must not be in the mode of the hiding of the Face, and there must be no separating screen at all, not even a thin membrane, which is the level of the membrane of peri'ah.

And through this, "and I placed the cup on Pharaoh's palm (kaf)," as it is written, "On [My] palms I 12
have engraved you." And it is written, "With palms He covers the light."

"And He commands it concerning the one who entreats (mafgia)": this is prayer. For the level of Pharaoh in holiness is one opposite the other: just as Pharaoh in kelipah is a harsh kelipah,

so, one opposite the other, Pharaoh in holiness is the level of the revelation of His G-dliness, blessed be He, from the word peri'ah, [meaning] uncovering; and the revelation of the word of G-d [comes] through the level of the chief butler, which is the level of the windpipe, for the voice arouses the intention to rejoice in G-d in one's prayer.

This is "and I placed the cup," for the level of the windpipe mentioned above is what carries the arousal of love up, higher and higher, beyond the comprehension of human beings.

However, not every person merits the level of the gladdening wine mentioned above, only the up- 13
right of heart, as it is written, "and for the upright of heart, joy": that is, one who has walked in an upright path all his days.

But one who has blemished his ways and become defiled through the sins of youth cannot rejoice in G-d in his prayer, for many foreign thoughts confuse him.

Therefore this is the counsel that is given: there is another level of wine, namely the level of intoxi- 14
cating wine, as it is written, "Give strong drink to one who is perishing, and wine to the embittered of soul; let him drink and forget his poverty," etc.

And as our Sages, of blessed memory, said concerning those executed by the court, that they would give [the condemned man] a cup of wine to drink before the execution, so that his mind would be clouded, so that he could bear the pain of death.

And therefore also in the Shema recited at bedtime, one who wishes to accept upon himself the four death penalties of the court [does so], as written in the Arizal's liturgy: "If I have blemished the letter yud, and become liable to stoning."

Especially when he sees in himself that his heart is stopped up within him and has become like 15
stone: this is the level of stoning, for which he is certainly liable.

Likewise, when his heart burns and craves forbidden things, this is the level of burning; and all the more so if he knows in himself that he has blemished and become defiled through the sins of youth. And so each one according to his own measure, for a person knows his own soul.

This is the counsel that is given, so that he can accept upon himself the four death penalties of the court completely: let him drink the level of the cup of wine mentioned above.

The explanation: it is stated in the holy Zohar, "The truly righteous, every day they regard themselves as if on that day they were departing from the world." 16

At first glance this is not understood, for the "righteous" are tzaddikim, and the "truly righteous" are of a still higher level; so how does it praise them for the quality and level of fear of punishment alone?

Rather, the matter is that even a perfect tzaddik, when he goes to Gan Eden, needs immersion in the river of fire, and the immersion is to remove the faculty of memory of this world. For it is impossible to inherit one's place in Gan Eden as long as one remembers even the smallest fraction of the matters of this world.

Likewise, when he goes "from strength to strength," [as it is written,] "From New Moon to New Moon and from Shabbos to Shabbos all flesh shall come to bow before Me," etc., he needs a further immersion in another river of fire, to forget even the comprehension he attained in the lower and upper Gan Eden. 17

And let a person take this to heart: the essence of Gan Eden is that [the souls] delight in the radiance of the Shechinah, and this is only radiance, etc.

Now if one who comes only to delight in the radiance of the Shechinah must remove the faculty of memory of this world, then one who comes to cleave to Him, blessed be He, through Torah and prayer, how much more so!

(And this is the meaning of the Zohar, "they regard themselves," etc.: to remove the faculty of memory of the matters of this world in order to cleave to Him, blessed be He, in Torah and prayer.)

Now there is the level of another river of fire below, which is formed from the sweat of the holy Chayos. Explanation: the holy Chayos are the supernal love, of the level of the gladdening wine.

And their sweat is their waste: in the descent of the love, level by level, to a very low place, it becomes dregs and waste, in their descent to this material world.

And let a person take this to heart: the level of the descent, how he has descended very, very low; and let his heart become very bitter, and let him cry out to G-d in his distress, 18

as it is written, "Their heart cried out to the L-rd," until he goes out of his mind. Explanation: out of his mind and thought to which he was bound all day.

And let him fix his thought with strength and depth in the bitterness of his soul, until he removes 19
the faculty of memory of his affairs and his dealings. This is the level of the intoxicating wine, "let him drink and forget his poverty." And through this he will be able to pray and say "Blessed are You," in direct address, from the depth of the heart.

For the bitterness is over the past: his soul is bitter over the hiding of His Face, blessed be He, for would that there were a revelation of His G-dliness, blessed be He, at least like the fear of flesh and blood, as Rabban Yochanan ben Zakkai said to his disciples, "May it be [His will] that the fear of Heaven be upon you," etc.

Therefore, when he returns to G-d, he will ask for the revelation of His G-dliness, blessed be He, 20
from the depth of the heart; and this is "Blessed are You," etc. And all the prayers and requests are arranged in this way.

Likewise in the acceptance mentioned regarding the [bedtime] Shema, [it is] in truth: for truly his will and desire is to cleave to Him, and his soul is bitter over its distance from the light of the King's countenance.

And although in truth he is still distant, nevertheless there is a distinction [as to] who is the one that is distant, as is explained elsewhere.

And also with this level of wine, before the squeezing he must make himself like leftovers, by thinking deeply about all the deeds, words and thoughts that have passed over him that were not for G-d, and he should be very lowly of spirit.

But there is one more thing: he must take counsel in his soul with regard to the two levels of wine 21
mentioned above. And this is what our Sages, of blessed memory, said on "And G-d saw the light, that it was good": "that it was good to hide it away."

The explanation of the matter is as it is written, "I sought him whom my soul loves," etc., "I held him and would not let him go until I brought him into my mother's house and into the chamber of her who conceived me."

"My mother's house" is the Written Torah; "the chamber of her who conceived me" is the Oral Torah. They are the level of vessels into which to bring the revelation of His G-dliness, blessed be He, the level of Pharaoh's cup.

As it is written, "I will lift up the cup of salvations"; and then the wine is preserved within it. 22
Whereas when there are no vessels, the light departs, as is known.

Further, let him keep in mind the matter of his deeds: that they not be for his own sake, but to bring gratification before Him, blessed be He, to be a fixed place for His abode, that He have a dwelling place among the lower realms.

That is, that he set His light within the letters of the Torah, which are vessels for His light, blessed be He. And this is the level of Yosef, meaning "he will add" (yosif) delight and gratification before Him, blessed be He.

And this is what the verse says: "Yet the chief butler did not remember Yosef, and he forgot him," 23
"And it came to pass at the end." The explanation [is as follows].

Through "he did not remember" the level of Yosef, which is to increase delight before Him, blessed be He, there came about through this "And it came to pass at the end" (miketz), a term of end and cessation, of the level of "two years of days."

Meaning that the level of Torah should, G-d forbid, cease for him, which is the level of "two years of days," as it is written, "And I was [His] delight day [by] day": the Torah preceded the world by two thousand years.

And this is as it is written in the Tikkunim: "Wise, but not with a known wisdom; understanding, 24
but not with a known understanding." The level of Chochmah is the Written Torah; the level of Binah is the Oral Torah.

For since his intention is for his own sake, he is not concerned to hide away the light in a vessel, and the revelation of the light alone in prayer is enough for him.

But in the course of time there comes about "and Pharaoh was dreaming": meaning that even the revelation of the level of wine mentioned above that he has is not true, but only in the manner of imagination and a dream, which causes the departure of the light, etc.

Therefore he falls to the level of the emotive attributes, for the attributes are felt in his soul: "seven 25
good cows," etc., and immediately after them there come up "seven other cows," "and they ate," etc.

"And it was not known that they had come inside them": meaning that the light has departed and been hidden so much that it seems to him as though he had never prayed.

It is not so with the level of Yosef, who adds and increases delight and gratification before Him, blessed be He, to be a fixed place for His abode,

And that He have a dwelling place among the lower realms. Then the attributes are not felt in his soul at all, not [even] the "seven good cows," etc.; and all the more so, since no evil descends from above, only good hidden within it.

TORAH OHR • PARSHAS MIKEITZ • MAAMAR 2

ויהי מקץ שנתים ימים ופרעה חלם והנה עומד על היאור

"And It Came to Pass at the End of Two Full Years" (second maamar)

◇

"And it came to pass at the end of two full years, and Pharaoh dreamed, and behold, he was standing by the River." Now, it is written (Ruth 4), "And this was formerly in Israel," and "this" means nothing other than Torah; for this Torah exists in the inner dimension of every Jewish soul. 1

For every soul has an inner dimension (pnimiyus) and an outer dimension (chitzoniyus), that is, the aspects of the hidden and the revealed; for just as the Holy One, blessed be He, is hidden and revealed,

so is the Torah, and so is Israel, etc. The hidden aspect is the inner dimension, Chochmah, Binah and Daas, in one's G-dly soul, which is not grasped or seen by the eye.

And the revealed aspect is its outer dimension, which is the level of love and awe, etc. Therefore, just as the Torah has ta'amim, nekudos, tagin and osiyos (cantillation notes, vowels, crowns and letters), so these levels exist in the G-dly soul, as [will be explained] below.

Now, just as there is a Pharaoh in kelipah, so there is [a Pharaoh] in the holiness of the G-dly soul, as is written in the Zohar on Vayigash: "[where] the lights are uncovered (de'isparyu) and revealed," etc. 2

For "this opposite that," etc.: in the chain of descending worlds (hishtalshelus), from the level of the Pharaoh of holiness, further and further down, there is drawn the level of the lower Pharaoh, who said, "I do not know G-d." This is the level of forgetfulness, which descends from the level of the revealed world (alma de'isgalya), the Pharaoh of holiness, as it is written, "Her feet go down to death."

But in what is "hidden from the eye," the hidden world (alma de'iskasya), "blessing is found," from the Source of blessings. As it is written (Proverbs 11), "But with the modest is wisdom": [this is] the place of remembrance, as it is written, "and for a remembrance between your eyes."

Now, one can speak of [lights being] "uncovered" only [as emerging] from within a covering that was over them at first. For it is written, "Who will go up for us to heaven?", whose initial letters [spell] milah (circumcision) and whose final letters [spell] Havayah: so that the light of G-d should shine upon us in revelation,

and not only in the form of letters but in the depth of thought, in contemplation of the very being and essence [of] "I, Havayah, have not changed," so that it is fixed in one's mind and heart (this is the level of "Who will go up for us to heaven?", the level of grasping G-dliness), there must first be the level of milah.

For above there is the level of "your iniquities separate," and the obstructions must be removed; and likewise below, in the human soul, it is written, "You shall circumcise the foreskin of your heart."

But after the cutting away of the foreskin there is still the level of periah (uncovering), which is a thin skin that covers and overlays; this is the level of physical desires from kelipas nogah, which are for permitted things, and which cover and conceal the light of G-d.

Likewise, even in order for the level of the Chariot, "the face of a lion, the face of an ox," etc., which is the level of natural love and awe, to be revealed upon him,

it is written (Ezekiel 1), "And I saw," etc., "and from its midst, like the appearance of the chashmal," etc. (chash, mal), "and from its midst, the likeness of four living creatures," etc.

The counsel given for this is what we say, "And may my soul be like dust to all"; for פרעה (Pharaoh) has the letters of העפר (the dust). Through this, one can be in the state of Pharaoh, so that he uncovers (yifra) and reveals the covering that is upon him.

As it is written (Numbers 5), "And he shall uncover (u'fara) the woman's head." For the Congregation of Israel is called "a woman who fears G-d," and one must reveal the treasury of the fear of Heaven by making one's soul like dust to all.

And through this the screen that is over him will be torn. [That screen] derives from the level of coarseness of spirit: because of his coarse spirit, in that he regards himself as an existence and a thing unto itself, he craves desires and wants his will to be fulfilled, precisely.

He must crush his coarseness of spirit. Along these lines are the sufferings of this world that come upon a person: it is not because of punishment that he is unworthy to dwell in the tranquility of this world; for we find regarding Nebuchadnezzar (Sanhedrin 96a; see there, and see the Yalkut)

that because he walked three steps in honor of G-d, blessed be He, they decreed for him kingship over the whole world, and for his descendants after him for three generations; and there is no Jew who has not honored the Omnipresent that much, so all the good of this world is fitting for him.

Rather, the sufferings come to crush a person, to subdue him and to humble his coarseness of spirit, as our Sages, of blessed memory, said (Berachos 7), "One chastisement is better," etc.

For when his eyes see that sufferings come upon him, his mind is humbled and he becomes subdued; and this is precious in G-d's eyes, that through this there should be the revelation of the level of Pharaoh from the dust.

Now, the Torah has the levels of ta'amim, nekudos, tagin and osiyos; and the level of the ta'amim in the Oral Torah is as it is written (Psalms 42), "And at night His song is with me": the level of song and of the ta'amim, which is the level of melody, is "with me."

The explanation of the matter is as it is written (Psalms 119), "Your statutes were songs to me in the house of my sojourning." And to understand this: how are they songs?

And also, why was David punished for calling words of Torah "songs"? Now, [our Sages] said (Gittin 7), "Rise early and stay late at the house of study concerning them, and they will perish by themselves."

The matter is [as follows]. It is written (Psalms 40), "Many things have You done, You, Havayah my G-d; Your wonders and Your thoughts are toward us; none can be compared to You; were I to tell and speak of them, they are too numerous to recount."

The explanation of the verse "Many things have You done": "many" means everything that is great and mighty, that is, the great and awesome higher worlds, 3

"You have done" [them] into the level of physical Asiyah (action), for they descended from cause to effect through many and diverse levels, as it says in the verse, "were I to tell and speak of them, they are too numerous to recount," until they came into being in the level of physical Asiyah.

And as it is written (ibid. 135), "Why should they say, 'Where (ayeh) is their G-d?'", [meaning] that He is in the state of ayeh ("where?"), separate, covered and far from them, as it is written, "Exalted above," etc.

But they do not know and do not understand that "whatever G-d desired, He has done": G-d's desire descended so far that it is in physical Asiyah. And why so much? So that Havayah should be my G-d, my own G-d, through

"Your wonders and Your thoughts are toward us"; for "the Torah issues from Chochmah," meaning that its principal revelation is from Chochmah. But in truth it is the will of the Omnipresent, and He and His will are one.

And this is [the meaning of] "Your wonders": that which is wondrous, separate and covered, beyond any grasp at all, the Supernal Wonder (Pele Elyon). "And Your thoughts" is the level of supernal Chochmah, drawn down to us through the Torah. "None can be compared to You; were I to tell and speak of them, they are too numerous to recount." 4

For there to be so great a chain of descent and lowering, from a very high and exalted level down to a very low level, there had to be many kinds of worlds without number, kinds upon kinds of different kinds,

as it is written (Job 25), "Is there any number to His troops?", and it is written (Daniel 7), "A thousand thousands serve Him, and myriads of myriads," etc.; and that is the number of one troop and one chamber (heichal), while the chambers are without number.

Nevertheless, none of them "can be compared to You": even the very highest level, which is the root of the beginnings of coming into being, nevertheless, relative to

His being and essence, blessed be He, it has no comparison at all, for it is not of His order nor of His being at all, since it is in the category of the created or the emanated and has a beginning of limitation.

This is not so with the Creator, blessed be He, before whom all is considered as truly nothing; to Him everything is considered as naught, [so that] the first level and the last level on the lowest rung are all equal to Him. Nevertheless,

for there to be the chain of descending worlds and the descent of the levels, there had to be levels "too numerous to recount," so that the worlds would not be nullified out of existence. And all this is so that Havayah should be my G-d, and "Your wonders and Your thoughts [are] toward us," as mentioned above.

Now, before the Giving of the Torah, the higher and the lower [beings] were sustained by the kindness of the Holy One, blessed be He; that is, the sustenance and life-force of the higher and lower worlds were drawn from their source and beginning, from above to below, as a free gift and simple kindness, through an arousal from above alone. 5

But after the Giving of the Torah, the maintenance of the life-force of the worlds comes through the deeds of the lower beings in Torah and mitzvos, from below to above.

This is like, by way of analogy, this physical earth, which makes all kinds of delights grow, and they are the food of man and the maintenance of his life; and also when a person eats from animals,

the main growth and life-force of the animal is from what it eats from the earth. It follows that all of man's food and life-force comes through a refinement, in which the good hidden in the earth is selected out.

So, by way of analogy, the sustenance of the higher worlds comes from their receiving their life-force from the Torah that is in this lowly world. Now, it is written (Proverbs 4),

"Exalt her (salseleha), and she will raise you up," like a person who curls (mesalsel) his hair so that each strand is by itself. So it is with all the countless details of the laws: that in this matter the law is thus, and in that matter the law shall be thus; [this] is drawn from supernal Chochmah, from the level of "Your wonders and Your thoughts" mentioned above.

This is what King David, peace be upon him, said (Psalms 92), "How great are Your works, O G-d; Your thoughts are very deep." The meaning of "great"

is in line with what our Sages, of blessed memory, said: "Wherever you find His greatness, there you find His humility." For the level of greatness does not apply before Him, blessed be He, since

"G-d is great and exceedingly praised, and His greatness is unfathomable," and He is not in the category of comparison, measure and place at all, such that the term "greatness" could apply to Him.

Rather, the term "greatness" [refers to] His humility, in that He enclothed Himself in the level and attribute of greatness, to spread forth and enclothe Himself within the worlds to give them life. And this is [the meaning of] "How great are Your works, O G-d."

For what is drawn down and spreads below by way of the details of a single law is itself the sustenance and maintenance of the life-force of all the worlds, higher and lower; and all the higher worlds are as truly nothing compared to what is drawn from the details of a single law, which is the source of their life-force and existence.

For every law is a drawing-down and spreading-forth of light from the Supreme Will, blessed be He, and supernal Chochmah, which are the source of life-force for all the worlds.

And if this is so regarding the greatness of His works, then how much more so [does it hold that] "Your thoughts are very deep," which is a level far, far above the level of worlds; rather, it encompasses and surrounds them and does not enclothe itself within them.

From this the thoughtful person will contemplate [and come] to have his desire in the Torah of G-d, to rejoice and exult in it, as it is written (Proverbs 8), "And all desirable things cannot compare to her": even the higher desires, as in what is written, "All

that Havayah desired He has done, in the heavens and on the earth," and "the heavens" are the higher worlds, "cannot compare to her," for they are all as truly nothing relative to a single law, which is from the level of "Your wonders and Your thoughts" mentioned above.

As it is written in the Idra that the laws are the level of the strands and hairs above, and "each strand extends to hidden worlds," etc. 6

And as it is written in Etz Chaim that all the strands and hairs come from the refinement of the 288 sparks, etc., and the ultimate purpose of the refinement is in this world, etc.

And this is [the meaning of] "Your statutes were songs to me in the house of my sojourning": he rejoiced and was glad in them until they were to him like songs and delights; yet he was punished for calling them songs.

[He was punished] not for having learned in this way, but for having praised them with this quality alone, that it is the source and life-force of all the worlds.

For in truth it is far, far higher than the level of maintaining and giving life to all the worlds, as it is written (ibid.), "And I was beside Him an amon, and I was delights day, day"; and it is explained in the Midrash (Bereishis Rabbah, ch. 1): amon [means] "wondrous" (mufla), which is from the level of the Supernal Wonder, the level of "Your wonders and Your thoughts."

And this is [the meaning of] "day, day," corresponding to the two levels, "Your wonders" and "Your thoughts"; and this is [the meaning of] "and I was delights": it is the delight of the Holy One, blessed be He, as it were, in His glory and in His essence. By way of analogy,

just as a person delights in his wisdom when he says something wise, so, and infinitely more, by a thousand thousand degrees of separation, the Holy One, blessed be He, delights in His supernal wisdom, which cannot enclothe itself within the worlds at all. But King David, peace be upon him, needed [this] for the time being:

"in the house of my sojourning," for they hated him, and severities are sweetened only at their root, that is, at the root of the worlds' coming into being, when they came into being and were drawn from absolute nothingness; [so he needed] to delight and rejoice in his portion, which he draws down through his Torah

for the maintenance and life-force of the worlds, so that through this all the obstructions will automatically be nullified, since they receive their life-force from it and are nullified before it; and when he draws its light down below, "terror and dread will fall upon them," and they will be as though they had never been.

And this is the counsel that our Sages, of blessed memory, gave: "Rise early and stay late concerning them (aleihem)," that is, that one be in a state of "over them" (aleihem), far above and higher than them, 7

namely, in the state of Torah study, which is very high and exalted, being the source of their life-force. And therefore "they perish" and are nullified "by themselves," and are pushed away automatically.

And "stay late concerning them" means the level of "may my soul be like dust to all," to be silent and to bear [it], as mentioned above, so that one be like dust and earth, from which comes forth bread, and all the influences from below to above after the Giving of the Torah, as mentioned above;

that is, when the good is refined out of the evil, etc., then the evil automatically falls and is nullified, as it is written (Isaiah 41), "They shall be as nothing, and the men who strive with you shall perish," for they no longer have any life-force.

But in truth this alone is not the virtue and praise of the Torah; rather, [it is] as it is written, "And at night His song is with me": it says "His song," that is, the delight of the Holy One, blessed be He, as it is written, "And I was beside Him," etc., "delights"; this shall be "with me." And as it is written (Psalms 149), "Let Israel rejoice in its Maker."

Now, through this level of joy and delight in the Torah of G-d, one removes every obstruction from within and from without, and no evil descends from above at all.

But when one does not have this level of delight mentioned above, of him it is said, "And it came to pass at the end of two full years (shenasayim yamim)." This means that the level of "two years of days,"

which is the level of "day, day," the level of delight mentioned above, is for him at an end and a limit; that is to say, he does not have the above level in his Torah study. And then, "Pharaoh dreams (cholem)."

This means: even though he has the level of Pharaoh, which is the level of revelation of G-dliness through prayer, nevertheless it is not in the level of the ta'amim, which are the level of melody and the delight mentioned above, but only in the level of "a dot at the tops of the letters,"

for the soul is full of letters, and the light of G-d that shines in it is only the level of a small dot at its top, in that an illumination and drawing-down of G-dliness sparkles in his intellect; but it is not enclothed within him, only in the manner of something that encompasses him (makif).

"And behold, he was standing by the River (ye'or)." From it, too, there is drawn a flow to the seven good cows, which are the seven attributes, love and awe, etc., 8

the natural [ones], so that after prayer, because of this, he will be [engaged] in "turning from evil and doing good." But after this, "behold, seven other cows," etc.

"And they ate," etc., "and it was not known," etc.: for some long time after prayer, physical attributes and desires may be aroused and make [him] forget entirely the good attributes, love and awe, etc., that were [his] during prayer.

This is not so with the level of the ta'amim, which are the level of song and melody mentioned above. Of this they said (Avodah Zarah 3), "Whoever engages in Torah at night, a thread of kindness is drawn over him by day,

as it is said, 'By day G-d commands His kindness, and at night His song is with me.'" [This means] that a thread of kindness and supernal love comes upon him from above, a new love, beyond the nature of the G-dly soul, to cleave

to Him, blessed be He, the level of love with delights; and from there a river (ye'or) and flow is drawn to the level of "a dot at the tops of the letters," for the River stands over the cholem and draws upon it a great and mighty illumination, so that there will be no bad cows at all, for "no evil descends from above," etc.

TORAH OHR • PARSHAS MIKEITZ • MAAMAR 3

ענין חנוכה

The subject of Chanukah

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The subject of Chanukah. Now, [the Sages] established [the commemoration of] the miracle with lights. This is not so with the other miracles: on Pesach, [commemorating] the Exodus from Egypt, "you shall eat matzos"; on Purim, "days of feasting and joy" — corresponding to the exile, which was also physical: in Egypt, "with mortar and with bricks"; and in the days of Haman, he sought "to destroy…" and "to take their spoil for plunder." 1

This is not so with Chanukah, when Israel dwelt on their own land and were not exiled from their country; there was only an exile of the Torah, "to make them forget Your Torah and to make them transgress the statutes of Your will." Therefore [the Sages] established [the commemoration] with lights, on account of the verse (Proverbs 6), "For a mitzvah is a lamp and the Torah is light, and the reproofs of discipline are the way of life."

And [we need] to understand the meaning of this verse, and also the end of the verse, where it is written, "and the way of life…". It requires explanation: what "way of life" is there besides the Torah and the mitzvos mentioned earlier in the verse?

The explanation is this. That [the verse] likens the mitzvah to a lamp and the Torah to light is understood: just as the lamp is named after the oil, as in the language of our Sages, of blessed memory, "a lamp of oil, a lamp of wax," 2

then, although the oil has no light of its own, and on the contrary, it extinguishes a light that falls into it, nevertheless from it

and through it is drawn the blaze of the flame of light that takes hold on the wick, by the little oil that is drawn up after the wick; for indeed, when the oil runs out, the light goes out.

Exactly so is the mitzvah: although it is the will of the King, without any reason or understanding, and there is no comprehension in it at all, nevertheless from it

and through it the light of Chochmah is drawn down and revealed. This is the Oral Torah, for "the Torah issues from Chochmah"; and the Chochmah and understanding in the Oral Torah are only

to understand and comprehend the explanation and reason of the mitzvos, each tractate according to its subject. And [now for] the explanation of this matter in detail, in the service of G-d.

Now it is written (Exodus 30), "Every morning, when he tends (be-heitivo) the lamps, he shall burn it [the incense]; and when Aaron kindles (be-haalos) the lamps at dusk, he shall burn it." We need to understand why regarding the morning it says "when he tends," and regarding dusk "when he kindles."

Now, the Congregation of Israel, the source of the souls of Israel, is called by the name "Menorah." It is [made] of one hammered piece, for all Israel are in unity, and it divides into seven lamps.

For in particular, there are six hundred thousand general sparks, each spark dividing into six hundred thousand particular sparks, as is explained in Tanya; and in general, they are included in the seventy souls with which our forefathers went down to Egypt.

And the most general [division] of the general is called by the name "seven lamps." For Aaron, "the groomsman of the Matronita," is "Aaron the priest of G-d Most High," one of the seven shepherds who sustain and bestow His G-dliness, may He be blessed, upon the Congregation of Israel, so that they shine with the light of love, to blaze up toward Him, may He be blessed, with the expiring 3

of the soul, like a flame that rises of itself; and to fulfill the mitzvah of "You shall love," which they take upon themselves in the Shema, so that it be so in utmost truth, fixed in the heart of each and every one of Israel. For a person on his own, since he is corporeal and clothed in physical matters, would not be able [to do so] were it not that the Holy One, blessed be He, helps him.

And the help is a love that comes from above, to draw him to Him. This is the level of "when he kindles" and "when he tends." For our Sages, of blessed memory, said: "Although the fire comes down from heaven, it is a mitzvah to bring [fire] from an ordinary [source]." 4

Explanation: the "ordinary" [fire] is the love a person acquires on account of the worlds, from the level of His sovereignty, may He be blessed, that He is a great and awesome King

over all the worlds, higher and lower, and "all the host of heaven bow down to You," and "a thousand thousands [serve Him] and ten thousand times ten thousand [stand] before Him…," as explained in the Gemara and in the Zohar, in explaining the multitude of the worlds and His greatness.

Along these lines our Sages, of blessed memory, instituted saying "Blessed be the name of the glory of His kingdom forever and ever" before "You shall love." For we say, "Singular One, life of the worlds, King, praised and glorified forever and ever is His great Name…." Explanation: "Singular" (Yachid) is higher than the level of "One" (Echad). 5

For "One" means, as the saying of our Sages, of blessed memory, that He is One in the heavens and on earth and in the four directions of the world; for all the higher worlds occupy no place [of their own], to be an entity and a thing separate in its own right, and "all before Him are as nothing," and they are truly accounted as naught before Him, and there is nothing else besides Him.

Therefore He is called "One," and this is when He is measured against the worlds. But "Singular" means that He is singular and unique in Himself, He alone, and not within the category of worlds at all.

And "life of the worlds, King" means that all the life-force of the worlds, by which He gives life to them all and brings them all into being, higher and lower, is only because He is King, and they all receive life-force from the level of His sovereignty, may He be blessed, because He is King over them. 6

So too, that He is "praised and glorified" — that is, the praise [that comes] because they grasp His greatness — is "forever and ever," for "His greatness is unsearchable," and above there is praise after praise and elevation after elevation without end and without limit; and all this is because of "His great Name."

For [all this is] only so that His Name and His sovereignty be called upon them; and it cannot touch the level of His essence and being at all,

for "no thought can grasp Him" at all, since He is singular and unique, and "His Name alone is exalted," as it is written, "Your kingdom is a kingdom of all worlds."

This is [the meaning of] "In the place where you find His greatness, there you find His humility," as it is written, "Who lowers Himself to look upon the heavens and the earth": for to Him, may He be blessed, this is accounted a lowering and humility, "to revive the spirit of the lowly." 7

So too what is written, "He supports the fallen, heals the sick and raises the bowed." And the whole kingdom is called by the name "earth," being like this lowly earth, which has descended from its place of glory, so that He be called by the name "King."

Therefore every creature will understand this: when he takes it to heart and broadens his mind in His greatness, may He be blessed, and the wonders of His works in the multitude of the worlds without limit, he will grasp that this is His humility, may He be blessed, and there is no comparison to Him, for He is not within the category of worlds at all. 8

And He is "the One Who is equal and makes equal small and great." As a result, the soul and heart will blaze and flame up to shine with the light of love, "with all your soul" in truth, to go out of the confines of the worlds, 9

as it is written, "Whom do I have in heaven [but You]? And besides You I desire nothing on earth; my flesh and my heart yearn." This is [the meaning of] "You shall love Havayah your G-d": for ahavah (love) is from the root avah, which means desire and will.

That is, the will of the heart that Havayah be "your G-d," and to cleave to Him in truth. And through this arousal from below, the light of love from above will rest upon him, to enlarge the blaze of the fire of love in his heart beyond the measure of human strength and [of] the root of his soul,

which is within limit and boundary and created, so as to draw near to G-d in truth, and [to] self-nullification (bittul) before Him in actual existence, through the level of Aaron the High Priest.

For ve-ahavta ("you shall love") equals in numerical value twice or ("light"). And this level is called "when he tends (be-heitivo)," for from the supernal goodness and kindness He bestows upon the spirit of the lowly, to make good and to enlarge the love below.

But in truth, the arousal from below too, as [explained] above, that a person should desire to cleave to Him in truth, this too

is a gift of G-d, not according to the strength of the person's soul, his temperament and his nature. And this is called the level of "and when Aaron kindles (be-haalos)," for the supernal Aaron is the one who gives strength to the Congregation of Israel to awaken this love.

This is "at dusk," which is the attribute of evening, night and darkness, which of itself has no light. But the attribute of morning, which is the attribute of Abraham, the man of kindness, as it is written, "And Abraham rose early in the morning," is the level of "when he tends."

(And see what is written below in the maamar beginning "Sing and rejoice," on the subject of "song in the evening and joy in the morning.") Now, who is the person who can reach this far, that the level of the supernal Aaron should reach him? But it is through Torah and mitzvos.

For "a mitzvah is a lamp," since the mitzvos are drawn from a very high and exalted place. Therefore there is no comprehension in them at all, like the analogy of the oil above; for they do not enter the inwardness of their soul, but only as something encompassing them from above,

as it is written, "You shall surely set a king over you": like a king who rules over his people and is high above them, and they do his will without reason or understanding, for it is the command of the king, and "the heart of kings is unsearchable" — the comprehension for whose sake they were commanded. Yet nevertheless it is

by way of analogy like a person who grasps the king by one of his limbs and draws him to himself: the king's life-force within him is drawn along after him too. So it is written, "and His right hand embraces me."

For the 248 positive commandments are the 248 limbs of the King; and through drawing down the mitzvos, there is drawn after it, as a matter of course, the level of His unity, may He be blessed, Himself and in His glory, in the level of His unity, as [explained] above.

TORAH OHR • PARSHAS MIKEITZ • MAAMAR 4

ת"ר מצות נר חנוכה כו'

The Rabbis taught: the mitzvah of the Chanukah lamp… Beis Shammai say…

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The Rabbis taught: "The mitzvah of the Chanukah lamp, etc." Beis Shammai say: on the first day one lights eight; from then on one goes on decreasing (like the bullocks of the Festival). And Beis Hillel say: on the first day one lights one; from then on one goes on increasing ("we ascend in holiness," etc.). 1

To understand what the Chanukah lamp has to do with the bullocks of the Festival, let us first preface what is written, "For a mitzvah is a lamp and the Torah is light": the mitzvos are called a lamp. And it is also written, "The soul of man is the lamp of G-d": the soul is called a lamp.

And in the Zohar it is explained that the mitzvos are called garments, in which the soul clothes itself in Gan Eden; and the soul must fulfill the 613 mitzvos so that the garment will be complete.

And if one of the mitzvos is lacking, its garment is lacking. Therefore it must come [down] again to fulfill that mitzvah which was lacking, in order to complete the garment.

And to explain the matter of the soul's garment in Gan Eden: Now, in Gan Eden the souls take pleasure in the radiance of the Shechinah, and the radiance is a glow from the Infinite Light (Or Ein Sof). 2

And the souls delight in Gan Eden in that they apprehend some glow of the radiance; and the radiance is a glow from the Infinite One (Ein Sof), without limit. Therefore, although in general there are only two levels, the Higher Gan Eden in Beriah and the Lower Gan Eden in Yetzirah,

in detail there are apprehensions without limit: the righteous "go from strength to strength," for their souls ascend from one elevation to another, since there is no number to the apprehensions of the light and radiance, which is a glow from the Infinite Light, blessed be He.

And whenever the soul must ascend from one Gan Eden to the next, there must first be the level of the River of Fire (nehar di nur), so that all its previous apprehensions are nullified (see the discourse beginning "Vayehi Mikeitz").

For the previous apprehension, compared to the apprehension above it, bears no comparison at all and is entirely nullified before it. Since these apprehensions are the apprehending of a glow from the Infinite Light, blessed be He, it follows that before every further apprehension one attains of the light, the apprehension below it is nullified.

For this reason "every tzaddik is burned by the canopy of his fellow," that is, by the level of apprehension that hovers over his fellow; since their apprehension is not one, and each has a different apprehension, in which he enjoys the radiance of the Shechinah that shines upon him. 3

And this is [the meaning of] "And holy ones every day praise You, selah." "Holy ones" are the souls in Gan Eden, who are called holy; "praise You, selah": wherever "selah" is said, it denotes the level of without limit, for their apprehension is constantly renewed from the Infinite Light, which is without limit.

Therefore our Sages said, "Better that he be judged and come to the World to Come," for all the judgments are not worth [considering] compared to the delight of his apprehension described above. Even in the Lower Gan Eden there is no comparison at all, etc. 4

And likewise the Lower Gan Eden compared to the Higher Gan Eden, up to the highest heights, for the delights drawn from the Infinite Light, the source of all delights, are without limit.

As we see with our own senses that even what fell in the shattering of the vessels, physical delights, is also without measure, for there are many kinds of delights, as is known, without number. If so, all the more is their root and source, spiritual delight, even of the Lower Gan Eden, without limit, from the Infinite One. 5

For this reason the soul, which is a limited being, cannot apprehend the revelation of the radiance, which is the very essence of G-dliness, except through a garment, which is the level of a screen (masach); 6

and through that garment and screen it is able to receive the light and the radiance, as is explained in Etz Chaim that there is the level of a screen and a curtain (pargod).

As, for example, a great light which one cannot look at because of its great brightness; but when there is a separating screen, then one can receive the light, once the illumination has been somewhat concealed by the screen. 7

And likewise a matter of wisdom and great intellect cannot be explained to one who is small in wisdom except through a garment and a parable; then he understands the matter. So too the mitzvos are called garments, for they too are the level of a parable.

As it is written, "the parable of the Ancient One": that is, that there should be a revelation of the very essence of the will of the Infinite Light; this cannot come to be revealed to any created being except through the clothing of His will, may He be blessed, in physical action, the deed of the mitzvah. 8

Therefore the mitzvos are called garments. And the root of the mitzvos is very high, for their root is from the level of the Supernal Keser, the 620 pillars of light.

And they descended in a chain by way of the "hairs," etc., until they descended below into physical Asiyah, tzitzis and sukkah, and in them specifically His will, may He be blessed, is revealed. "The end of action is first in thought," "their beginning is embedded in their end." For in one place it says, "In the beginning [G-d] created, etc., the heavens and the earth": heavens first. 9

And it is written, "On the day that the L-rd G-d made earth and heavens": earth first. Here it refers to action, and there to thought. And in general, heavens are the level of spirituality, 10

and earth the level of physicality. In action, heavens came first, for in the order of the chain of descent the spiritual gives life to and brings into being the physical; but in thought, the physical came first, "the end of action is first in thought," for the revelation of the light is from the light that encompasses all worlds (sovev kol almin).

And the revelation of the will, the 620 pillars of light, comes through fulfilling His will in truly physical things, whose root is from the World of Tohu; and in them specifically the Supernal will is clothed. 11

Therefore the mitzvos are garments through which the soul is able to apprehend and enjoy the delight and the radiance in Gan Eden.

For this reason the mitzvos are like a garment, for the nature of a garment is that it does not enter into a person to be his inner life-force, 12

as food does, which becomes truly one with the person and gives him life; and nevertheless one must say that garments have a superior quality, for their root is from the level of the encompassing [lights] (makifim).

For this reason it encompasses a person, protects him and guards him. So too the deed of the mitzvos, whose root is from the level of the encompassing [lights], the Supernal Keser; 13

therefore their revelation does not come below as an inner light, but only in actual physical action; and, as is known, what is higher in its root falls lower.

Indeed, through the deed of the mitzvos an encompassing [light] and a screen come about, so that through the mitzvos [the soul] is able to delight in the delight of the Infinite Light. And this is the purpose of the soul's descent: a descent for the sake of an ascent.

Through doing the mitzvah it is able to receive the light and the delight through the screen mentioned above, for the soul clothes itself in Gan Eden in the garments of the mitzvos; and because the root of the mitzvos is from the Gulgalta and the Supernal Keser,

therefore, through fulfilling the mitzvos, His will, may He be blessed ("today to do them, and tomorrow to receive their reward" in Gan Eden, where their light will be revealed), then, when the soul clothes itself in the garment of the mitzvos, the soul will delight in the delight of the Infinite Light, which is without limit, through the screen and garment of the mitzvos, as explained above.

For they are intermediaries, whose root is exalted, from the Supernal Keser, and they descended in a chain below into physical things (and see what is written above on the verse "And Avraham was old, advanced in days").

14 And this is the meaning of "the mirrors of the women who assembled": for a mirror (mar'ah) is a glass in which one sees. Yet it says "mirrors" in the plural,

because there are two [kinds of] mirrors. [One is] the luminous speculum (aspaklaria hame'irah), that is, clear glass through which one can see from afar by direct light.

15 And this is the difference between Moshe our teacher, peace be upon him, and all the prophets: of Moshe it says, "u-mar'eh, and not in riddles," and mar'eh is written with a segol, which is a masculine form; it is the luminous speculum, through which even a thing far from a person is seen by direct light.

So too the deed of the mitzvah, in whose garment the soul is clothed in Gan Eden: through that garment, through the deed of these mitzvos, the soul is able to enjoy the radiance of the Shechinah in Gan Eden

16 and to enjoy His light, may He be blessed, as through the luminous speculum, by direct light, in which the Infinite Light is drawn down and revealed from above to below in Gan Eden. And Moshe our teacher too did not see without this speculum.

As it is written, "u-mar'eh, and not in riddles," that is, through the luminous speculum, for without a speculum he could not have apprehended the level of the Infinite Light. But the other prophets saw through a mar'ah with a kamatz, the speculum that does not shine, [as it says,] "and through the prophets I am imaged."

And the speculum that does not shine is what is called a spiegel [mirror]: that is, there is a screen and covering on the glass; but the screen is not something thick that conceals and covers the light entirely, only something thin and fine, namely the well-known silver coating. 17

And then, when one looks into this speculum, reflected light is drawn back from it, but one cannot see through the glass by direct light. 18

And therefore one does not see the essence and very being of the thing seen, as through the luminous speculum; only an image is seen through the speculum that does not shine.

However, the speculum that does not shine has one quality that is higher in rank: one can see oneself and also see what is behind one, as is known, which cannot be seen through the luminous speculum. And this is [the meaning of] "earth came first"; consider this carefully.

And in this way they answered in the Gemara in Yevamos (end of chapter 4) that Yeshayahu, who said, "And I saw G-d," [saw] through the speculum that does not shine, in which he could see G-d,

whereas of the luminous speculum it is written, "For no man shall see Me, etc." And the speculum that does not shine is the level of "with all your might," that is, the descent of the soul into the body, a descent for the sake of an ascent, to transform the animal soul;

and through subduing and transforming [it], "with all your might," without limit, beyond the vessel, then there is drawn from above as well, not in order and not by way of the chain of descent, the shining of the Supernal Light.

And this is the speculum that does not shine: that is, through something that screens and separates, so that the light does not shine directly; that is, the animal soul covers and conceals the light. 19

Yet the separating thing is not a thick screen that conceals entirely; rather, it can be subdued and transformed, and then reflected light comes about from it,

as with glass, where through the concealing screen a new reflected light is added that did not exist before the screen was there, and one can then see a new light, that is, one can see also what is behind one.

So too, after the animal soul has been transformed, then through "with all your might" a light is added that shines more than before the soul was in the body, a descent for the sake of an ascent; for when the sitra achra is subdued, there ascends

the glory of the Holy One, blessed be He, higher and higher, and it shines not according to the order of the chain of descent; and this is called the speculum that does not shine (and see what is written above on "I will make him a helper opposite him"). And this revelation may be understood in the way explained elsewhere on the meaning of "My holiness is above your holiness": what does it teach us? It is obvious!

Rather, it means that the mitzvos are from the level of Keser, as explained above, and this is "your holiness": "Who has sanctified us, etc." And it is known that Keser comprises two partzufim: the level of Atik, which is the lowest level within the Emanator, and the level of Arich Anpin, which is the root of the emanated.

And of this it says, "Could it be like Me?", that is, the lowest level within the Emanator, which is Atik. The verse teaches, "For I am holy": My holiness is above your holiness, for the mitzvos draw down from the level of Arich Anpin, 20

whereas Atik is called Atik Yomin (the Ancient of Days) because it is removed and separate from the level of the "days," which are the garments made from the mitzvos, of which it is said, "Who is the man, etc.,

who desires life, who loves days to see good?" [and then,] "Turn from evil and do good." And that is in the level of Arich Anpin; whereas the level of Atik Yomin is the level of "My holiness is above, etc."

But through the refinement of the animal soul "with all your might," a revelation is drawn from this level, etc. For this is the meaning of "In the place where baalei teshuvah stand, etc.," with greater strength, the level of "with all your might," etc.

And for a further explanation of the soul's garments in Gan Eden, it can be understood from what is explained in the holy Zohar at the end of Parshas Toldos: that the angels, when they descend to this world, clothe themselves in a garment; for since they are spiritual, in order for them to be drawn into the lowly world it must be through a garment, etc. 21

And so it can be understood in reverse: in order for the soul to apprehend and enjoy the radiance of the Shechinah, it too must be through a spiritual garment, as explained above.

But at first glance the analogy is not alike, for the soul is a spiritual entity; if so, why does it need a garment in order to apprehend the radiance, etc.?

But the explanation is that spirituality and physicality are both created and brought into being from nothing to something, whereas the radiance of the Shechinah is a revelation of actual G-dliness, as [explained] in Parshas Chayei Sarah on the verse "And Avraham was old."

And G-dliness is above spirituality just as it is above physicality, for created beings bear no comparison to the Creator.

And this is [the meaning of] "Who is enthroned on high, etc., Who looks down low, etc." Therefore, 22
for [the soul] to apprehend this very revelation, it is possible only through a garment from the deed of the mitzvos, etc.

Now our Sages said, "The righteous sit with their crowns on their heads and enjoy the radiance." "Enjoy the radiance" means a revelation of the very essence of the radiance; and this is like seeing through the luminous speculum, which is the apprehension of the very essence, through the garments from the mitzvos.

But "their crowns" is the level of the encompassing [light], and it is a level that is above the radiance and the illumination they apprehend; therefore it is not drawn in a revealed way, but only

in the manner of seeing through the speculum that does not shine, in which the essence of what is seen is not apprehended, but only in the manner of "and through the prophets I am imaged, etc."

And therefore it is called a crown. (And see what is written below on the verse "Go out and see, etc., with the crown, etc." And this is drawn through "with all your might," as explained above.)

And this is the meaning of "a mitzvah is a lamp" and of "The soul of man is the lamp of G-d": they 23
are two kinds of lamp. One is the luminous speculum, and the second the speculum that does not shine.

And the explanation is that in a lamp there are oil and a wick, and two hues of light: the dark light upon the wick, and the white light.

Now the light, which is the essence of the lamp, takes hold specifically on the wick. But the light 24
cannot take hold of the oil itself except through the wick; and nevertheless it is the oil that is consumed in the light, and through one wick much oil is consumed, etc.

And so too, the deed of the mitzvos in this world is the level of the oil, as stated in the Zohar in [the 25
section of] the Yanuka in Balak; that is, the oil of holy anointing, whose root is in Supernal Chochmah and the Supernal will.

But since they descended in a chain and came down into physicality in this world, the Infinite Light, blessed be He, has no way to take hold of them except through the wick, which is the G-dly soul that fulfills the mitzvos; and then it is [the soul] that draws into them the revelation of the Infinite Light, blessed be He.

As it is written, "which man shall do them," for man is the one who makes them into mitzvos, drawing into them the Infinite Light, blessed be He; which is not so with "the kindness of the nations."

And this is [the meaning of] "and He set a Torah in Israel": that is, because there is in the soul the 26
quality of self-sacrifice (mesirus nefesh) in [saying] "One" in the Shema, which is the level of self-nullification (bittul) to the Infinite Light, blessed be He. And this is like the analogy of the wick on which the light takes hold.

That is, through this self-nullification, etc.; which is not so with the oil, for the soul is spiritual and has this self-nullification,

whereas of the deed of the mitzvos themselves one cannot say so; and therefore the light takes hold specifically on the wick, except that in it

and through it the revelation of the Infinite Light, blessed be He, is drawn into the deed of the mitzvos, which are of physical things; and this is like the analogy of the oil that is consumed in the light.

And through one wick much oil is consumed: that is, one soul fulfills and does countless mitzvos in the years of its life.

Now from the oil is drawn the white light, which is like the level of the luminous speculum, that is, 27
the level of direct light; and it is the level of the 620 pillars of light, as explained above. And the dark light is drawn from the wick, for the dark light is the level of the speculum that does not shine.

And it is the love "with all your might," which is drawn from the transformation of the animal soul. 28
For the wick is the G-dly soul clothed in the animal soul.

For the soul is called a wick specifically when it is clothed in the body; then it is called a wick in relation to the mitzvos, which are called oil, meaning that the light takes hold specifically on the wick; for then, in their descent below, the soul is spiritual and the mitzvos are physical.

But when they ascend above to Gan Eden, on the contrary, the Infinite Light is revealed to the soul by means of the garments made from the deed of the mitzvos; if so, then the mitzvos are

like the wick, and the soul is the oil that is consumed in the Infinite Light, blessed be He, by means of the wick, which is the garments from the mitzvos, etc. But in this world it is the reverse: the soul is called the wick.

And since this is so, that [the soul] is called a wick only when clothed in the animal soul, therefore 29
the dark light is drawn from it, which is the level of "with all your might," etc.,

the level of reflected light; and from the deed of the mitzvos is drawn the white light, which is the level of the joy of a mitzvah. And both alike are good, for there is a superior quality in this, etc.,

and there is, etc., as explained above regarding the luminous speculum and the one that does not shine. And this is why the soul is called a lamp and the mitzvos too are called a lamp.

That is, the soul is the level of the wick (when clothed in the animal soul) and the mitzvos are the level of the oil, and through this two kinds of light are drawn, as it is written, "ve'ahavta" ("and you shall love"), whose numerical value is twice "or" (light).

This is the level of "with all your might" and the joy of a mitzvah. And just as when a lamp is lit, first the light around the wick, which is the dark light, is drawn and rises,

and afterwards the white light is drawn and revealed; so first there must be the ascent in the level of "with all your might," and then "spirit brings forth spirit and draws down spirit": the revelation of the Infinite Light, blessed be He, through the deed of the mitzvos.

Now the matter of kindling the lamps that were in the Sanctuary, seven lamps, corresponds to sev- 30
en levels that exist among those who serve G-d as a whole.

There is one whose service is in the mode of love, and there is one whose main service is in the mode of awe, etc. And they are drawn from the level of the seven shepherds who sustain the whole of the souls of Israel

(for although each one receives from all seven shepherds, nevertheless there is one in whom this quality predominates more, etc., as stated in the Zohar, "the children of Avraham, etc., the children of Yitzchak, etc.").

And the eight lamps of Chanukah correspond to the eight princes of men, as it is written in Michah (chapter 5): "When Assyria comes into our land, etc.,

we will raise up against him seven shepherds and eight princes of men." And in the Gemara in Sukkah (52b) it explains: the seven shepherds are Avraham, Yaakov, Moshe, etc.,

and the eight princes of men are Yishai and Shaul, etc., and Mashiach and Eliyahu. And to understand this, that the Chanukah lamps correspond to the eight princes of men:

The explanation is that "shepherd" has two meanings. The first is in the sense of sustaining others, as in "re'enu, zunenu" (tend us, nourish us).

And the second, that he shepherds himself, that is, he is sustained, as in "and the she-donkeys were 31
grazing beside them," and likewise in the Gemara, "grazing in the fields," and the like.

And likewise with the seven shepherds there are these two aspects. For they are the ones who sustain the Community of Israel: Avraham with love, as it is written, "Avraham who loved Me," whose root is from the Supernal Chesed, which is the level of love, and he bestows from this level upon the Community of Israel; and Moshe our teacher, peace be upon him, bestows the level of Daas, etc.

And he is called the Faithful Shepherd, for he sustains faith by drawing down the knowledge of G-d. And Yaakov bestows compassion. And indeed, 32

through their sustaining the Community of Israel they too are sustained. For it is known that the Infinite One, blessed be He, is exalted and uplifted without end above the level of Chochmah and the emotive attributes, as the saying goes, "He is not any of these attributes at all."

And for the revelation of the Infinite Light, blessed be He, to be drawn into the Supernal attributes, it is according to the deeds of human beings: through an arousal from below in love, 33

then, "as water [reflects] face to face," there is also drawn above a revelation of the Infinite Light, blessed be He, in the attribute of love and kindness, so that it is "I have loved you, etc."

Thus, through the seven shepherds bestowing love and awe upon the souls of Israel, through the love and awe aroused in the souls of Israel, an additional light and revelation from the Infinite One, blessed be He, is drawn into the Supernal attributes,

which are the root of the level of the shepherds; and so they are sustained through this, etc. And this is [the meaning of] "Eat, friends (re'im)": they are the shepherds (ro'im), who are friends of the Omnipresent.

Now likewise there is [such sustenance] above as well, as the saying goes, "Israel sustains their Father in Heaven, etc." This sustenance is that the Infinite Light be drawn to be in the level of "like the appearance of a man," and that is through the Torah, 34

as it is written, "Come, eat of My bread," for the Torah too is the level of "My bread," as it were. For just as through bread a person lives and his soul is joined with his body, so is the drawing down of the Infinite Light through the Torah, which is the level of Supernal Chochmah, in which the Infinite Light, blessed be He, rests; and in it

and through it [the light] is drawn and clothed in the attributes, Chesed being the right arm, etc. And from this, too, nourishment is drawn for the soul, as it is written, "and Your Torah is within my innards."

Now this level of the shepherds is a drawing-down in an inward way; this is the meaning of "and Your Torah is within my innards," as with the comprehension of Torah, that a ruling of law be grasped and held by one's intellect, 35

and likewise in contemplation, that the greatness of the Creator, blessed be He, be grasped, as it is written, "Know this day, etc.," "Know the G-d of your father, etc."; and as the intellect is, so will the love be, etc.

And this is like the analogy of the shepherd who feeds and waters the sheep, which is the bestowal of life-force inwardly. And so in every generation there are the heads of the thousands of Israel who teach them Torah. 36

And as in the saying "Moshe, you have spoken well," in which Rava is called Moshe because he taught Torah, etc. And likewise, what the shepherds are sustained by through this is also an inward apprehension, in the manner of "and from my students more than from all."

And likewise, far above, it is the revelation of the Infinite Light in Supernal Chochmah; this is the meaning of "Eat, friends, etc." But the matter of the princes of men 37

is that they are not in the category of shepherds and teachers of Israel like Moshe and the Patriarchs; rather, they are perfectly righteous, like Yishai, who died only because of the counsel of the serpent.

And we do not find this even in Moshe, the Faithful Shepherd. And yet Moshe is "our teacher," and it is written, "Remember the Torah of Moshe." 38

Which is not so with Yishai, who was not a shepherd in the manner of Moshe, etc.; and nevertheless there is found in him a superior quality, that he was perfect, to the point that he died only because of the counsel of the serpent, etc.

And from them too strength is drawn to the souls of Israel in [divine] service, in the manner of an encompassing [light]; whereas from the shepherds it is drawn inwardly, and is called food, as explained above.

But from the princes it is drawn only in the manner of an encompassing [light]. Like a prince, which is a matter of kingship, which is the level of an encompassing [light], for his name is called upon the people of his country, etc.,

and it is not an actually inward bestowal (but it is, for example, like one who is moved by the prayer of a righteous man who prays with love and awe and self-sacrifice, so that through this he too is moved.

And this is an illumination from the level of the encompassing [light], for he has not received from him inwardly understanding and wisdom through speech, which is an inward bestowal; rather, he was moved by his righteousness, and his righteousness and his love and awe are at a distance from him, the level of an encompassing [light].)

But it is known that the encompassing is from a higher level than the inward, for the encompassing [lights] are rooted in the light that encompasses all worlds, and the inward ones in the level of the light that fills all worlds.

And in a similar way our Sages said, "Greater is attending [upon the Torah's scholars] than studying it." Although study is an inward bestowal and attendance is external, nevertheless through it one receives more fear of Heaven, etc.

And it is like a drawing-down in the manner of an encompassing [light] (for what can be drawn into the student's intellect inwardly is only a glimmer of the teacher's intellect; and therefore "a person does not grasp his teacher's mind, etc.").

And therefore it says, "When Assyria comes, etc., we will raise up against him seven shepherds and eight princes of men": for through the eight princes of men the evil will be repelled, in one respect, more than through the shepherds; for the shepherds, which are a drawing-down in an inward way,

through the many levels of the chain of descent, nurture can be drawn from it to the external forces, as, for example, from the fingernails; not like Avraham, from whom came, etc.

And likewise in the comprehension of Torah our Sages said, "For those who go to its left, etc.," and 39
"Whoever says, 'I have only Torah,' etc." And there must also be a drawing-down from the eight princes of men, the level of encompassing [lights], for the encompassing [light] blinds the eyes of the external forces, etc. And this is the matter of Torah and acts of kindness: through the Torah the level of food is drawn.

And this is the level of the shepherds. And through acts of kindness the level of a garment and an 40
encompassing [light] is drawn, and this is the level of the drawing-down through the princes of men: "Greater is attending, etc."

And the difference between the shepherds and the princes of men will be understood further in the manner of what we find with Rabbi Yochanan ben Zakkai, who was a prince

of the Torah, who taught Torah to Israel; and nevertheless he said to Rabbi Chanina ben Dosa, "Ask for mercy for me," for his prayer was much greater than his own, to the point that "had Rabbi Yochanan ben Zakkai pressed [his head between his knees], etc."

And of Rabbi Chanina ben Dosa we do not find that he taught Torah in the manner of Rabbi Yochanan ben Zakkai, and no laws in his name are found in the Mishnah.

And this is like the difference between the shepherds and the princes of men, etc.; for Rabbi Yochanan ben Zakkai was a shepherd and sustainer of Israel, like Moshe our teacher, peace be upon him. 41

And Rabbi Chanina ben Dosa did not have this quality, but he was perfectly righteous without any blemish, to the point that our Sages said that the World to Come was created

only for his sake; and the souls of Israel received from him the ways of divine service and piety, in the manner of "Greater is attending it, etc."; and his prayer was heard more than [that of] Rabbi Yochanan ben Zakkai.

And so it says, "we will raise up against him seven shepherds and eight princes of men," for the level of the princes of men is more effective against the level of Assyria

"when it comes, etc.," because they draw down from the level of the light that encompasses all worlds; like the prayer of Rabbi Chanina ben Dosa to overturn nature, etc., which is through a drawing-down from the level of the light that encompasses all worlds, which is above the order and gradation of the chain of descent, etc.

And this is the matter of the Chanukah lamps. For they defiled all the oils in the Sanctuary through the strength of the wisdom of kelipah; therefore "they sought to make them forget Your Torah, etc." 42

And therefore it was necessary to draw down from the level that is above the Chochmah of holiness, which is from the level of the supernal encompassing [lights]. And this is the cruse of oil that was sealed with the seal of the High Priest, which is the level of "and abundant in kindness," etc.

(And because it is from the level of an encompassing [light], it is drawn and lowered below as well, to be lit even now in our generations when the Holy Temple does not stand; whereas in the Holy Temple there were seven lamps, from the level of the seven shepherds, except that the revelation was actual, in an inward way, as the saying goes, "It is a testimony to all who come into the world, etc."

And see what is written below on "For You are my lamp, Havayah, and Havayah illuminates my darkness." The first Name Havayah is in the level of the chain of descent, and from it is drawn the level of "You are my lamp";

that is, the lamps of the Sanctuary, etc. And the second Name Havayah is from the level of the light that encompasses all worlds, which is above the chain of descent, and from it is drawn the level of "illuminates my darkness"; and these are the Chanukah lamps.

And in this way is the difference between the level of the seven shepherds and the level of the eight princes of men: for through the seven shepherds is drawn the drawing-down of food to the Community of Israel, the level of "and Your Torah is within my innards," which is what can be drawn inwardly; this is from the level of the Name Havayah that is drawn into the worlds of Atzilus, Beriah, Yetzirah and Asiyah.

But through the princes of men encompassing [lights] are drawn, and it is from the level of the Name Havayah that is above the bounds of being clothed in the worlds, but shines as an encompassing [light], like the prayer of Rabbi Chanina ben Dosa to overturn nature, etc.,

as explained above. And it is what is drawn through the deed of the mitzvos, which are drawings-down of the level of encompassing [lights], for the mitzvos are called "the King's commands." And see the discourse beginning "A Psalm, a song for the dedication of the House," on the matter of food and garment, etc.

And therefore the level of Mashiach too is from the princes of men, for of Mashiach it is said, "And he shall be imbued [with the scent]," [meaning] "he smells and judges"; and smell is the level of an encompassing [light], "the scent of their garments," whereas the shepherds are the level of food, etc. And below it will be explained that in Mashiach there are both levels.)

And through this the Gemara will be understood: Beis Shammai say, on the first day one lights eight; from then on one goes on decreasing. And the reason of Beis Shammai is that they derive it from the bullocks of the Festival, where on the first day one offers thirteen, and from then on one goes on decreasing, etc. 43

And Beis Hillel say, on the first day one lights one; from then on one goes on increasing, etc. For the bullocks of the Festival, too, are the drawing down of supernal encompassing [lights], for Sukkos is the revelation of the encompassing [lights], as it is written, "For His kindness has prevailed over us."

And through this drawing-down the seventy princes are also refined and transformed, to become nullified in this light. And this is [the meaning of] "Praise G-d, all nations, etc., for His kindness has prevailed over us." 44

And therefore it begins with thirteen bullocks, corresponding to the thirteen attributes of mercy, which are encompassing [lights], as is known. And afterwards they go on diminishing, for since several levels have already been refined through the drawing-down of the first day, there is no longer need for so great an illumination as on the first day, etc.

Now on Chanukah too these encompassing [lights] are drawn down, so that through them the kelipos will be repelled. But on Chanukah it is in the mode of war, 45

as it is written, "They surrounded me, etc.; in the name of G-d I will cut them down, etc."; and that too is specifically through the encompassing [lights]. And this is [the meaning of] "It is better to take refuge in Havayah than to trust, etc.," as explained elsewhere.

And on Sukkos, since it is from the Torah, it is not through war; rather they become subdued of themselves through this revelation, etc. And since both matters are the drawing down of encompassing [lights], Beis Shammai therefore derive the Chanukah lamps from the bullocks of the Festival: at first there must be a greater revelation, 46

and afterwards it goes on diminishing, for the reason explained above regarding the bullocks of the Festival. And Beis Hillel hold, "we ascend in holiness, etc." Meaning: it is not comparable, to learn this from the bullocks of the Festival, 47

for the festival of Sukkos is from the Torah, and the Torah comes forth from Supernal Chochmah, from above to below. If so, the revelation comes and is drawn of itself, from above to below.

Therefore even the highest illumination can come and be drawn at the very beginning, for who can hold back and who can prevent G-d, may His Name be blessed? "Is the hand of G-d too short?" 48

Which is not so with Chanukah, which is rabbinic: it was they who drew down this revelation. If so, since it is drawn from below, it is impossible to reach and draw down the great revelation at the start, but only little by little: at first one draws down one lamp,

and afterwards "we ascend in holiness, etc.," and the light goes on increasing, etc. (And an example of the matter is Pesach and the Counting of the Omer: for on Pesach the revelation was an arousal from above, of itself, "the King of kings revealed Himself to them, etc."

And afterwards there must be "And you shall count for yourselves," to transform the emotive attributes, by drawing "today is one day of the Omer" into the animal soul, etc. And tomorrow, "today is two days"; and one does not say "the second day," but "two days."

That is to say, today a higher level is drawn that includes two days, and afterwards the light goes on increasing, etc. Thus in the Counting of the Omer, which is an arousal from above through an arousal from below, one draws down little by little, and it goes on growing brighter, etc.: two days, three days, etc.

And this is like Chanukah: first one lamp, and afterwards it goes on increasing, etc. But on Pesach, when the revelation was of itself, the whole of the light that is drawn afterwards through all the days of the Omer, this entire revelation itself was there at the beginning, etc., for the reason explained above.

And from this, too, will be understood what is written in Pri Etz Chaim on the Counting of the Omer: that we draw down the encompassing [lights] of Imma, but the inner ones we do not have the power to draw down, except in the time of the Holy Temple.

And this is as explained regarding the seven shepherds, that they are the level of the inner [lights], and this was in the Menorah in the Holy Temple, seven branches; whereas now we draw down from the level of the encompassing [lights], which are the eight princes of men.)

And through all the above, the matter of accepting the yoke of the kingdom of Heaven, which precedes the yoke of the mitzvos, will be understood: it is the level of "with all your might," the refinement of the animal soul, "the soul of man is the lamp of G-d."

And although this is the level of the speculum that does not shine, it precedes the yoke of the mitzvos, even though "a mitzvah is a lamp" is the level of the luminous speculum.

But [it precedes] because through it there is a revelation of a higher level, as explained above. And further, because it is like the wick and the oil: there is no way for the light to hang on the oil, which is "a mitzvah is a lamp,"

except by first taking hold on the wick, which is the level of "the lamp of Havayah is the soul of man," as explained above. (And see what is written on "I saw, and behold, a menorah of gold, etc.")

And therefore too the Counting of the Omer, which is the refinement of the animal soul, the speculum that does not shine, precedes the Giving of the Torah on Shavuos, which is "a mitzvah is a lamp." And this is "And you shall count for yourselves from the day after the Sabbath."

For the Sabbath is the level of "a mitzvah is a lamp"; but the level of "My holiness is above your holiness" is called "the day after the Sabbath," that is, above the level of the Sabbath.

And this is the matter of accepting the yoke of the kingdom of Heaven, the utterances "I am" and "You shall have no [other gods]," which come before the mitzvah of Shabbos. And it is the matter of "And you shall count for yourselves," the Counting of the Omer, the refinement of the soul, as is known, and the rectification of the emotive attributes, to turn darkness into light.

And to understand the explanation of the above regarding the eight princes of men: certainly the shepherds are loftier than they, in that they bestow from the level of the inner dimension, 49

which is not so with the princes of men. That is because the souls of the shepherds are from the level of the inner dimension, and the princes from the level of the outer dimension (and therefore Moshe is among the shepherds and Eliyahu among the princes; and it is known that Moshe is from the level of the inner dimension and Eliyahu from the level of the outer dimension).

However, in this lies the superiority of the princes of men: their souls are from the level of a higher world than the souls of the shepherds, except that they are from the outer dimension of the higher, and the shepherds are from the inner dimension of the lower.

And it is, for example, like the leaves of very prized and precious kinds of fruit, which have a superiority over other fruits.

Although the leaves are external and have no taste, not even as much as the simple kinds of fruit, nevertheless they are of another kind and category, far more prized than the kind of inferior fruits.

And against this, the fruits have a superiority over the leaves, in that they are nevertheless a kind of fruit and have taste, which is not so with the leaves, etc.

Now in this way there are two kinds of souls. There are souls of the G-d-fearing and the whole, like "a perfect burnt-offering," and nevertheless they cannot teach others the Torah of G-d; and there are souls of masters of Torah, who are not so utterly whole, without any blemish, as the souls mentioned above. 50

That is, the souls of the G-d-fearing and the perfect are taken from the hidden world, and therefore they are not the providers of the generation, since they are from the hidden world, in a state of hiddenness and concealment; and it is "that which is guarded from contact," etc. And nevertheless they are not such masters of Torah, since they are only the level of the outer dimension of the higher. 51

And the masters of Torah are from the level of the inner dimension, except that they are from the level of the inner dimension of the lower, the revealed world; therefore they are in a revealed state, to teach, etc. 52

And in this way is the matter of the eight princes of men, whose root is from the first eight of the thirteen tikkunim of the beard of Arich Anpin, which are the level of encompassing [lights].

For the tikkun "to the thousands" (la'alafim) is the level of inner light, for "la'alafim" is [as in] "I will teach you (a'alefcha) Chochmah, I will teach you Binah"; for Abba and Imma draw nurture from two mazalos of Arich Anpin, and this nurture is the level of inner light,

and it is like the level of the shepherds, "Israel sustain, etc.," "Eat, friends," Abba and Imma, etc. And this is [the meaning of] "He preserves kindness for thousands (la'alafim)."

And therefore the form of the Alef is a Yud above, a Yud below and a Vav in the middle, for the drawing-down inwardly must come through contraction (tzimtzum), etc. 53

But the first eight mazalos, which precede the level of "to the thousands," are the level of encompassing [lights], and from there is the root of the eight princes of men; and so they are higher than the source of the level of the shepherds, whose root is from the level of Chochmah and Binah,

which are the level of "to the thousands" mentioned above. But nevertheless the shepherds are from the level of the inner dimension and the princes of men from the level of the outer dimension, except that they are the outer dimension of the higher, etc.

And on Chanukah, when they defiled all the oils in the Sanctuary, which is the level of the blemish that reaches Chochmah and Binah, they therefore needed to rectify it specifically through encompassing [lights], which are above the root of Chochmah. 54

And on Sukkos the thirteen tikkunim of the beard are also drawn down, and this is the matter of the thirteen bullocks, etc. Only, on Sukkos the seventy princes become subdued of themselves through this, etc., which is not so on Chanukah, etc., as explained above.

And on this Beis Shammai and Beis Hillel disagree regarding the lighting of the Chanukah lamp, as explained above. There is a further explanation of the seven shepherds and eight princes of men: for in the seven lower [Sefiros] there was the shattering, and Binah, the eighth firmament, is called the world of freedom, the "wine preserved [in its grapes]." 55

Now the seven shepherds are drawn from the seven lower [Sefiros], and the eight princes of men from the level of the eighth firmament; therefore they are more effective in repelling the level of Assyria. And see what is written on "For the conductor, on the sheminis, etc."

TORAH OHR • PARSHAS MIKEITZ • MAAMAR 5

כי עמך מקור חיים באורך נראה אור

For with You is the source of life; in Your light we shall see light

◇

"For with You is the source of life; in Your light we shall see light." Now, what is written, "we shall see light" (nir'eh or), has two interpretations. 1

The first is in its plain sense: that the light is seen and revealed. And the second is [as] the plural, spoken on their own behalf, that is to say: we shall see the light.

And to understand this, [we must] also understand what [is meant by] "For with You is the source of life," and it is not written "For You are." For it is written (Zechariah 4): "I saw,

and behold, a menorah all of gold, with its bowl upon its top, and its seven lamps upon it, seven and seven pipes to the lamps that are upon its top, and two olive trees over it."

And the explanation of the matter: the subject of the menorah is as it is written, "This is the word of G-d to Zerubbabel." That is to say, the menorah is the level of "the word of G-d," which is the level of the Congregation of Israel, the source of the souls

of Israel. And its seven lamps are the seven supernal attributes, love and awe and glorification, etc., which shine from above upon every soul of Israel as an arousal from above, so that even upon a wicked person it rests from above, in an encompassing (makif) manner.

Therefore it is written "upon it": at this level, which is an indwelling from above in an encompassing manner, all are equal for good, as our Sages, of blessed memory, said: "Wherever ten sit together, the Shechinah rests," and as is explained in the Tanya.

And "seven and seven pipes" are the drawings-down from higher levels, from the level of the light that encompasses all worlds (sovev kol almin), to this arousal from above. And there are many levels, one above the other, up to the very highest heights, and all of them are of the order of "seven [and] seven." And this is [the meaning of] "to the lamps that are upon its top." 2

Now it is written, "a menorah all of gold": every drawing-down from the highest of heights, from the head of all levels, comes by means of the level of gold, which is the level of the left, as it is written, "From the north comes gold; upon G-d is awesome splendor."

And the matter [is this]. It is written, "He who is enthroned on high, who lowers Himself to look upon heaven and upon earth." "Heaven" (shamayim) means "there is water" (sham mayim), that is, the level of water, 3

which is the level of a drawing-down from a high place, from [the light that] encompasses all worlds, to a low place, to become the level of [the light that] fills all worlds; and this is a lowering and descent for Him, may He be blessed.

And "upon heaven and upon earth" (with the extra letters beis) is interpreted in two ways. The first: that He lowers Himself, as it were, to look into the heavens and into the earth.

And the second, that is to say: that by means of the level of heaven and earth He lowers Himself, for they themselves are what cause this descent and lowering.

And the explanation of the matter: "He who is enthroned on high" does not mean that He, may He be blessed, is high in terms of place, for indeed it is written, "There is a place with Me," and He, may He be blessed, is the place of the world, etc.

Rather, it means high in stature, rising level upon level without end or limit, in that He is holy and set apart from the bounds of the worlds.

For "You made them all with wisdom" (Chochmah), and "the world is built by kindness" (Chesed), and He, may He be blessed, is exalted and lifted above the level of supernal Chochmah and supernal Chesed, and they bear no comparison to Him, may He be blessed, at all,

as it is written, "Yours, O G-d, is the greatness," etc.: the attribute of greatness is nullified before Him and does not even merit the name "greatness" at all.

And likewise the level of Chochmah is considered, relative to the Holy One, blessed be He, like physical making, as it is written, "You made them all with wisdom." Rather, the fact that the Infinite Light (Or Ein Sof), blessed be He, clothes itself in Chochmah and Chesed and spreads out within the worlds is a great descent and lowering.

Now this clothing is by way of Torah and mitzvos. As our Sages, of blessed memory, said: "The Holy One, blessed be He, puts on tefillin"; "The Holy One, blessed be He, prays"; and they said, "This teaches that the Holy One, blessed be He, wrapped Himself," etc. And they said, "[During] the first three [hours] He sits and occupies Himself with Torah," etc. 4

And likewise all the mitzvos in this way. And this is [the meaning of] "who has sanctified us with His mitzvos": "with His mitzvos" precisely, for the mitzvos, the 248 commandments, are the 248 limbs of the King. That is to say,

just as, for example, a physical limb is nullified and united with the spiritual life-force that dwells within it, so all the mitzvos are nullified and united with the Infinite Light, blessed be He, itself; and in them

and through them the revelation of the Infinite Light, blessed be He, is drawn down to clothe itself in the level of Chochmah and Chesed. And "who has sanctified us": for by an arousal from below, when a person performs G-d's mitzvos, he brings about an arousal from above, and "a spirit brings a spirit and draws forth a spirit," etc.

And this is [the meaning of] "Look down from heaven and see," and "Look down from Your holy dwelling, from heaven, and bless Your people Israel." For 5

it is written, "G-d is high above all nations": the idolatrous nations receive life-force from the side of G-d's loftiness and His exaltation in His essence, as it were, in that, by His very essence and being, He is exalted and lifted above the bounds of the worlds, higher and lower, and they have no relation or connection to Him at all.

And from this comes the dominion of the idolatrous nations over Israel in the time of exile, [as it is said,] "Nations dance in His sanctuary," etc. For "the spider grasps with its hands, yet it is in the king's palaces," since it does not occupy any place at all.

And so all the worlds, higher and lower, are considered truly as nothing before the Holy One, blessed be He, as it is written, "For His Name alone is exalted; only His glory and radiance and light is upon earth and heaven." 6

And this is [the meaning of] "When the Holy One, blessed be He, ascends on high," etc. That is to say, the life-force is withdrawn from the radiance far, far upward, to the level of His essence and being.

And then the worlds do not occupy any place at all, and the conduct of the worlds is in the manner of sleep, as it were, like a sleeping person whose intellect has withdrawn from its vessel, the body, to its source and root, and nothing remains but the power of imagination, which is an impression (reshimu), etc.

Therefore it is written, "And G-d awoke as one asleep," and it is written, "Awake! Why do You sleep, O G-d?": that there be a revelation of the Infinite Light, blessed be He, in Chochmah and Chesed, at the level of His very essence and being, may He be blessed, in His glory and His very self, and "may He make His face shine": the inner dimension of His will, etc. And this is through the drawing-down of Torah and mitzvos. 7

And this is [the meaning of] "Look down from heaven and see," and "Look down from Your holy dwelling, from heaven": [heaven, shamayim, is] "there is water" (sham mayim), which is the level of the Torah, which is likened to water; and then "and bless Your people Israel." 8

For through this level we, the people of the Children of Israel, will be seen before Him as something of importance, for the whole essence of comprehension and revelation is

through the Torah, and the Torah is with us in a revealed way. And this is [the meaning of] "The heavens were opened and I saw visions of G-d": the level of the clear, shining lens (aspaklaria hame'irah), which comes through the level of heaven.

[Israel] is seen before Him, as it were, as if, by way of analogy, one looks in a shining mirror made of glass: through the mirror, the thing seen in it appears greater and finer than it appears when seen without a mirror.

So, through looking and gazing by way of the Torah, there Israel, who fulfill the Torah, are seen before Him with praise and greatness.

And this is [the meaning of] "And who is like Your people Israel, one nation on earth": that is, they draw down the level of "Havayah is One" to rest and be revealed, so that it rests in the lower earth.

Now our Sages, of blessed memory, said, "Mitzvos require intention": that is, the intention of the heart, the desire of the heart (re'usa d'liba), to draw down the Infinite Light, blessed be He, from the Source of all, so that it be drawn down and revealed in the level of Chochmah and Chesed. 9

And this is the level of gold, for gold sparkles like sparks and glowing coals of fire. And so must the desire of the heart be, with flames of the fire of love.

And this is when one fulfills what our Sages, of blessed memory, said: "Every day they should be in your eyes as new." That is, when he takes to heart and contemplates with his mind and intellect what is written, "I am first and I am last,"

and "I, G-d, have not changed," and "You were [the same] before the world was created," etc. And this is the first interpretation of "upon heaven and upon earth": that He lowers Himself into the level of heaven and earth.

And the explanation of the second interpretation, that the level of heaven and earth is what causes the lowering, will be understood from what is written, "with its bowl (gulah) upon its top": gulah is from the expression gulas hakoseres, "the crown of the capital," which is the level of a crown above the head. And this is the level of the Keser (Crown) of Malchus, the crown of Tiferes. 10

And the matter [is this]: it is a great principle in the service of G-d that service which comes from one's own will and choice, because the thoughtful grasp that "nearness to G-d is good," is not called by the name "the service of a servant." 11

For the essence of service is to accept upon oneself the yoke of the Kingdom of Heaven, which is above reason and above knowledge that can be grasped, as it is written, "You shall surely set a king over yourself,"

and as our Sages, of blessed memory, said, "Nullify your will before His will": that he have self-nullification of will, as though he had no other will at all except to fulfill what G-d, may He be blessed, commands him. And through this acceptance the sitra achra is subdued, and the glory of the Holy One, blessed be He, is raised up, etc.

And this is [the meaning of] "Blessed are You, G-d, our G-d, King of the world": that the level of His kingship over the world is drawn down because of the self-nullification of will, to be His servant. And then it is drawn down from above to become the level of King, for there is no king without a people. 12

And this is [the meaning of] "For the Children of Israel are servants to Me": it means that by their being in the state of servants, they will then be "to Me," and then the revelation of the Infinite Light, blessed be He, will be drawn down from the Source of all.

And this is [the meaning of] "who lowers Himself to look upon heaven and upon earth": that is, by means of the level of heaven and earth, which are the Written Torah and the Oral Torah, and sometimes 13

they are called Torah and prayer, through this he brings about the descent and drawing-down of the Infinite Light, blessed be He. For prayer is of the level of earth, which is the self-nullification of will, to be like dust.

And this is the matter of crying out with bitterness: "Their heart cried out," "And they cried out to G-d in their distress," and through this, "And Pharaoh drew near." For through an arousal from below, from the depth of the heart, in the bitterness of one's soul, from the inner dimension of the point of the heart, the sitra achra is subdued and the glory of the Holy One, blessed be He, is raised up, etc. 14

And likewise through the Torah and the mitzvos, "who has sanctified us with His mitzvos," for He has raised us up into the supernal holiness, etc., as is explained elsewhere: "a spirit brings a spirit and draws forth a spirit" of G-d, and the revelation of the Infinite Light, blessed be He, from the Source of all.

And this is the level of "a menorah of gold," etc., the level of the left, as it is written, "From the north comes gold," etc. But as for what causes this great level and rank, and this self-nullification of will: it is written, "and two olive trees over it, one on the right of the bowl and one on its left." 15

And another verse says, "which pour the gold out of themselves": meaning that through them the level of gold is drawn down. And they are the level of Torah and mitzvos in their root, from which flows an arousal in the spark of G-dliness that is in a person, 16

to arouse love like flames of fire, and bitterness over his soul from the depth of the heart, in his distress in exile, in the prison of the body, and that his soul should yearn to pour itself out into the bosom of its Father, in the expiry of the soul, to leave its sheath.

And this is [the meaning of] "For with You is the source of life": that is, the source of life and of the drawings-down of the flow of divine light into all the worlds, higher and lower, is nullified and secondary relative to the Holy One, blessed be He, in His glory and His very self. For the Holy One, blessed be He, in His glory and His very self is not within the category of drawing-down and flow at all. 17

Rather, "in Your light we shall see light": that is, through the shining of the light of Torah and mitzvos, which are the "limbs of the King," there is a drawing-down, so that light is seen and revealed openly.

And also "we shall see": since the light is seen through us, we are seen in this light, and the radiance of Israel's holiness is revealed, as it is written, "And who is like Your people Israel," etc.

TORAH OHR • PARSHAS MIKEITZ • MAAMAR 6

ביאור על הנ"ל

An Explanation of the Above

◇

An explanation of the above. 1

An explanation of the matter, according to [the verse], "For with You is the source of life." The 613 mitzvos are the 613 paths in the skull (gulgalta) of Z'eir Anpin, and their root is from the one path of Arich Anpin. And the point is that all the mitzvos are called "the mitzvos of Havayah": the Holy One, blessed be He, puts on tefillin, wraps Himself in tzitzis, and prays. 2

The explanation of the matter is this: it is known that Atzilus bears no comparison at all to the essence of the Infinite Light, blessed be He, and all is considered as nothing at all before Him, may He be blessed. 3

The source of the light drawn down to them is only from the level of the kav (line of light), a mere glimmer. And even after that there are many further contractions, until the light is drawn down in the form of Chochmah and Chesed.

This is what is called the level of "hairs": "Abba draws nourishment from the mazal," for the level of a hair is a drawing-down that skips over [the gap in] proportion. And for this great descent and lowering to take place, that is what is called "the mitzvah of Havayah": that the Holy One, blessed be He, fulfills the mitzvos. 4

That is, [when it is said] that He puts on tefillin, it means the drawing-down by which the Infinite Light becomes enclothed in Chochmah. "Tefillin" is a term of binding and joining from above to below. Therefore, what is written in them? "For who is a great nation…"

For the main purpose of the flow of Chochmah is for the sake of the souls of Israel, as will be explained below with the help of Heaven. And His mitzvah of tzedakah, may He be blessed, is the drawing-down in the form of Chesed, so that "the world is built by kindness."

Now, take as an analogy the fulfilling of the mitzvos by a person. There are two things here. The first is the mitzvah itself, before the person performs it, 5

such as the tefillin themselves or the tzitzis. The second is when the person does the mitzvah and fulfills it, that is, when he puts on the tefillin and wraps himself in the tzitzis.

And this is the main thing and the completion of the act of the mitzvah, for only then is it a mitzvah; for without placing the tefillin on the head and the arm, 6

even though the four passages are properly written and there is holiness in them, still there is not yet in this a revelation of the Supreme Will, until the person places them on his head and his arm.

In the same way it can be understood above: the tefillin themselves are the four mochin, Chochmah, Binah, and Daas, which divides into Chesed and Gevurah. This is the first aspect. 7

But the main thing is when the Holy One, blessed be He, puts on the tefillin, that is, the enclothing of the Infinite Light in Chochmah, and this is the completion of their mitzvah; whereas the four mochin in themselves bear no comparison at all to [the state] when the Holy One, blessed be He, puts them on.

And just as below, the mitzvah is when one puts on the tefillin, as said above. But how is it fitting to say so in the analogue? It is understandable in the analogy: the tefillin 8

have an existence outside the person; therefore even before the person puts them on, they have an existence and are a holy object. But above, it is written, "For everything is from You."

And the coming-into-being of Chochmah is from Him, may He be blessed; "He is the Knower, and He is the Knowledge…" If so, how can tefillin be conceived above before they are put on? 9

But the matter is according to what is said in the passage of "Elijah opened": "And when You withdraw from them, they all remain like a body…" For it is difficult, as said above: how do they have any existence, even like a body…?

It is understandable in a person, [since] the body has an existence of its own, for its coming-into-being is not from the soul but from the drops of the father and mother… But that is not so above, for "everything is from You."

If so, "when You withdraw…," how do they have any existence at all? But the answer is that "withdraw" does not mean a complete withdrawal, only a withdrawal of the mature mochin (mochin de-gadlus), while the immature mochin (mochin de-katnus) remain, as in a person when he sleeps. 10

And also, the vessels, which are called "the body," have a root of their own in the Infinite Light, namely from the level of "reaching and not reaching." Only afterward does the light whose root is higher than this level become enclothed in them, and its enclothing is like a soul in a body.

And in this there is immaturity and maturity. Therefore, even when the mature mochin withdraw, the vessels remain like a body, since they have a root of their own; 11

only, because this level bears no comparison to the level when the light and the mature mochin shine in them, it is therefore called "like a body without a soul."

In the same way one can understand the matter of "the Holy One, blessed be He, puts on tefillin": it means an added light in the level of Chochmah, and great mochin, until they protrude upon the head and the vessel; 12

whereas the tefillin in themselves also have an existence, in the manner of "like a body without a soul." And so it is to be understood with all the other mitzvos as well.

And "the Holy One, blessed be He, sits and occupies Himself with Torah": this is the drawing-down of letters from the level of His great Name… And "the Holy One, blessed be He, prays: May it be My will…" 13

that the attributes of Arich Anpin be drawn into Z'eir Anpin… and "abundant in kindness…" There is another explanation: that "the Holy One, blessed be He" means Z'eir Anpin of Atzilus.

And the tefillin are the mochin from Abba and Imma that are drawn down to Him, and if so, they are higher than He. According to this, [the statement] that the Holy One, blessed be He, prays "that My mercy may overcome…" fits all the better,

[meaning] that the attributes of Arich Anpin be drawn down to Him… (The two explanations above about "the Holy One, blessed be He" are explained in the commentary on the Zohar on the matter of "the Holy One, blessed be He, comes to delight in the Garden of Eden…" And both explanations are true, and it is

as is explained elsewhere: that there is the level of "My mitzvos" of the Emanator Himself, may He be blessed, and the level of "the mitzvos of Havayah" of Z'eir Anpin of Atzilus. And certainly in Z'eir Anpin the mitzvos are a drawing-down from what is above Him; whereas higher still, in the Infinite One, blessed be He, "My mitzvos" are drawings-down from Him to the roots of the vessels… And this is enough for the wise.)

And this is why the mitzvos are called "the way of Havayah" and "the paths of Havayah": they are, as it were, a way and a path by which the Infinite Light, blessed be He, is drawn down to become enclothed in Atzilus; and every drawing-down is through the Name Havayah, as is known.

Now, the main intent in the performance of the mitzvos below, by a person, is that through it the same is drawn down above, so that the Holy One, blessed be He, fulfills the mitzvos, in the manner explained above; and this is what is called "adding light in Atzilus." 14

But this applies specifically to tzaddikim, in whose nefesh, ruach, and neshamah there is no evil at all. But for beinonim, the main intent in their mitzvah must be to refine their nefesh, ruach, and neshamah through it.

But this needs to be understood: is not the mitzvah one and the same for tzaddikim and for beinonim? For the tefillin of Moshe and Aharon are exactly the four passages of our tefillin. So how can the main intent differ so much? 15

But the point is that in truth it is all one intent. For when there is an addition of light in Atzilus through the mitzvos of the tzaddikim, then automatically there is power to refine the evil from kelipas nogah of Beriah, Yetzirah, and Asiyah…

And this is the meaning of "Who lowers Himself to look upon heaven and earth," according to the first explanation: that He lowers Himself to become enclothed within the level of heaven and earth, which are Z'eir Anpin and Nukva. For 16

behold, "He is high above all…"; and [there is] the level of "when You withdraw from them," from the vessels of the ten Sefiros, which is like sleep, which is the withdrawal of the mochin into the essence of the soul.

And even though in dreams he has combinations of the letters of thought, it is only thought without wisdom, only the level of imagination. Whereas when he wakes from sleep, the intellect shines in his thought. 17

In the same way the analogue is to be understood: [at] the level of the withdrawal of the light and the mature mochin that are enclothed in the ten Sefiros into the level of the essence, the Infinite Light, the revelation below is then called, by way of analogy, the level of sleep.

And through this, the idolatrous nations, Egypt and Babylon, also had dominion. But through the enclothing of the light and the mature mochin in the ten Sefiros, and this is the meaning of "the Holy One, blessed be He, puts on tefillin…," as said above, 18

which is the explanation of "Who lowers Himself" to become enclothed within heaven and earth, of this it is said, "Look down from Your holy dwelling, from heaven." And then, through this, "and bless Your people Israel,"

in the manner of "In Your light we see light," that we are seen as something of importance; for the purpose of the chain of descending worlds is for the sake of fulfilling the Torah and mitzvos.

Now, to understand the second explanation of the verse "Who lowers Himself to look," namely that 19
through heaven and earth this lowering is brought about, we must first introduce the matter of Zechariah's menorah: "and a bowl upon its top…"

For the order of the chain of descent and of the drawing-down from the Emanator to the emanated beings is through the level of Keser, which contains something of the lowest level of the Infinite One, and this is the level of Atik.

That is: just as Malchus of Atzilus becomes Atik for Beriah, so that the level of Keser of Beriah contains something of the lowest level of Atzilus itself,

namely of the level of Malchus of Atzilus, so too from the level of Malchus of Adam Kadmon (which is called Malchus of the Infinite One) comes to be Atik and Keser for Atzilus; and this is "the bowl upon its top."

As it is written, "the bowl of the capital," which crowns and surrounds the top of its head from above. So too the level of Keser is the level of a crown and an encompassing over the mochin.

"And its seven lamps" are the emotive attributes of Atzilus, and "seven pipes to the lamps" are the seven lower [Sefiros] of Atik Yomin, which are the source of the flow to the emotive attributes of Atzilus. Therefore they are called "pipes to the lamps…"

As is explained elsewhere, there are two levels of emotive attributes. The first is the emotive attrib- 20
utes that are below intellect and contemplation, and they are called "mountains of light."

The second is the emotive attributes that are above intellect and understandable reason, and they are called "great love" and "mountains of darkness." And these emotive attributes that are above intellect are called the "pipes" for the emotive attributes that are drawn from the intellect, which are called "lamps…"

"And two olive trees upon it, one to the right of the bowl…": these are the level of Chochmah and Binah of Arich Anpin, and they are also the level of the two mazalos, "notzer" and "venakeh," which are the sources of Chochmah and Binah of Atzilus.

Now, the olive is bitter, but oil is extracted from it by crushing. This is the level of the refinement of 21
the 288 sparks through subduing and transforming [the sitra achra],

as the saying goes, "When the sitra achra is subdued, the glory of the Holy One, blessed be He, rises [and is revealed]." And the source of the drawing-down of mayin nukvin and mayin duchrin, which through the refinements is drawn from the two mazalos mentioned above:

the mazal "venakeh" is the root of all the mayin nukvin, and the mazal "notzer" is the root of the mayin duchrin. Therefore they themselves are the two olive trees mentioned above.

Now, the main cause of the drawing-down of the level of "the bowl upon its top" mentioned above 22
is through the nullification of will, which is the level of divine service that is above choice based on intellect and understanding; for through this one brings about the drawing-down of the bowl, which is the level of Keser and the encompassing [light] that is above intellect.

The explanation of the matter: from the refinements of the 288 sparks, reflected light is produced 23
from below to above, up to the highest heights, so that even in the hidden Chochmah the light returns higher still.

And this is the breaking-through of the hairs of the head; and through this there is afterward drawn from above an added light and an abundant flow, and it is drawn below through the hairs of the beard, which are a drawing-down from above to below.

Therefore all the practical mitzvos are from the level of nogah, such as the wool of tzitzis and the 24
parchment of tefillin; for when the sparks in nogah are refined through fulfilling the mitzvah, added lights are drawn into Atzilus, as said above.

But the level of the nullification of will has an additional advantage, and the sitra achra is subdued more, because of the nullification of the body's will in general: one sets aside all his desires and resolves in his heart to follow G-d,

and as if he has no will at all, only what G-d wills is his will. This is the true subduing of the sitra 25
achra, with greater dignity and greater power than in fulfilling a single mitzvah; and so the drawing-down through this is the level of "and a bowl upon its top,"

which is the level of "the Will of all wills," that is, the source of all the wills. Whereas the 613 mitzvos are the 613 paths in the skull of Z'eir Anpin, which is, by way of analogy below, the level of the particular wills.

But their source and root is the level of "the Will of all wills," and this is drawn down specifically through the nullification of will, for by this one binds oneself to the very Master of the will. And this level of nullification of will is called "earth," for one makes oneself truly like dust.

(And "heaven" means the encompassing [light]: this is the level of the love "with all your might," truly without limit, through which one draws down [the light] to become the source of the flow from the Emanator into the emanated beings, that is, one brings about the level of the bowl, etc., and also the pipes, which are all above intellect.)

And this is "Who lowers Himself to look upon heaven and earth": through heaven and earth of this level, the lowering takes place from the Infinite One itself, so that Keser is drawn down to Atzilus.

And afterward, through the Torah and mitzvos, the enclothing of the light from Keser in the 613 paths of Z'eir Anpin takes place, and [in] "the 248 limbs of the King…" And this is the explanation of "Who lowers Himself" within heaven and earth, which are Z'eir Anpin and Nukva of Atzilus.

(As is written in the writings of the Arizal, of blessed memory: drawing down the union of Abba and Imma is through self-sacrifice, and the union of Z'eir Anpin and Nukva is through Torah and mitzvos. These two drawings-down are the two explanations given here of "Who lowers Himself to look upon heaven and earth"; and as is explained elsewhere, there is a higher heaven and earth and there is a lower heaven and earth.)

And this is the meaning of what our Sages, of blessed memory, said: Why does [the passage of] Shema precede "And it shall be, if you will listen"? So that one first accepts upon himself the yoke of the kingship of Heaven, and afterward accepts upon himself the yoke of the mitzvos. For in the passage of Shema it says "with all your might," and this is the level of "heaven" according to the second explanation.

And also what our Sages, of blessed memory, said: "For whatever measure He metes out to you, thank Him very, very much": this is the level of "earth," the nullification of will.

And all this is called accepting the yoke of the kingship of Heaven, meaning Malchus of the Infinite One, which is called "the kingship of Heaven," the level of the encompassing [light], through which "and a bowl upon its top…" is drawn down,

so that it becomes Atik for Atzilus. And afterward, "And it shall be, if you will listen" is the drawing of the light into the vessels through the mitzvos, within heaven and earth, as said above.

And this is "For with You is the source of life." That is, the level of Malchus in the World of Atzilus, which becomes Atik for Beriah, Yetzirah, and Asiyah, is called the source of life of Beriah, Yetzirah, and Asiyah, for Keser is the source and root… 26

But in truth it is only the level of "with You," secondary and nullified to the level of the essence of Atzilus. Therefore it does not say "for You are," but only "for with You."

And so, higher still, Malchus of Adam Kadmon is the source of life of Atzilus, since it becomes Atik for Atzilus; and it is the level of "with You," secondary and nullified to the being and essence of Adam Kadmon. And this is "Who is enthroned on high…"

But the explanation of "Who lowers Himself to look upon heaven and earth," according to the two explanations above, is that through this one draws down an added light from the being and essence of the light in Adam Kadmon, to be drawn into the level of "the bowl upon its top."

(Therefore the bowl, although it is like "the bowl of the capital" and encompassing, is nevertheless like a recipient, as Rashi explains in Zechariah there: like a basin holding the oil. That is, from the essence of the light of Adam Kadmon an added light is drawn into this bowl.)

And this is "In Your light we see light." "Your light" is in direct address, that is, like the level of "You" and not the level of "with You": that from the essence of the light of Adam Kadmon it be drawn down so that the light is seen in Atzilus, Beriah, Yetzirah, and Asiyah, as said above. 27

And also "we are seen": that in this level we will be of importance, as said above in the explanation of "Look down…, and bless Your people…"

TORAH OHR • PARSHAS MIKEITZ • MAAMAR 7

רני ושמחי בת ציון כו'

"Sing and rejoice, O daughter of Zion"

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"Sing and rejoice, O daughter of Zion," etc. [We need] to understand why the Congregation of Israel is called by the name "daughter," as in "daughter of Zion," "daughter of Jerusalem." 1

Now, it is stated in the Midrash: "[A parable] of a king," etc.: "He did not cease cherishing her until he called her 'my daughter,'" as it is written, "Hear, O daughter, and see, and incline your ear; forget your people and your father's house, and the king will desire your beauty," etc.

(And the meaning of "your beauty" is like the level of "my beloved, my fair one.") "He did not cease cherishing her until he called her 'my sister,'" as it is written, "My sister, my beloved."

"He did not cease cherishing her until he called her 'my mother,'" as it is written, "Go forth and see, O daughters of Zion, King Shlomo, with the crown with which his mother crowned him," etc.; and it is written, "Listen to Me, My people, and give ear to Me, My nation (le'umi)": it is written [so that it can be read] le'imi, "My mother."

Now, [we need] to understand the matter of these three levels in the service of G-d: that there are three ranks among Israel, on account of which they are called by these names. 2

And we must understand what is written, "The soul of man is the lamp of Havayah": the soul is called the lamp of the Name Havayah. Yet elsewhere Scripture says, "For You are my lamp, O G-d": He, may He be blessed, is called the lamp of the souls of Israel.

The explanation is this. It is written, "Let every soul praise (tehallel) Yah." Tehallel is from the expression "when His lamp shone (behilo)," etc., a term for illumination. 3

And the elucidation of the matter: it is written, "I, G-d, have not changed"; and "You are He before the world was created, and You are He," etc.

He is not like the soul, which is affected and undergoes changes from the happenings of the body, because it is truly vested within the garments of the body, in its three garments, 4

which are thought, speech and action: a person's thought vests the soul and surrounds it on every side, and draws it to turn wherever [the thought] desires, so that there the soul will dwell and rest; and so too with speech and action.

With Him, may He be blessed, however, it is written, "For My thoughts are not your thoughts": He undergoes no change at all, G-d forbid, through the creation of the worlds.

And just as He was alone before the world was created, so He is alone after the world was created, for the worlds take up no place at all in relation to Him, may He be blessed. 5

And even though He gives life to them all, and looks and gazes to the end of all generations with individual providence over all the ways of man and the doings of a person's steps,

as it is written, "Your eyes are open upon all the ways," etc., this is only as in the saying, "Before You all hidden things are revealed"; "All is revealed and known before You." 6

The meaning of "all is revealed and known" is that they become revealed and known before Him; but it does not apply to say of Him that He knows them like the knowledge of a person, whose knowledge vests him and surrounds him.

For He, may He be blessed, is high and exalted above this by myriads of levels without end; and He is holy and separate, and three times holy, "Holy, holy, holy," until [He is] "Havayah of hosts," to bring into being (lehavos) worlds, angels and souls.

And the explanation of the matter of "three times holy" is this. The two letters hei in the Name Havayah: the first hei is the level of thought, and the second hei is the level of speech. 7

Now, the level of speech is the source of the coming into being of the worlds, angels and souls, as it is written, "By the word of G-d the heavens were made, and by the breath of His mouth all their host."

And the first three letters are the "three times holy," which is the chain of descent (hishtalshelus) from cause to cause, etc., until there comes to be the level of the last hei, the level of speech. 8

For in order for there to be the first hei, the level of thought, and the spreading forth of life-force and the coming into being of any illumination at all, there must first be the level of the yud,

which is tzimtzum (contraction). For from the Infinite One (Ein Sof), blessed be He, Himself, the worlds could not receive any illumination at all, and nothing could come into being as something from nothing at all, except through tzimtzum, as the saying goes, "He sustains (mechalkel) life with kindness."

And the meaning of mechalkel is from the expression "a vessel (kli) within a vessel": in order for there to be life to give life to the worlds, there must be tzimtzum in the manner of a vessel within a vessel, for He, may He be blessed, is the Life of all life, etc.

Now, it is written, "For with Yah, G-d is the Rock of worlds": with the yud the World to Come was created. The World to Come is the delight of the souls, who take pleasure in the radiance of the Shechinah, etc. 9

And the revelation of this delight is through the tzimtzum of the Infinite Light (Or Ein Sof), blessed be He, which is the level of the yud. For from the Infinite Light, blessed be He, itself, and in its glory, as it were, the souls could not receive, since they are in the state of created and bounded beings. And the World to Come itself is the level of the hei.

And through the yud it was created, [meaning] that this delight which [the souls] grasp is the level of yesh (something), as it is written, "to bequeath to those who love Me yesh": [yesh is] three hundred and ten worlds. And to bring a yesh into being from absolute nothing, there must be the level of tzimtzum.

Now, "the reward of a mitzvah is the mitzvah." This means that the mitzvah itself draws down the giving of its reward, as it is written, "When you eat the toil of your hands": through the mitzvos that a person does in this world he draws down the revelation of the Garden of Eden, so that the revelation of the delight of the souls will be drawn forth. 10

As it is written, "He placed him in the Garden of Eden to work it": these are the 248 positive commandments, for through them he makes the Garden of Eden. And this is "Let every soul praise Yah."

It means: [let every soul] make shine and illuminate the illumination and drawing down of the yud, which is the level of tzimtzum, so that there will be in the higher hei the level of the World to Come, which is the level of something from nothing, "to bequeath to those who love Me yesh," as mentioned above.

But this is "every soul (neshamah)" specifically. For neshamah is from the word for the breathing (neshimah) in a person, which is the level of "running and returning." For the soul is as it is written, "I will breathe out and draw in breath together": 11

one draws in the breath, and it enters and goes out. On account of this it is called neshamah, for it is the source of all breaths and their sum. Therefore the heart beats constantly in running and returning.

This is not so with all the other limbs, which are quiet and at rest and stay standing in their place; for the spirit of life of the soul is in the blood of the heart specifically.

Now, the level of the "running" of the soul is the level of self-sacrifice (mesirus nefesh) in the read- 12
ing of the Shema. That is, the giving over of the will, for nefesh is will,

as it is written, "My soul (nafshi) is not toward this people," etc. That is, that he uproot his will that is vested in the vanities of the world, and have only one will: for his Father in heaven.

As it is written, "Whom have I in heaven? And with You I desire nothing on earth": he has no other 13
desire or will at all.

That is, by setting it to his heart that there is nothing else besides Him, and everything is nullified to Him, may He be blessed. And all the things of this world that are separate, a yesh and a thing unto themselves, are so only because they fell in the breaking of the vessels.

As it is written, "Mine is the silver and Mine is the gold, says G-d": the physical silver and gold be- 14
came physical in their descent lower and lower through many and immense stages of the chain of descent (hishtalshelus); but in their source above they are "Mine," and nullified to Me, because their root is from the level of "says" (ne'um) and the word of G-d.

And the more he goes deeply into this, and his heart understands even more than this, he will un- 15
derstand not to incline and not to be drawn after anything other than G-d alone. And his will shall be only toward Him, may He be blessed, to cleave to Him until the soul pours itself out.

And after he is thus in "running," he shall be thus in "returning": so that "these words which I command you this day shall be upon your heart, and you shall speak of them when you sit in your house and when you walk on the way," etc.

For "the Holy One, blessed be He, has in His world nothing but the four cubits of halachah alone." This means: since He is holy, etc.,

He has no connection to rest and be vested in the world except through the four cubits of halachah, through which His very dwelling place among the lower realms is made,

which is His wisdom and His will, etc. And this is the whole of man: to be [in the state of] "your heart runs, and return to the One," etc., "for against your will you live," etc.

And by this "every soul will praise Yah," for through an arousal from below [there comes] an 16
arousal from above. Through the level of "running" in a person's service, so above there is the level of the withdrawal and tzimtzum of the Infinite Light (Or Ein Sof), blessed be He.

And through the level of "returning," so there is the level of drawing down the Infinite Light, blessed be He, through the chain of descending levels lower and lower, in order to make shine the revelation of the delight of the souls, to delight in G-d.

And this is "G-d is your shadow": like a shadow, which turns after a person, so He, may He be blessed, is, as it were, your shadow. And that is "at your right hand," meaning through love with self-sacrifice (mesirus nefesh), in the level of "running," as mentioned above.

And this is "The soul of man is the lamp of Havayah": the soul of man, which is the level of breathing in running and returning, is the level of a lamp, to illuminate and draw down the Infinite Light, blessed be He, in the Garden of Eden, etc.

17 But to come to the rank of the level of running and returning mentioned above, a person cannot reach it through contemplating that G-d is One with the spirit of his understanding alone, for his intellect and understanding will not give birth to such a love.

Even though by his intellect and understanding he will understand that this is fitting, nevertheless it will not produce the power that draws [him] in actual practice. Rather, of this it is said,

"For You (atah) are my lamp, Havayah." Atah is the level of Torah and mitzvos: for alef and tav are the level of the letters of the Torah, from alef to tav.

18 And the hei is the level of the mitzvos. And through this, "and G-d lights up my darkness": for there is a darkness that darkens and prevents the light of love for G-d from shining, even though he contemplates that this is fitting. And this is the darkness of the body and of the vital soul, which clothe the G-dly soul.

And there must first be "turn away from evil and do good," by his being one of the "masters of the reckoning," [reckoning up] the deeds, words and thoughts that were not for G-d all the days of his vain life, each one according to what he knows in his own soul, "the afflictions of his heart,"

which are what prevent and hold back the light of love. For "any man who has a blemish shall not draw near to offer the bread of his G-d; he shall not approach to offer," etc.

19 As it is written, "And the perfect shall inherit good," and "there is no good," etc. This is not so with blemished ones, for blemished [animals] are disqualified for the altar.

And even if they were brought up onto the altar, they are taken down. And just as it is with the offerings, so it is with everyone who offers his soul to G-d: any man who has a blemish cannot draw near in the reading of the Shema

to have true self-sacrifice, and he is brought down from above and cast down below until he returns to G-d and He has mercy on him, etc. And then he is given help from above to arouse love for G-d in the reading of the Shema.

Now, this level is called "daughter," the level of a recipient: one whose soul is not by nature nullified to G-d with self-sacrifice "until a spirit is poured upon [it] from on high." Of this it is said, "Hear, O daughter, and see, and incline your ear, and forget your people and your father's house." 20

The meaning of "your people and your father's house": what you have been accustomed to and drawn after in the vanities of the world. At the least, forget [them], to clear your mind to accept upon yourself the yoke of the kingdom of heaven, for one must be a vessel to receive the light of the love that comes from above.

And then "the king will desire your beauty": the beauty of the illumination that will light up the love, which is the level of a lamp, as mentioned above. And of this it is said, "You will give truth to Yaakov." 21

For the souls of Israel are of two levels, Yaakov and Yisrael. Yisrael is the level of "for you have striven and have prevailed": he has already overcome and won the battle.

Yaakov, by contrast, is yud-akev (yud, heel): that is, he has gone down below to the level of the heel, except that he has the level of a yud at his head, toward which he will be drawn from below upward.

And he does not yet have the level of truth in his soul by his very nature; it is only that G-d will give truth, through help from above.

"Kindness to Avraham": this means that the level of Avraham is the level of the love that comes as a gift of kindness from above. And all this is "from the days of old," from the level of teshuvah, which preceded the world.

And the explanation of the matter of "my sister": it is the level and rank of the masters of Torah, whose Torah is their occupation. For regarding the greatness of Torah, it is stated in the Midrash: "We find that the Holy One, blessed be He, overlooked forbidden relations and bloodshed, 22

but did not overlook the neglect of Torah." The explanation is that occupation with Torah is the drawing down of His dwelling place, may He be blessed, among the lower realms. For all the matters of the Torah, forbidden and permitted, kosher and unfit,

impure and pure, are only a separation between good and evil, as it is written, "to separate between the animal that may be eaten and between," etc.

Now, it is written, "Through me kings reign," and it was said, "The Mishnayos are queens," for [ha- 23
lachah] is like a king who commands to do thus and thus, etc., as explained elsewhere.

And it is written, "Though you soar aloft like the eagle," etc., "from there I will bring you down, says G-d": the "saying" of G-d and His speech is what brings down and lowers the kelipos and the sitra achra below, and "all the workers of iniquity will be scattered." And so it is with a person, through his occupation in Torah.

He distinguishes between forbidden and permitted, and between kosher and unfit, as mentioned above; he thereby brings down the forbidden and the unfit and pushes it away below through "the word of G-d" that is in his mouth, "this is the word of halachah." [Thus] it is fulfilled in him

and through him: "from there I will bring you down, says G-d." Therefore Israel are called brothers and companions of the Holy One, blessed be He, as it is written, "to bequeath to those who love Me yesh," and "for the sake of my brothers and companions," etc.

And this is "The voice is the voice of Yaakov, and the hands are the hands of Esav": at the time that 24
the voice is the voice of Yaakov, the hands of Esav do not rule over him.

For the external forces have no nurture, since [one] separates and refines. And that is "at the time that the voice is a voice": meaning that the supernal voice, which is the word of G-d, is joined with the voice below, so that it is

as it is written, "And I have put My words in your mouth," and it is written, "And My words which I have placed in your mouth": truly "My words." For then it is the level of "the Mishnayos are queens."

And this level is called "my sister, my beloved, my dove, my perfect one (tamasi)." Do not read 25
tamasi but te'omasi (my twin): they become, as it were, truly twin brothers.

However, "whoever says, 'I have nothing but Torah,' does not have even Torah." For the greatness of the Torah is because the Torah and the Holy One, blessed be He, are entirely one.

And there must also be in the person self-sacrifice (mesirus nefesh) in "One," for from there is the 26
source of the Torah, and [he must] have only one will, etc., as mentioned above.

For through this he draws down the revelation of the Torah, since from there is the source from which it is hewn and its root: "the Torah comes forth from Chochmah." And it is written, "He established a testimony in Yaakov and set a Torah in Yisrael." The meaning: there are two levels, Yisrael and Yaakov.

And corresponding to this there are two levels in the Torah, testimony and Torah. From the level of 27
Yaakov the level of testimony is drawn forth, and from the level of Yisrael the level of Torah is drawn forth.

As it is written, "And you shall do them (osam)": it is written [so that it can be read] atem, "you." And it is written, "which a man shall do (osam)." For through man the level of Torah and mitzvos is drawn forth.

That is, through self-sacrifice in "One," for then "every soul will praise Yah," etc., as mentioned above. And this level is called "my mother," which is the level of "the mother of the children."

For she is the one that gives birth to the revelation of G-dliness, the Infinite Light (Or Ein Sof), blessed be He, in the Garden of Eden, and to the delight of the souls; this is Torah and service, etc. And of the Time to Come it is written, "Sing and rejoice, O daughter," etc.: the level of "daughter" will rise "with surpassing dignity," as mentioned above, and will be "a woman of valor, the crown of her husband," etc., as explained elsewhere.

A brief explanation of this 28

Now, "daughter" is the level of what is refined, and "my sister," which is the level of the masters of 29
Torah, is the one who refines. As it is written in the Tikkunei Zohar, "The commandment to distinguish between the pure," etc. (which is the level of Torah, "to separate between the impure and the pure," etc.), and "My words which I have placed in your mouth."

And this is the matter of "like a minister before the king"; whereas "daughter" is the level of mitzvos, "like a servant before the king." And all of this is alluded to in the Chanukah lamp.

(See Pri Etz Chaim, Sha'ar Chanukah, chapter 4, and likewise in Sha'ar HaShabbos at the beginning of chapter 4.) Three unifications: Havayah and Ehe-yeh; Havayah and Elokim;

Havayah and Ado-nai: [together] the numerical value of ner (lamp). The unification of Havayah and Ehe-yeh, which is the unification of Abba and Imma, comes through self-sacrifice in the reading of the Shema, the illumination of Keser.

And the unification of Z'eir Anpin and Nukva (that is, the unification of Havayah and Elokim) comes through the Torah; and the third unification (Havayah and Ado-nai), the level of the mitzvos, is when all the lights come in the manner of a seal. And this is the matter of "You will give truth to Yaakov."

For the Torah of truth is in Z'eir Anpin, and Malchus receives in the manner of a seal. And in the Time to Come the level of "daughter" will be raised, for the power of what is refined will be greater, since it is from the Name Sag, as is known,

for "their end is embedded [in their beginning]," etc., and "last in deed," etc. And it will be in the manner of "a crown on his head" (as stated in the Ra'aya Mehemna, Parshas Terumah, page 158a, and in other places).

TORAH OHR • PARSHAS MIKEITZ • MAAMAR 8

רני ושמחי בת ציון כי הנני בא

"Sing and rejoice, O daughter of Zion, for behold, I come"

◇

"Sing and rejoice, O daughter of Zion, for behold, I come." [We need] to understand the meaning of "Sing and rejoice." And also, what does this have to do with the Haftorah of Chanukah, which begins with "Sing and rejoice," etc.? It should have begun from "I have seen, and behold, a menorah of gold," etc., which is at the end of the passage. 1

The explanation is as follows. It is written, "Serve G-d with joy; come before Him with singing (renanah)." And it is stated in the Zohar: "Joy in the morning (tzafra), and singing in the evening (ramsha)." We need to understand what "morning" is and what "evening" is, what "joy" is and what "singing" is. 2

This will be understood by first stating what is well known: that the service of the angels is singing and melody (rinah ve-zimrah), with songs and praises, as is known from the matter of Perek Shirah, that all created beings say song.

And so too the angels in every world, up to the very highest levels, all say songs and praises with singing and melody. And the meaning of this singing is the revelation of the intensity of their longing, to be [in the state of] "yearning," 3

"and even pining" of their soul, to cleave to Him, may He be blessed, and to be absorbed into the Infinite Light (Or Ein Sof), blessed be He. And always, all their days, they stand in this longing without pause, because they have no other love and longing, and also no other service,

such as Torah and mitzvos, which are the aspect of drawing down from above to below. Rather, their service is the longing of their soul from below to above. And this longing is with singing and melody, as is known from the matter of melody (niggun), which is a matter of the stirring of the heart

(for there is a melody of joy and there is [one] of bitterness, etc.). Now this is the aspect of the outer dimension (chitzoniyus), as is known,

by way of an analogy: one who stands inside, in the king's house, what need has he to tell and recount his praise? Only when he goes outside will he speak and recount his praise, to extol and magnify the great intensity of the king's praise, how great he is; and he is stirred, etc.

And this is the meaning of what is written, "and they shall sing of Your righteousness": the singing is in the aspect of "Your righteousness," for tzedek (righteousness) is the holy Malchus (sovereignty). ("Scales of righteousness" means that there is an aspect of scales which weigh the aspect of the yoke of the kingship of Heaven, which is drawn to each and every one according to his own measure.)

And it is written, "Your right hand is full of righteousness"; for it is written, "Your kingship is the kingship of all worlds." For the Creator bears no relation to a created being, such that created beings could receive life-force from the Creator, may He be blessed, except through the aspect of kingship: because He, may He be blessed, is King over them, they live and exist.

4 And this is [the meaning of] "Your kingship is the kingship of all worlds, and Your dominion is in every generation and generation": "worlds" are the aspect of space, and "generation [and] generation" is the aspect of time; all is drawn from the aspect of "Your kingship." For time and space are created and brought into being anew, from nothing into something.

For before the creation of the world there was no aspect of time and space at all; and there could not have been created beings, which are bounded within time and space,

except through the aspect of His kingship, may He be blessed, to which the aspect of time pertains: "reigns, reigned, will reign," etc. This is not so with the Infinite Light (Or Ein Sof), blessed be He, itself, for as His name is, so is He: He has no end (sof), etc.

5 And because the life-force is drawn from the aspect of His kingship, may He be blessed, which is the aspect of tzedek (righteousness), therefore "Your right hand is full": the aspect of the right and of Chesed (kindness),

as it is said, "He sustains the living with kindness"; and it is written, "And You give life to them all, and the host of heaven bows down to You." This means: because You give life to them all, therefore "the host of heaven bows down to You," in the aspect of self-nullification (bittul) and absorption.

6 Now this self-nullification is to the Infinite Light, blessed be He, which is drawn down and vested in the aspect of kingship to give them life; for [it is] "to Him, and not to His attributes," etc.

And this is [the meaning of] "They shall pour forth the remembrance of Your abundant goodness, and they shall sing of Your righteousness." "Your goodness" is the flow and life-force that is drawn from world to world,

as it is written, "Say of the righteous one that he is good": the "good" is the aspect of the righteous one (tzaddik), who is the one that connects and bestows from world to world, as it is written, "For all that is in heaven and on earth," and its Targum [renders it] "that holds fast," etc.

And "Your abundant goodness" means many myriads of myriads of levels, without end, which are in the manner of the chain of descending worlds (hishtalshelus) and the descent of the levels from world to world, until the Infinite Light, blessed be He, shines in the aspect of His kingship, to bring into being and give life to created beings without end.

Now the meaning of "the remembrance of Your abundant goodness" is that they "pour forth" only the aspect of a "remembrance" and a glimmer from the aspect of "Your abundant goodness"; and therefore "they shall sing," 7

for they long and yearn to be absorbed into the Infinite Light, blessed be He, as they say, "Where is the place of His glory?" etc. Only, they have no grasp of the Infinite Light, blessed be He, itself, except through the aspect of kingship and the aspect of "Your righteousness."

And this is [the meaning of] "singing in the evening." "Evening" is the attribute of night, which is the aspect of His kingship, may He be blessed: "Your kingship is the kingship of all worlds (olamim)," from the term for concealment (helem), etc. And to this the Gemara alluded [in saying] that one must mention the attribute of night in the day, 8

that is, as is explained in the Zohar, "to include," etc.: because they perceive the darkness and concealment of the Infinite Light, blessed be He, "He made darkness His hiding place," therefore they long and yearn for Him, may He be blessed. And as it is written, "My soul, I desire You in the night": meaning that he says to the Holy One, blessed be He, "Behold, You are my soul; therefore I desire You."

Because this life-force is hidden in the aspect of night and concealment, therefore the longing and yearning grow great, to be [in the state of] "I desire You." As is known, love and longing, "to crave a craving," apply only to one whose soul lacks the thing he craves.

And this is the meaning of "Come before Him with singing": from below to above, to go out of the sheath of the body and the garments of the animal soul, to cleave to Him, may He be blessed, through singing in the aspect of "evening." And the attribute of night is a level in which the Infinite Light, blessed be He, is hidden and vested, in the manner of concealment and hiddenness. 9

And this is the meaning of "Blessed be the name of the glory of His kingship forever and ever," "And you shall love," etc.: that is, that his heart should understand how "blessed," that is, drawn down, is the "name," a glimmer of the Infinite Light (Or Ein Sof), blessed be He, to become "the glory of His kingship"; and that glimmer is "forever and ever," downward without end, etc., 10

so that through this he will come to love Havayah, which is the very Infinite Light, blessed be He, that [He] be "your G-d," "with all your heart and with all your soul," etc., "to cleave spirit to spirit."

But all this is in the mode of from below to above, "Come before Him," which then is "with singing." And so must the beginning of a person's service be, like the creation of the world: "first darkness, and then light." The attribute of day,

that is, the drawing down of the Infinite Light, blessed be He, from above to below, to be vested in the worlds of Atzilus, Beriah, Yetzirah and Asiyah: the aspect of "Serve G-d with joy." And this is the advantage and superiority of the souls over the angels: the angels have only the aspect of singing alone, which is the aspect of ascent and absorption from below to above,

whereas the souls of Israel have an additional service, in the mode of drawing down from above to below, from concealment to revelation; for all joy is the revealing of the inner dimension (pnimiyus), etc.,

as is known that this joy comes from the drawing down of the Infinite Light, blessed be He, in Torah and mitzvos (which were given specifically to Israel; whereas the angels asked for the Torah, "Set Your majesty upon the heavens," and it was not given [to them], etc.).

And as it is written, "And these words which I (Anochi) command you this day," etc.: "I, Who I am," etc. For although, from below to above, it is written, "Come before Him with singing," since there cannot be ascent and absorption except in the aspect of "Your righteousness" and the aspect of "singing in the evening,"

nevertheless, from above to below, the Infinite Light, blessed be He, is drawn down of itself and as a matter of course, even from the aspect of "I, Who I am"; for before Him, may He be blessed, "the darkness is as the light."

As it is written, "Who lowers [Himself] to look upon heaven and earth": heaven and earth, spirituality and physicality, are all equal before Him, may He be blessed, "Who is equal and makes equal small and great." 11

And this drawing down is through Torah and mitzvos: "these words which I (Anochi)," etc. The 248 mitzvos are "the 248 limbs of the King"; that is, as in the analogy of the limbs in which the soul is vested: with the drawing of the limbs, the soul vested in them is drawn as well.

In general, they are divided into three lines: "Chesed (kindness) is the right arm," which is the aspect of charity (tzedakah), etc.; and Torah is the middle line. (As is known, the Torah is the aspect of the inner limbs, while the other mitzvos are the outer limbs, etc.)

And this is [the meaning of] "Serve G-d": the Infinite One (Ein Sof), blessed be He, whose light is drawn from above to below in Torah and [divine] service, etc. "With joy": this is the joy of a mitzvah, and our Sages, of blessed memory, said, "and likewise for a matter of halachah"; and the joy comes from the revelation of the very Infinite Light, blessed be He, upon their soul, etc.

And this comes about through first "coming before Him with singing," as [explained] above. The verse speaks from above to below, "Serve G-d with joy"; and how will you come to this level? When you "come before Him with singing."

With this, what is written, "Sing and rejoice, O daughter of Zion," will be understood, for the Congregation of Israel in exile is called "daughter of Zion." And the explanation of the matter of "Zion" will be understood by first understanding what is written, "G-d shall reign forever (le'olam), your G-d, O Zion, from generation to generation; Halleluyah." 12

The explanation of the matter is that [for there to be] "G-d shall reign le'olam," the aspect of space, [and] "from generation to generation," the aspect of time, is through the aspect of Zion.

For it is written, "In our image, after our likeness": these are "the 248 commandments, the 248 limbs of the King." That is, the spirituality of the mitzvos and the spirituality of the Torah as they are above, in the Infinite Light, blessed be He, which are truly "in our image."

But the physicality of the mitzvos, as they have been vested in physical matters, tzitzis of wool and tefillin on parchment, are only the aspect of "Zion," in the sense of a sign (tziyun),

as in "Zion, the distinguished (ha-metzuyenes)"; that is, the physical mitzvos allude to the spirituality within them, and through them the spirituality of the Infinite Light, blessed be He, is drawn down,

like a tallis and tzitzis of wool, in the aspect of "He wraps [Himself in] light as a garment," "His raiment like white snow, and the hair of His head like clean wool"; for tzitzis are the aspect of hairs, etc.

And so too all the mitzvos, and likewise the Torah: through engaging in the Torah in its physical form, as it has been vested in physical matters, the light of the supernal, spiritual Torah, which speaks of spiritual matters, is drawn down. 13

Thus the physical Torah and mitzvos are signs and markers (tziyunim) of the spiritual. In them and through them the light of the Torah and mitzvos is drawn from spirituality into physicality; and they themselves are the aspect of the source for the existence of the aspect of space and time.

Along these lines our Sages, of blessed memory, instituted the blessings over the mitzvos, before every mitzvah, "Blessed are You," etc. For baruch (blessed) is from the term "one who layers (ha-mavrich) the vine": he bends the head of the shoot into the ground, and from there another vine grows. And this is the aspect of bestowal and blessing (berachah) from world to world. 14

Therefore it is written regarding Yosef, "And they called out before him, Avrech," because he was a tzaddik who connects and bestows, and spans (mavriach) from world to world.

The point of this blessing is that there be a drawing down and blessing from world to world, so that there be a revelation of "King of the world (olam)," that the aspect of "world" be in the aspect of "King," 15

that is, that the revelation of His kingship, may He be blessed, be visible to the eye of the whole world, so that the world not be in a state of concealment and hiding over the aspect of kingship.

And in order for this revelation to come about, we say "Blessed," so that the aspect of Havayah be "blessed," that is, drawn down, into the aspect of "our G-d" (Elokeinu); and from there the revelation of the aspect of kingship will grow, like the matter of layering the vine, mentioned above.

Now when there is an arousal from below, the Congregation of Israel is called by the aspect of "Zion" and a sign of the spiritual light that flows and is drawn into her. 16

But in exile she is called "daughter of Zion," for she is only in the aspect of a recipient from the aspect of Zion. As is known from the Zohar, regarding [the teaching] "if the man gives seed first, she bears a female,"

that is, when there is no arousal from below, then she is in the aspect of "daughter." This is not so [with] "And of Zion it shall be said, 'Man and man,'" etc.: "if the woman gives seed first, she bears a male," the aspect of chassadim (kindnesses),

that is, by first having the aspect of singing and joy, as [explained] above, so as to be [in the state of] "Come before Him with singing," in the aspect of "singing in the evening," from below to above.

Along these lines [the Sages] instituted Pesukei deZimrah (the Verses of Song), to set forth the praise of the Omnipresent first, so that the heart be stirred. And so too [the blessing] Yotzer Or, and the matter of the angels' Kedushah, 17

how "the Ofanim, with a great noise," etc.: all of it is in the mode of from below to above, in the aspect of singing, to go out of the sheath of the body and the garments of the animal soul, etc.

And afterward comes the service of joy, in the revelation of the very Infinite Light (Or Ein Sof), blessed be He, upon his soul, in the reading of the Shema, etc. But when the aspect of singing does not come first,

then the revelation of joy will not dwell [there]; rather, it is only in the aspect of a female and a recipient from an arousal from above. For in any case, from an arousal from above, the Infinite Light, blessed be He, descends and is drawn into every mitzvah that one has done,

as it is written, "For My sake, for My sake, I will do [it]." Except that it is only in the aspect of the outer dimension (chitzoniyus); whereas "Come before Him," to be absorbed into the aspect of the inner dimension (pnimiyus), is only "with singing."

18 And this is why the prophet came to comfort the children of Israel even in the time of exile, when they are called "daughter of Zion" and not "Zion": that nevertheless, "Sing and rejoice." And this is because "for behold, I come," etc.

For behold, there is an arousal from above that is exceedingly high (le'eila le'eila), a place that an arousal from below does not reach at all: this is the aspect of the light that encompasses all worlds (sovev kol almin). And from there a revelation of the flow and of the Infinite Light, blessed be He, will be drawn down even into the aspect of "daughter."

And this will be in the Time to Come, as it is said, "Behold, My servant shall prosper; he shall be exalted and lifted up and be very high"; "and the spirit of G-d shall rest upon him," etc.; "and he shall sense (ve-haricho)," etc.

19 And this is [the meaning of] "And of Zion it shall be said, 'Man and man was born in her'": meaning that all will be in the aspect of "man," even the aspect of "daughter."

And this is because "He shall establish her, the Most High (elyon)": that the establishing (machon) will be a supernal (elyon) light, very exalted. And this is [the meaning of] "For behold, I come, and I will dwell in your midst": "Behold, I," I Myself, as it were, the very Infinite Light, blessed be He.

20 And this is the meaning of the Chanukah lamp, which [the Sages] instituted at the entrance of the house, outside. It is like the matter of "Open for me the gates of righteousness,"

meaning: "the gates of righteousness" are the aspect of an entryway to the aspect of "and they shall sing of Your righteousness," in keeping with which [the Sages] instituted Pesukei deZimrah.

But one who is outside the entrance, who does not have the aspect of singing and the stirring of the heart, will not, G-d forbid, lose the revelation of the Infinite Light, blessed be He, upon his soul because of this.

Rather, [the Sages] instituted the lighting of light and oil at the entrance, outside, so that even outside the entrance the Infinite Light, blessed be He, will be drawn down into every mitzvah that one does and [all] Torah that one learns.

And not only that, but the Sages' ordinance was to light at the entrance nearest the public domain, outside, that is, in the very public domain, the place of the kelipos (the husks), to turn darkness into light, etc. And this is [the meaning of] "And many nations shall join themselves to G-d."

TORAH OHR • PARSHAS MIKEITZ • MAAMAR 9

ביאור על הנ"ל

An Explanation of the Above: "Sing and Rejoice, O Daughter of Zion"

An explanation of the above. 1

An explanation of the subject of "Sing and rejoice, O daughter of Zion." Now, "Zion" is a masculine term and a feminine term, which is the level of male and female (dechar and nukva), 2

that is, the Yesod (foundation) of Nukva (the feminine / Malchus). (And Jerusalem is the Malchus within Malchus; it is the level of a seal, etc. And "daughter of Zion" is when [Malchus] descends into the worlds of Beriah, Yetzirah and Asiyah (Creation, Formation and Action) to refine, etc. And "Sing" means that the level of the Gevuros (restraints) of Imma (Binah) be drawn forth; they are the level of "flashes of fire" and of withdrawal, out of contemplation of the Infinite One (Ein Sof), etc.

And "rejoice" is the Chasadim (kindnesses) of Imma, which is the level of joy and revelation: "the mother of the children is joyful…". The explanation of this matter will be understood by first explaining the difference between angels and souls.

Now, the angels have only the level of song (rinah) and not joy, for they do not have the service of drawing down from above to below through Torah and mitzvos, etc.) This is the level of Gevuros and withdrawal: "all who have song go out with song…"; they go out of the vessel.

But the angels do not have nullification (bittul) of the vessel, for the body stays standing in its place, except that it is stirred, etc. And this is the level of song, which is the level of the outer dimension (chitzoniyus), for song is the recounting of the praise of the Omnipresent.

By way of analogy: one who stands before the king, what has he to tell and recount? Only when he goes outside will he speak, in order to kindle and inflame, etc. 3

And their going out is with song and delight, for they delight in recounting at length the greatness of the Infinite One (Ein Sof), blessed be He; and they go out of their place, from world to world and from chamber to chamber, and are absorbed into the chambers (heichalos), etc., and they sing out in melodies.

For melody is a matter of the heart's being stirred: it is only a drawing-out of voice without speech, for the voice is what comes out of the heart alone, before it divides into the speech of the mouth. And there are several

kinds of melody, all according to the love: there is "love with delights," and there is love with bitterness (one is embittered over one's distance, because of the great love), and there is [love] that has reached to the soul, etc., and the like.

In general, it is the level of love, for love includes all the levels: "yomam" ("by day"), which goes with all the days; "the cloud of Aaron," etc.

Just as there was only one cloud in the merit of Aaron, and nevertheless they are the seven days of Sukkos, seven encompassing [lights] (makifim), which divide into Chesed (kindness) of Chesed, Gevurah (restraint) of Chesed, etc.

Now, this song is the level of the Gevuros (restraints) of Imma (Binah), which is love because of distance: for according to the distance, so do the love and the drawing from below to above grow, with greater intensity, so that "my soul yearns, indeed it pines, for the courts…", and "with my soul I desire You in the night." 4

"In the night" specifically, for it is not possible to desire unless one's soul lacks the thing one desires. And the grasp of this distance is what is written, "And they shall sing of Your righteousness," and "They shall utter the remembrance of Your abundant goodness": for [it is] a remembrance and an illumination from Your abundant goodness, etc.

And [there are] many contractions (tzimtzumim) until it is drawn into the level of Tzedek (righteousness), the holy Malchus (sovereignty). Therefore their soul yearns and indeed pines, and is nullified to the Infinite Light (Or Ein Sof) that dwells and is vested in the level of Malchus; for [it is] to Him, and not to His attributes. 5

Only, their grasp of the Infinite Light is only of what is vested in the level of Malchus: that He be King, His Name called upon them, which is their life-force and their existence, etc.

With this we will understand the matter of "song in the evening" (renana be-ramsha), the attribute of night: when Malchus (sovereignty) descends into the worlds of Beriah, Yetzirah and Asiyah (Creation, Formation and Action) and breaks through the screen (masach), etc., then, because of her distance, it is written, "O G-d, do not keep silent; do not hold Your peace, and do not be still…". 6

Then she is in the state of song and hymn, as it is written, "Who gives hymns in the night." And this hymn is the longing to be absorbed above, "leaning upon her beloved…".

Therefore the service of the angels is also with song, since they are drawn from the level of Malchus: the Malchus of Beriah is the source and life-force of the angels of Beriah, and the Malchus of Yetzirah, etc.

But the angels have only the level of song alone, because their source is only the level of Malchus alone. This is not so with the souls of Israel: they are comprised of all the configurations ("Let us make man in our image"): Abba and Imma (Chochmah and Binah), Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus).

Therefore they also have the level of joy, which is the level of drawing down from above to below through Torah and mitzvos: "the 248 limbs of the King," the nine Sefiros of Z'eir Anpin.

For nine times nine is 81; and three times 81, since in each Sefirah there are three vessels, inner, outer and middle, is 243; and [with] the five Chasadim (of Imma) that bring about growth, they are 248.

This drawing-down is in Z'eir Anpin: "the Torah issues from Chochmah (wisdom)," and its root is above Chochmah, the 620 pillars of light in Keser (the Crown), which is the skull (Gulgalta) and the hidden brain (Mocha Stima'ah) of Arich Anpin.

And all the lights are drawn into Z'eir Anpin: "All the paths of Havayah…". That is, "paths" for Havayah to be, etc.; these are the level of the 613 paths from the "whiteness," etc.

And the souls of Israel are the ones who receive all the lights drawn into Z'eir Anpin from the very highest of all the levels, since they are comprised of everything, etc., as explained above. This is [the meaning of] "Serve Havayah with joy": that Havayah be drawn down from above to below.

Yet nevertheless, "Come before Him with song": for it is impossible to come to the King, that is, to be absorbed from below to above, except through the level of song, "song in the evening," the attribute of night.

"And they shall sing of Your righteousness": the level of Tzedek alone (for the raising of mayin nukvin ["feminine waters"] by the lower beings reaches only up to Malchus). But the drawing down from above to below (this is, by way of analogy, as if the king were to come here)

then of itself, as a matter of course, the Infinite Light (Or Ein Sof) that is exceedingly high is drawn down: "And these words which I," Who I am, "command you shall be…".

Now we will come to the explanation and reason of the verse. When Malchus (sovereignty) is in her place in the World of Atzilus (Emanation), she is called "Zion," for "Zion" is from the term for a sign and a seal, because then she receives all the lights that are truly above, which are drawn into Z'eir Anpin (the emotive attributes), in the level of her Yesod (foundation), the "point of Zion," etc. 7

That is, the level of Torah and mitzvos. For the main aspect of a mitzvah is in Malchus, since through her it comes to be revealed in actual deed, etc.: the explanation of the mitzvah, how and what it is, is in Z'eir Anpin, and the fulfillment of the mitzvah is in Malchus.

For example, the matter of "Sanctify to Me every firstborn": its explanation is a matter of the vesting of Chochmah (wisdom), etc., and its fulfillment in actual deed is through the physical parchment and the placing on the arm and the head, etc. 8

Therefore this is the level of "Zion" and a seal, in which all the supernal lights are engraved: the level of Chochmah in "Sanctify to Me every firstborn," etc., is drawn down through the fulfillment in actual deed.

This is the meaning of "mitzvos require intention": the mitzvah is the fulfillment in actual deed, and the intention is the level of the supernal lights that are drawn down, etc. (And when she receives all the lights, then she is in the state of joy.)

But when she descends into the worlds of Beriah, Yetzirah and Asiyah (which is in the state of song and "hymns in the night," "song in the evening," as explained above), then she is called "daughter of Zion," for then she descends and breaks through the screen (masach) to vest herself in the seventy princes in order to subdue them, as in "and His kingship rules over all."

Now, her main descent is in the time of exile, "they were exiled to Edom; the Shechinah (Divine Presence) is with them," for then it is in the state of speech separated from the voice.

Through this, "with my soul I desire You in the night," in exile, and "leaning upon her beloved…". But in the time of the Holy Temple, "and the wisdom of Shlomo increased," when "the moon stood in its fullness," 9

Malchus (sovereignty) did not descend herself into the worlds of Beriah, Yetzirah and Asiyah to refine, etc.; rather, the refinements were done by Israel through the offerings, in which there was the smoke, etc. And the offerings were "a fire-offering, a pleasing fragrance…", and a supernal union was brought about in the World of Atzilus (Emanation).

As a matter of course, they were subdued and subordinate to holiness, etc. And they would constantly unite the Shechinah (Divine Presence) above, etc. Therefore she is called "daughter of Zion" only in the time of exile.

Therefore the prophet came to console: that even so, in the time to come there will be "Sing and rejoice" (and not only that, but she will be raised to a great elevation, until she is in both levels together).

The point is that there is indeed an arousal from above even without an arousal from below: "For My sake, for My sake I will do [it]." For the arousal from below is in Pesukei deZimra and the Shema, etc., and there is the drawing-down of the mitzvos before that, such as the tallis, etc.

Only, the difference is that it descends and is drawn from above only in the outer dimension (chitzoniyus). But in the inner dimension (pnimiyus): "Come before Him"; "before Him" (lefanav) means the inner [dimension]; "with song" specifically.

And in the time to come, "Behold, I come, and I will dwell in your midst," truly. This is the level of 10
"declares G-d" (ne'um Havayah), the level of speech, as in "the Shechinah (Divine Presence) speaks from within Moshe's throat," and as in "I will give the rain of your land…".

"I will give grass…," which every person says in the Shema. Through coming to the level of self-sacrifice (mesirus nefesh) at "One" and at "with all your might," there comes about "And My words which I have placed in your mouth…".

Of this it is said, "And G-d answered him with a voice": with the voice of Moshe, etc. "Behold, I 11
come": from above to below, from an arousal from above. "Behold I" (hineni): I Myself, exceedingly high above.

"My servant shall prosper; he shall be exalted and lifted up, and be very high." That is, from the inner dimension (pnimiyus) of Atik, which is the inner dimension of Arich Anpin, etc.: there will be the eminence of Mashiach, etc.

Through this, "And of Zion it shall be said: Man and man was born in her." "Man," plainly. "If the 12
woman seeds first, she bears a male." And "and man" is a drawing-down through the [letter] vav from the supernal Man, etc.

For "and the Most High Himself will establish her"; that is, for "the spirit of G-d will rest upon him…", "and He will make him smell…", "the nose (chotma) of pardashkin…".

And since "the Most High Himself will establish her," therefore all will be the level of "man": "Man and man was born…". Therefore there will be song and joy even [in] the "daughter of Zion," the level that is called "daughter."

"If the man seeds first, she bears" a daughter, "a female." (For the level of "daughter," which receives from an arousal from above, will be greatly elevated, so that she will receive from the supernal arousal from above, for "the Most High Himself will establish her," etc., as explained above.

Therefore there will be "Sing and rejoice" together, which are the levels of ascent and drawing-down, as one level: for even in the level of joy, which is the drawing-down from above, there will be song, etc.)

This is the matter of the Chanukah lamp, whose mitzvah is at the entrance of the house, on the outside, in the public domain. For the entrance is "Open for me the gates of righteousness" and "they shall sing of Your righteousness," and outside the entrance is the worlds of Beriah, Yetzirah and Asiyah (Creation, Formation and Action): "and they kindled lights in Your holy courtyards…".

And even in the public domain, etc. And there they draw down the Chanukah lamp, which is the matter of the union of light, oil and wick, and the colors in the light, inner and encompassing, etc.: all of it they draw down even to the very lowest. And this is the level of an arousal from above alone.

TORAH OHR • PARSHAS MIKEITZ • MAAMAR 10

מי כה' אלקינו המגביהי לשבת המשפילי לראות בשמים ובארץ

"Who is like G-d our G-d, Who raises high to sit, Who lowers to see…"

◇

"Who is like G-d our G-d, Who raises [Himself] high to sit, Who lowers [Himself] to see in the heavens and on the earth?" Now, it is written, "For a mitzvah is a lamp, and Torah is light." 1

We see, then, that the verse likens the mitzvah to a lamp. And it is written, "The lamp of G-d is the soul of man": the soul is likened to a lamp. We need to understand what is meant by the lamp of a mitzvah, and what the lamp of the soul is.

Now, the matter of the lamp is this: it is named after the wick, for [the wick] is the essential part of the lamp. Yet there is no lamp without oil. 2

For the oil is what causes the lamp to burn gently, so that it lingers and lasts for some time; were it not for the oil, it would burn quickly and in a rush. This is through the oil being drawn after the wick.

And [the oil] is burned and consumed in the light that takes hold in the wick, until it is entirely consumed and nothing at all remains of it, because it rises wholly in the fire. Nevertheless, the wick is the essential part of the lamp.

For the burning light comes about through its taking hold in the wick. Were the light to sink into the oil, it would go out; rather, the wick is what joins the light to the oil, as the oil is drawn after the wick.

To understand this analogy as it applies to the lamp of a mitzvah and to "the lamp of G-d, the soul of man," we must first explain the matter of "You shall love," etc., 3

"with all your heart (levavecha)": with both your inclinations, with the good inclination and with the evil inclination. At first glance this is not understood: how can the evil inclination turn to love G-d through the person? Surely it will not listen to him!

But the matter is this. The explanation of the good inclination and the evil inclination is that, as is known, there are two souls in every person, the G-dly soul and the animal soul, and each soul divides into two, which are intellect and the emotive attributes (middos).

Now, the core of the soul is the intellect. For the G-dly soul, at its core, is a thinking soul, which 4
constantly contemplates and comprehends the Infinite Light (Or Ein Sof), blessed be He.

It has no other [subject of] thought. And the emotive attributes (middos), love and awe, born of this intellect and comprehension, are what is called the good inclination.

Likewise, the core of the animal soul is [the faculty] that thinks about and comprehends the physi- 5
cality of this world and its materiality, which is "the one opposite the other" in relation to the G-dly soul. For intellect that is clothed in physical matters is the very opposite of the intellect in the G-dly soul,

which is the level of supernal Chochmah (wisdom), the level of "wise, but not with a knowable wisdom," above intellect that is conceived and grasped in physical terms.

And intellect that is conceived and grasped in physical terms, by human reason, is falsehood, the 6
very opposite of divine wisdom, which is the wisdom of truth; and the emotive attributes (middos) born of the physical intellect are what is called the evil inclination.

A person must subdue them, so as not to conduct himself according to emotive attributes born of the physical intellect, but only [according to] "You shall love Havayah your G-d with all your heart." That is, by strengthening the power of the thinking G-dly soul.

And one contemplates the Infinite Light in the first verse of the Shema, "Hear, O Israel." "Hear" is a 7
term for understanding: that Havayah is our G-d (Elokeinu). The meaning of "our G-d" is the matter of

bringing into being, the level of the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin). It is drawn from the level of Havayah, "He was, He is and He will be," which is the Infinite Light, blessed be He, which is the level of ayin (nothing); and the bringing into being of something (yesh) is truly from nothing.

This bringing into being, something from nothing, is drawn down continually, as in the saying, 8
"And in His goodness He renews every day, continually," etc. And He, Havayah, is One: "You are He before the world was created, and You are He," etc.

For the bringing of the worlds into being effects no change at all in Him, G-d forbid, because the work of the Holy One, blessed be He, is not like the work of flesh and blood.

For in the work of a human being, the power of the maker is actually in the thing made. For example, when he makes something, he turns himself [to it] and immerses his intellect deeply in the thing he is making.

Therefore the thing he makes effects a change in him, in the power of his intellect. But the bring- 9
ing of the worlds into being from the Infinite Light, blessed be He, effects no change at all in Him, G-d forbid; and Havayah is One, just as before the world was created.

For [the meaning of] "Blessed be the name of the glory of His kingdom forever and ever" is that all the bringing of the worlds into being, their existence and their life-force, come only from the level of His Malchus (sovereignty), may He be blessed: in that He is King over them, He gives them life and brings them into being. This is only the level of His Name, may He be blessed.

And it is there [in His Malchus] that the power of the maker applies: "By the word of G-d the heav- 10
ens were made," for "the word of a king is sovereign." It is written, "Your kingship is the kingship of all worlds,"

"the Unique One, Life of the worlds, King," as is known. And when a person immerses his intellect and thought deeply in this, in the depth of his understanding and in the depth of the heart,

then the vital soul will cease from its thinking about physical things, through the ascendancy of the G-dly soul, which thinks about and contemplates the greatness of the Infinite One (Ein Sof), blessed be He, so as to give birth,

out of the spirit of its understanding and contemplation, to a fierce love like flashes of fire, to cleave to Him, may He be blessed, with cleaving, yearning and desire, in an immense burning fervor, until the soul is consumed (kelos hanefesh), as it is written, "My soul longs, indeed it is consumed," etc.

"And besides You I desire nothing on earth; my flesh and my heart are consumed," etc. Then the 11
Chochmah (wisdom) in the vital soul will be like oil that is drawn after the wick,

which is "the lamp of G-d, the soul of man": the soul is the wick that joins the light of the fierce love and the flashes of fire, to shine in the animal soul, until it too is consumed and longs to cleave to Him, with cleaving and yearning, etc.

And so there will be "You shall love," etc., "with all your heart"; and great will be the animal soul's power to be consumed (kelos hanefesh), with surpassing strength, in the manner of oil that is consumed and rises until all of it becomes the fire of the lamp's light,

through the level of "their heart cried out," which is the transformation of the fire within it, and "flashes of fire," a fierce love, etc. And this is the lamp of the soul, which comes from the contemplation of the G-dly soul itself.

And the matter of the lamp of the mitzvah is that the mitzvah has a special virtue (segulah) to raise 12
the animal soul and bind it to the Infinite Light, blessed be He, as in the words "Who has sanctified us with His commandments": with the supernal holiness, which is above the chain of descending worlds (hishtalshelus).

For the mitzvos are garments, and they are called "royal garments," for they are encompassing levels (makifim), which encompass and clothe the soul from its head

to its feet, so that it be "bound up in the bond of life with G-d," truly. Through this [the mitzvah] raises the soul, just as when a person is clothed, he can be drawn along by his garment.

So too, "like a stone bound in a sling": because it is bound in a pouch, it is thrown higher. The rule 13
is that every level of makif is an elevation upward.

Therefore one puts on tallis and tefillin before prayer, to draw a level of makif above, so as to raise the animal soul in prayer; for, as is known, the lower does not rise upward until an illumination first descends from above. And prayer is the ascent of the animal soul.

Therefore prayer is one text every day, [for] all the days of a person's life that are allotted to him, "the days of our years are seventy years," correspond to the sparks of the animal soul that must be raised (which is not so with the G-dly soul, which is eternal); and each day a new aspect comes into being.

That spark too, which is newly formed, must be raised, and it is all one elevation (which is not so with the study of Torah: one must specifically learn something new every day).

Therefore all the mitzvos are called by the name tzedakah (charity), for "tzedakah raises up a nation": through the tzedakah and kindness that one does below, to revive the spirit of the lowly, and a poor person is considered as dead,

so, and infinitely more than this, a spirit of life is drawn down from above, from the Life of life, blessed be He, to revive those who are truly dead, in the manner of

"the right hand draws near," and "His right hand embraces me," truly, with the encompassing light from above, to exalt and raise the soul higher and higher, into the Infinite Light, blessed be He, itself. And this is the matter of the lamp of a mitzvah.

But "Torah is light" is the drawing down of the Infinite Light (Or Ein Sof), blessed be He, from above to below. It is the light and revelation of the Infinite Light, blessed be He, itself, which is far above the chain of descending worlds (hishtalshelus); for the descent and gradation of the order of hishtalshelus is the level of concealment and enclothement of the Infinite Light, blessed be He, so that one entity after another may come into being, in different modes and kinds. 14

As it is written, "He made darkness His hiding place": this is darkness and concealment, not light and revelation. And of the Torah it is said, "He reveals deep things out of darkness." 15

And: "From the depths I have called You, G-d." And this is the purpose of the creation of man: to draw down upon his soul the Infinite Light, blessed be He, that is above the chain of descending worlds (hishtalshelus),

so that the Infinite Light, blessed be He, rests below as above, as it is written, "I am first and I am last, and besides Me there is no G-d." That is to say: just as "I am first," before the world was created,

and "last," after the world was created, so "besides Me" (mibaladai), that is, in the middle, at the time of the world's creation, the Infinite Light, blessed be He, will be drawn down below, so that there will be the nullification (bittul) of the world in its existence, as before it was created and after it was created. And this is through the Torah, for "the Torah comes forth from Chochmah." 16

And as it is written, "For My glory (kevodi) I created it." Kavod (glory) is numerically thirty-two: these are the thirty-two paths of Chochmah. "I created it" is the level of Talmud; "I formed it" is the level of Mishnah; "and I made it" is the level of Scripture (Mikra). 17

For all of them are on the level of Chochmah, and the Infinite Light, blessed be He, rests and is revealed in Chochmah, where there is no hiding of the Face at all.

And there is the level of "I, G-d, have not changed," as before the world was created. Therefore Rav Yehudah, all of whose learning was in [the order of] Nezikin, [learned] to acquit the innocent and to convict the guilty, 18

to separate between them, in order to separate the external forces from holiness, and "all workers of iniquity shall be scattered," etc. Therefore he was exempt from prayer, because his Torah was his occupation, like Rabbi Shimon ben Yochai and his colleagues.

This was because Rav Yehudah was a very great man, so much so that Shmuel said of him, "This one is not born of a woman," for the awe of his Master was upon him: he was in a state of self-nullification (bittul) before the Infinite Light, blessed be He, which he drew upon himself in the recitation of the Shema.

(For he was not exempt from the recitation of the Shema; and even Rabbi Shimon ben Yochai and his colleagues [were exempt] only from prayer.)

And his Torah, too, was in a state of true self-nullification, on the level of "And I have put My words in your mouth" and "My words which I have placed in your mouth," and as our Sages, of blessed memory, said, "Our Mishnah is a queen,"

the level of a king, who commands and decrees that the ruling shall be so, for "a king establishes the land through justice," to acquit the innocent, etc. For there are two levels: the level of a servant, who learns in order to know the king's will,

and the level of a king, who at the time of his learning is himself the one who decrees and com- 19
mands, etc. And this is what is written, "And there was a king in Yeshurun," because the Shechinah (Divine Presence) spoke from within Moshe's throat.

And so too Rabbi Shimon ben Yochai and his colleagues, and Rav Yehudah according to his level: for in proportion to the self-nullification (bittul) of one's soul before the Infinite Light, blessed be He,

so was the drawing down of the Infinite Light, blessed be He, into their Torah and their service. And the Mishnah that spoke from their mouths is truly the word of G-d. Through this, the nullification of the world in its existence is drawn down below as above.

Now, this light of the Torah takes hold in the mitzvah and is joined to it, for the entire Torah before 20
us, both the Written Torah and the Oral Torah, has its essence and foundations in the mitzvos. Of this it is said, "And she filled her jug and went up."

"The twenty-four (kaf-dalet) books of the Torah," etc., which are the level of a jug (kad) with which the supernal water is drawn, the supernal Chochmah of the Infinite One, blessed be He, which is without end or limit. And of this it is said, "And these words which I (Anochi) command you shall be": "Anochi," specifically.

And the mitzvah is the wick, which clothes itself in the intellectual and vital soul, to raise it and 21
bind it to the light of the Torah, which is the level of "wise, but not with a knowable wisdom," the opposite of human intellect, and in which the Infinite One, blessed be He, rests, as it is written, "G-d founded the earth with wisdom."

But one must first [engage in] the contemplation of the G-dly soul, which is "the lamp of G-d, the soul of man," so that there will be "You shall love," etc., "with all your heart"; for "spirit brings spirit and draws down spirit," and as it is written, "If he sets his heart toward Him," etc.,

until the Chochmah in the vital soul becomes the level of the oil that is drawn after the wick of the mitzvah, to be truly absorbed in the light of the Torah, so that it is truly transformed from one extreme to its opposite, from comprehended human intellect to the intellect of the wisdom of the Torah, divine wisdom, the level of "wise, but not with a knowable wisdom," etc.

This is why [the Torah] is clothed in physical matters, and all physical matters are included in it, such as all that grows from the ground and the fruit of the tree, in the order of Zeraim (Seeds),

and all living creatures, in the order of Kodashim (Holy Things), in order to refine everything and transform it into holiness. "And the glory of G-d shall fill all the earth," this physical [earth], etc.

And this is [the meaning of] "Who raises high to sit." The explanation: hamagbihi means "raises 22
the yud (י)," the yud that is in the heh (ה). For the dalet (ד) is the level of dalis ("there is not"): "it has nothing at all of its own"; it becomes a heh through the yud within it.

And this is the level of the mitzvah, for from tzedek (צדק) comes tzedakah (צדקה); and "tzedakah raises up a nation," by raising the level of the yud in the heh higher and higher, into the Infinite Light, blessed be He, itself.

"To sit": to be the level of "a place for Your dwelling," that is, that there be there the resting of the Infinite Light, blessed be He, itself, which is the level of sitting,

that is, a level of descent and lowering on His part, as it were; as it is written, "G-d sits as King forever (le'olam)." For to be King over the world (le'olam) is the level of sitting and lowering, for over whom would He reign? etc.

And this is the elevation that comes through the mitzvos, from below to above. But "Torah is light" 23
is a drawing down from above to below: "Who lowers [Himself] to see in the heavens," the Written Torah, "and on the earth," the Oral Torah.

And there it is "to see": the level of sight and of the revelation of the Infinite Light, blessed be He, below as above, and not the level of "Hear, O Israel,"

that is, the contemplation in the G-dly soul, which is only the level of hearing; rather, as it is written, "For they shall see eye to eye," etc.

TORAH OHR • PARSHAS MIKEITZ • MAAMAR 11

ביאור על הנ"ל

An Explanation of the Above

◇

An explanation of the above. 1

To understand the explanation of the matters on [the verse] "Who raises Himself up to sit," etc.: we must first lay down two introductions. The first is what is written in the Pardes: the reason why we are able to extract oil from all things, 2

as is done in the preparation of medicines. It is because "You made them all with wisdom," so that in all things the level of Chochmah (wisdom) is enclothed; and this is the level of the oil, which is the level of Chochmah,

as is written in the Zohar, that wine is Binah (understanding) and oil is Chochmah. And therefore it is written, "a wise woman from Tekoa," for "Tekoa is foremost for oil."

Now, the good oil and the anointing oil are in the Chochmah of holiness that is in the ten supernal Sefiros. And of this it is said, "Like the good oil," etc., "the beard of Aharon," etc., 3

as is written in the Zohar, [Parshas] Vayikra and Parshas Emor. But all the other oils are from nogah, and in nogah is the level of the Chochmah that is in human intellect.

The second introduction is the meaning of what is written, "and the Torah is light." For the meaning of the Infinite Light (Or Ein Sof) is the Malchus (sovereignty) of the Infinite One (Ein Sof), in which is the whole tzimtzum (contraction) mentioned at the beginning of the book Etz Chaim: that a tzimtzum came about in the light, so that a vacated space and a void would come to be. For all of it is in the Infinite Light, in the light specifically, 4

[and] not in His very essence and being, G-d forbid. And the intent of this tzimtzum is that afterward, through the service of man in this world, which comes into being through this tzimtzum, [the light] will be drawn down, so that there is a revelation of the Malchus of the Infinite One as before [the world] was created. 5

That is: just as the light is before the tzimtzum, so exactly will the revelation be below, so that the tzimtzum will not conceal at all.

As it is written, "I am first and I am last, and besides Me," etc. That is: "I am first," as [He] was be- 6
fore the tzimtzum; and "I am last" means as it is written, "And G-d alone shall be exalted," etc.

And "besides Me" refers to the middle, when the level of tzimtzum and concealment has come about: there too it will be [that] "we have no King but You," so that the self-nullification (bittul) is revealed and there is no concealment or hiding. And this drawing down is through the Torah.

And this is [the meaning of] "and the Torah is light": that it draws down the level of the revelation of the Infinite Light (Or Ein Sof) as [it was] before the tzimtzum, also after the tzimtzum. (And this is [the meaning of] "the Mishnah is a queen": the drawing down of the revelation of the Malchus of the Infinite One, the light that is above the tzimtzum.)

And this is the matter of Rav Yehudah: "all the learning was in Nezikin," and he was exempt from prayer, etc. For the chain of descending worlds (hishtalshelus) is [a matter] of hiding and concealment,

as it is written, "He made darkness His concealment." This refers to the coming into being of the level of Keser (the Crown); for Chochmah (wisdom) is called light, being the level of revelation,

as it is written, "the beginning of wisdom": the beginning of revelation. And Keser, which is above Chochmah and does not shine and become revealed, is called, with respect to us, by the name "darkness," because it is not grasped.

As is written in the Zohar, Parshas Bereishis (page 32a). (And see what is written on [the verse] "I am black," etc., on the subject that the Torah was given as black fire upon white fire.)

And also for this reason Keser is called darkness: it is a hiding of the Infinite Light. And Chochmah is a hiding of Keser, which does not shine except through Chochmah; it follows that Chochmah hides and conceals Keser.

And therefore the measuring line (kav hamiddah) is called botzina dekardinusa, from the term "kardenaisa wheat" (chitei kardenaisa), which denotes dimness and blackness; because there must be measure and limit: "up to here is the level of Chochmah,"

[and] "up to here is the level of Binah (understanding)," etc. All this is darkness and not light. But 7
light is the revelation of the bittul, that the Infinite Light (Or Ein Sof) be below as [it is] above the tzimtzum, etc.,

just as it is before Him, may He be blessed, for the tzimtzum is only in relation to the worlds, as is known. And this is specifically through the Torah: "He reveals deep things out of darkness"; "Out of the depths I have called You, G-d."

For the Torah is the level of Chochmah, which is drawn from the Malchus of the Infinite One (Ein Sof) (which is the level of the hidden brain (mocha stima'ah) of Atik; for the level of Keser and Atik is called the Malchus of the Infinite One; and, as is known, from the level of the Malchus of Adam Kadmon came the Keser of [the World of] Atzilus),

and there the light of the Infinite One, blessed be He, rests in the manner of "I have not changed," exactly, for there is no hiding or concealment there at all. And as it is written, "Let there be light": this is Chochmah; and Keser is called avir (air).

And Rav Yehudah, who was a very great man, was able to draw down the supernal bittul through being himself nullified (batel) in Krias Shema; for he was not exempt from Krias Shema, only from prayer.

8 And he wished to draw [it] down also into Nezikin, the place of the kelipos (husks), which are the four principal categories of damage, so that "He will swallow up death forever," as will be in the time to come, at the time of the resurrection of the dead, when the bones will live and skin and flesh "will be formed over them,"

as is said regarding the bones of Yechezkel: that it will be actual physicality, and nevertheless they will delight in the radiance of the Shechinah (Divine Presence) without eating and drinking, because the supernal bittul will be drawn down also into actual physicality. And as our Sages, of blessed memory, said, "In the future, 'holy' will be said before the righteous": that holiness will rest below.

9 In this way was the Torah of Rav Yehudah and of Rabbi Shimon ben Yochai, whose Torah was their occupation: their Torah was in a state of actual self-nullification (bittul) to the Infinite Light (Or Ein Sof), and it was not they who spoke the words of Torah; rather, the word of G-d was in their mouth, etc.

10 And this is the matter of "the Mishnah is a queen," like a king who commands, etc. For there is the level of a servant, who studies in order to know the will and the decree of the king; and there is the level of a king, who is himself the one who decrees, etc.

And therefore it is said of Moshe Rabbeinu, peace be upon him, "And he was king in Yeshurun," etc. It follows that the conclusion of this second introduction, on the meaning of "and the Torah is light," is that through occupation with the Torah in self-nullification (bittul) one draws down the level of the actual Infinite Light (Or Ein Sof) that is above the tzimtzum, so that it will be revealed below, in [the World of] Asiyah,

as Rav Yehudah was [engaged in] learning in Nezikin, to transform darkness, specifically, into light. And see what is written in Parshas Bereishis on [the verse] "Go out and see."

On this basis the matter of the lamp and the light will be understood in general terms. For the wick 11
is a thread, and upon it the light is drawn; and the thread alludes to the tzimtzum (contraction) of the light, for through the tzimtzum only a line (kav) and a thread were drawn.

And afterward this line was drawn forth to give light by measure and weight, and it is called the measuring line (kav hamiddah). There are several aspects in this matter of the measuring line, and it is also called a cord (pesil) (as is written in the Zohar, Pekudei, page 233a) on [the verse] "and a linen cord in his hand, and the measuring reed," etc.:

"At times the measuring reed and at times the measuring line, and therefore a cord and a reed," etc. For the measuring reed is the matter of the measuring of the hidden world, which is called the sea; this measure is by means of the reed, which grows beside the water.

And the measuring of the revealed world, which is called dry land, is by means of the cord, etc. In 12
any case, the level of the wick is the level of the measuring line.

But the light that hangs on the wick is the level of "Torah is light," which is the drawing down of the Infinite Light (Or Ein Sof) that is above the tzimtzum and the measure, as it is written, "Its measure is longer than the earth";

and as is explained elsewhere, that this is the matter of Yaakov's blessings [coming] specifically through Yitzchak: for Yitzchak is the level of the Gevurah (restraint) of Atik Yomin, the root and source of the measuring line, and therefore Yaakov was blessed through him.

For the blessing is "of the dew of heaven": this is Scripture; "and of the fat of the earth": this is Mishnah; so that through this an added light will be drawn down, immeasurably more, beyond the essential light that is according to the measure, etc.

And the main hold of the light on the wick is through the consuming of the oil, which is the refinement of the Chochmah of kelipas nogah, human intellect, as mentioned above in the first introduction; that is, when it is absorbed into the light that is entirely nullified to the level of "and the Torah is light."

Now we will come to the explanation of the matter: to explain the two kinds of lamp. The first is 13
what is written, "The lamp of G-d is the soul of man," in which the soul alone is a lamp; and in a lamp there are the three aspects mentioned above:

light, wick and oil. If so, all of this is in the soul itself. The second lamp is as it is written, "For a mitzvah is a lamp, and the Torah is light"; and in this too there are the three aspects mentioned above.

The explanation is: "the lamp of Havayah, the soul of man," is the G-dly soul (and not the animal soul, which still needs to be refined and is not called by the name "lamp of Havayah," for it is not written "lamp of Elokim"),

which does not need rectification (tikkun) for itself. And it is the wick that draws down the light, which is the supernal bittul, the Infinite Light (Or Ein Sof), the Malchus of the Infinite One (Ein Sof), where the beginning of the line (kav) and thread is, which is enclothed in the ten Sefiros of [the World of] Atzilus, the source and root of the G-dly soul.

And the G-dly soul is also called a wick: "Yaakov is the cord of His inheritance." Therefore it is in the power of the G-dly soul to draw down the light and the bittul, until the oil, which is the Chochmah (wisdom) in human intellect that is in the intellectual soul of nogah, is drawn after the wick.

Now, the oil that is drawn after the wick is what burns and is entirely consumed, until it becomes complete fire. It is what causes the great kindling of the fire, for it is the very thing that burns, until it is actually transformed to be like fire; which is not so with the wick. 14

And this power in the oil of kelipas nogah, more than in the G-dly soul, the wick, is because its essential [root] is from the World of Tohu, which is very high above

(for in Tohu there was an abundance of light, which is more than the level of the measure of the measuring line of Tikkun); but because they were one beneath the other, they shattered.

That is, because there was no inter-inclusion; and inter-inclusion is Tikkun, which is drawn by way of lines (kavim), as is written in the Ilan. And this is the matter of "the soul of adam (man)": alef, dam (blood).

Just as the blood circulates and goes through all the limbs, "their beginning wedged in their end," to the point that for a headache one lets blood from the foot, etc., so is the drawing down of the soul, the G-dly soul.

And all of this is only in order to refine the intellectual soul, so that it be actually transformed into the fire above, so that the Infinite Light (Or Ein Sof) actually shine in it as above. For from Tohu itself Tikkun is made: from Akudim [and] Nekudim, Berudim is made. 15

And this is the level of the lamp of the soul: the G-dly soul is the wick, for the essence of the lamp is the wick, and the oil is the refinement of the intellectual soul. And from this light is made, which is the supernal bittul, etc., as mentioned above.

Now, [as for] the reason that this bittul is called by the name "light," and also why it is drawn specifically through the consuming of the oil, for it is the oil that becomes fire and complete light, 16

which is not so with the wick: it has already been said that this is because its root is from the World of Tohu. But the explanation of the matter is according to what is explained in many places:

that there are two levels of love and awe. The first is the love and awe that is limited according to the measure of the soul's comprehension, etc.

The second is the great love and immense awe, beyond what the soul can bear in its comprehension, etc.; and it comes from contemplation of the light that encompasses all worlds (sovev kol almin), which surrounds all the worlds equally. The first level is called "with all your soul." And in this way was the love and awe of the soul in Gan Eden, according to the measure of [its] comprehension. 17

The second is called "with all your might (me'odecha)." For me'od means without limit; that is, the vessel of the heart cannot contain the immense love and awe, until it becomes the level of an encompassing light (Or Makif). 18

And this is the level of teshuvah (return) "with surpassing strength": "surpassing" means beyond the vessel. And for this was the purpose of the descent of the light of the soul from Gan Eden to this world: that it come to the level of "with all your me'od," for teshuvah is [possible]

only in this world. For through this love and awe that is without limit, one thereby draws down the limitless Infinite Light (Or Ein Sof) that is above the tzimtzum;

whereas Gan Eden is called "the radiance of the Shechinah (Divine Presence)," [which comes] through tzimtzum: "with the yud the World to Come was created," etc. And therefore, "Better is one hour in teshuvah," etc.

Now, this level of the great love of me'od is called Or Chozer (returning light). And the reason it is called by the name "light" is that we see the difference between fire and light, and water: from fire one can kindle one from another without end or limit, 19

which is not so with water, for there is a limit to what it gives: even if there is much water, it will run out or diminish when a great multitude drinks from it.

Not so with fire: even from the light of one lamp one can light lamp from lamp, until it never runs out at all. It follows that although burning fire, in itself, is a limited thing, like water,

nevertheless there is in it a level of unlimited power, in that it can be drawn on from lamp to lamp without ever running out; which is not so with water, which is limited.

And therefore the Holy One, blessed be He, is likened specifically to fire, as it is written, "He is a consuming fire"; for "I, G-d, have not changed," whether before the world was created, etc., because the drawing forth is only a mere glimmer, which does not affect His essence and being.

This is like the analogy of fire: one who lights lamp from lamp does not diminish the first lamp, and 20
therefore it has no end. Not so with water, in which a lack is caused, etc.; therefore it will be entirely used up through many drawings,

whereas fire is not used up through many kindlings from it, because no lack at all is caused in it; only [something] in the manner of a glimmer.

Now, from this analogy of physical fire, that although it is truly limited, nevertheless an unlimited 21
drawing forth will come from it, so too the thing it illustrates will be understood regarding the love of "with all your might (me'odecha)." For me'od means without limit, above the limitation of the vessel of the soul.

Now, it is surely understood by everyone that this does not mean that it is love and awe that is truly 22
without limit or end; for how could it be that in a human being there should be love and awe that is truly without limit?

Rather, the intent is that it is more than the limitation of the vessels of intellect and emotive attributes (middos) in a person: these vessels do not have the power to contain and limit this love and awe within them; rather, it is surpassing, beyond these vessels.

And therefore it is called "with all your me'od," your me'od: that is, relative to your vessel, this great love is called me'od and without limit; but in truth it is within limit.

Nevertheless, since relative to the person it is the level of "with all your me'od" and the level of 23
"with surpassing strength," therefore through it one actually draws down the Infinite Light (Or Ein Sof), blessed be He, that is above the tzimtzum, which is the true limitlessness.

It follows that although this great love is, in itself, possessed of limit, nevertheless, because it is more than the limit and vessel of the soul, it therefore effects a drawing down from the level of what is actually without limit, namely the actual Infinite Light.

And therefore this great love is called by the name "light": it is exactly like the analogy of light and fire, which, although limited, has an unlimited drawing forth from it; which is not so with water, etc.

And in the same way will be understood the superiority of the love of "flashes of fire," "with all your me'od," over the level of love that flows like water, which is the level of "with all your soul."

Now, this great love comes into being in the soul specifically through its being enclothed in the body and the animal soul, for then it comes to the level of teshuvah (return) "with surpassing strength"; 24

whereas the love of the G-dly soul before its enclothing in the body was in a state of limit and vessel, according to the soul's comprehension, etc. And therefore the G-dly soul is called a wick, for the wick is something limited in essence, like the cord and the measuring line.

But through its enclothing in the animal soul, when the oil of the refinement of the intellectual soul, which is from nogah, whose root is from the World of Tohu, is drawn after the wick of the G-dly soul, through this specifically the oil will be transformed into light,

which is the level of the great love of "with all your might (me'odecha)," and a supernal bittul beyond the vessel, like Rav Yehudah, upon whom was the awe of his Master.

Therefore this great love is called Or Chozer (returning light), for it is light drawn from the refinement of kelipas nogah, whose root is from Akudim [and] Nekudim, as mentioned above; but through this, afterward, the actual Infinite Light (Or Ein Sof) is drawn from above to below, and this is the level of "and the Torah is light."

And all this is the level of the lamp of the soul. But there is no soul without mitzvah, for "an ignorant man is not pious, and a boor does not fear sin." 25

And also, a mitzvah without a soul is nothing, for "whoever says, 'I have nothing but Torah,' does not even have Torah."

Therefore there must be both. The explanation is that in "a mitzvah is a lamp," the mitzvah is the lamp, that is, the wick. And the explanation is 26

that the things with which the mitzvah is done are also from the World of Tohu. But the mitzvah is also the level of an encompassing [light] (makif), for through the fulfillment of the mitzvah a supernal makif is drawn down.

And therefore the mitzvos are garments and royal robes, so that through them the soul will be "bound up in the bond of life"; for [the mitzvah] clothes and encompasses the soul in order to raise it, for anything that needs to ascend is encompassed all around.

And through this makif that encompasses it, it ascends, as one throws a stone by means of a sling, etc., something that would not rise at all by itself. And conversely, with a transgression too, "it wraps around him," etc. 27

And therefore we put on the tallis and tefillin before prayer: as is known, for anything that must be raised from below, the supernal light first descends, and this is the encompassing light (Or Makif), which is what raises [it], as mentioned above.

And through this the intellectual soul will be transformed into the light above, in prayer. And therefore we pray every day the same text (whereas Torah requires, specifically, renewal; see the Zohar, Bereishis, in the Introduction, page 12b:

"and to make it fruitful every day"). For every day one raises a spark of the vital soul; for all "the days of our years, in them seventy years," are that many sparks of the vital soul that must be refined; whereas the G-dly soul is eternal.

It follows that the mitzvah is the level of the wick: in it and through it the oil is consumed into the light, and so through the mitzvah there is the ascent of the intellectual soul of kelipas nogah,

and also of the parchment of the tefillin, of kelipas nogah, and of the money of charity, to be absorbed into the Infinite Light (Or Ein Sof), blessed be He. For the root of the mitzvos is in the Malchus of [the World of] Atzilus, for Torah is the level of Z'eir Anpin (the emotive attributes),

and mitzvos are in Malchus: "the commands of the King." But because "their end is wedged in their beginning," the Malchus of Atzilus rises up to the very Malchus of the Infinite One (Ein Sof). 28

And therefore through this the intellectual soul rises into the very Infinite Light (Or Ein Sof), as is known that after the refinement, from the Name Ban the Name Sag is made, etc.

And this is [the meaning of] HaMagbihi (Who raises Himself up): the yud after the hei is superfluous; but [the verse] means to say that this ascent of the Malchus of Atzilus, which is called hei, so that it rises so high up into the Malchus of the Infinite One, is through the yud, and this is the yud within the hei. 29

For the Malchus of Atzilus is the level of a dalet, for "it has nothing of its own"; and through the drawing down of the mitzvah a yud comes to be within it, and through this it becomes the level of a hei; and through the yud within it, it rises up into the Infinite Light, the Malchus of the Infinite One.

And this is the meaning of HaMagbihi: the ascent of the hei, which is the Malchus of Atzilus, into the Malchus of the Infinite One is through the yud within the hei, which is what is drawn down through the fulfillment of the mitzvah.

In it and through it is this ascent. And the explanation of this is according to what is written in the Zohar, Parshas Vayechi (end of page 232b), on the meaning of "Let the Name be," etc.: "Why does it say yehi (let it be)?

Rather, yehi is the mystery of the drawing forth from that supernal place which is hidden, of which we have spoken, which is yud-hei, down to the mystery of the covenant, which is the lower yud, like the upper yud: the beginning

like the end. And therefore yehi is the mystery of the drawing forth from the most hidden of all hidden down to the lowest level; and by this word the whole work of creation was established, as it says, 'Let there be a firmament,' etc." End of quotation.

And so it is in the Zohar, Bereishis (page 16b). The explanation is that yud-hei are Chochmah and Binah: Chochmah is called yud, being the level of a point. That is because "the beginning of wisdom"

means the beginning of revelation from the Infinite One, blessed be He; and the beginning of revelation can only be the level of a point, so that they will be able to bear and contain [it], like a spring, which at the start of its emergence from the source is small, and only afterward, as it moves away from the source, widens and becomes a river.

And this is the first hei, which is the level of "the broad places of the river"; but Chochmah, which is closer to the Infinite One and is the level of the spring, is only a point. And this is also the level of bittul.

Now, when afterward there must be a drawing down to the level of the Malchus of [the World of] Atzilus, which is the revealed world, the source of [the Worlds of] Beriah, Yetzirah and Asiyah, and is the level of "the Name of G-d" — "Name" specifically, which is the revelation to another — this drawing down is through the Yesod (foundation) of Z'eir Anpin, and it too is the level of a yud. 30

And this is the matter of "the lower yud, the mystery of the covenant." And this is "Let the Name of G-d be blessed," etc.: in order for there to be revelation in the level of Malchus, which is called "Name," it is through yehi: Chochmah and Binah in Yesod. 31

And according to the writings of the Arizal, it is because the Yesod of Abba ends in the Yesod of Z'eir Anpin. It follows that the level of the upper yud, which is Abba himself, shines in the Yesod of Z'eir Anpin.

Therefore the Yesod of Z'eir Anpin is also called yud. And this is also the matter of the yud that was added to Pinchas son of Elazar the Kohen, because he was zealous over the blemish of the covenant,

as is written in the Zohar, at the beginning of Parshas Pinchas (pages 213b and 215b, and 236b). (And from this there is a proof against the explanation of the Mikdash Melech, Parshas Vayechi) (page 232)

on the meaning of yehi; see there. And see there in the Ramaz, that it is the yud of the spelling-out of the final hei of the Name Av, which is the level of the Yesod of Abba, etc. And see the Idra Rabba (page 142).

The explanation of the matter is as we see that sight extends and reaches further down than the 32
sense of hearing. For the sense of hearing extends

only as far as the level of voice and speech: one hears the voice and speech of one's fellow, but one will not grasp physical action with the sense of hearing; whereas with sight one grasps and perceives physical action.

That is: because sight is rooted in the level of Chochmah (wisdom), as the Sages are called "the 33
eyes of the congregation," which is above the level of Binah (understanding), from which hearing is rooted, therefore it descends lower.

Not so the faculty of hearing, which derives from Binah, that it should descend so far down. For whatever is higher can lower itself further down. And therefore the Yesod of Imma ends at the chest and does not extend into Netzach, Hod and Yesod of Z'eir Anpin;

but the Yesod of Abba extends down to the Yesod of Z'eir Anpin. For Netzach, Hod and Yesod of Z'eir Anpin are the level of Asiyah within Atzilus, and this drawing down can only be through the Yesod of Abba, the level of sight, etc.

And this is the matter of "Let the Name be," etc.: for the influence to be in the level of Malchus, 34
which is called "Name" and is also called the Asiyah within Atzilus, it is also through a yud specifically, which is the level of the Yesod of Z'eir Anpin, in which the Yesod of Abba shines.

And this is the meaning of yehi: yud-hei are Chochmah and Binah, and the second yud is "the righteous one, the foundation of the world." And see further in the Zohar, part 3 (page 236b), on the matter of this level of this yud.

Now, when Malchus receives this revelation of the level of yud, it then becomes, from a dalet, a hei. 35
And therefore, according to this, there is also understood

the meaning of HaMagbihi: the ascent of Malchus into the Malchus of the Infinite One is also through the yud within the hei, which is the glimmer drawn to it from the Infinite Light; and as is explained above, every ascent is through a drawing down from above first.

Now, this level of the yud within the hei, which is drawn down through the mitzvah, is the level of the wick drawn into the lamp, as is written in the Zohar, Parshas Pinchas (page 219a), and in the Mikdash Melech: "Once the wick is united," etc.

And through this drawing down the power comes about for Malchus to ascend to its root. And see in the Zohar, at the beginning of Parshas Tzav, on [the verse] "This is the law of the burnt-offering," etc.

And this is the meaning of HaMagbihi: the mitzvah is the level of a wick and a lamp that raises the intellectual soul, just as above, the ascent of the Name Ban is through the yud of [the Name] Av, which is drawn down through the mitzvah, as mentioned above.

And see what is written in Parshas Shelach on [the verse] "And it shall be for you as tzitzis," on the matter of the fire of yud and the fire of hei. And the matter of lashaves (to sit) means that this ascent of 36

the Malchus of Atzilus into the Malchus of the Infinite One is in order to draw down light and life-force (chayus), so that the level of Malchus will come into being in the manner of sitting: "and G-d sat as King forever."

For sitting and kingship are all one level, for "there is no sitting in the Temple courtyard except for the kingship of the House of David alone."

And likewise our Sages, of blessed memory, said that with regard to a woman it is called moshav (sitting); for sitting is a descent and lowering, in the aspect of the back (achorayim). And likewise the hand-tefillin, which is Malchus, is [put on] seated. 37

And the yud on the strap of the hand-tefillin is the matter of the yud mentioned above. One may further say [that] the meaning of HaMagbihi lashaves is: for "the king stands on the platform, and Augustus sits."

And the meaning of Augustus is the King of kings. That is, when Malchus receives from the Malchus of the Infinite One the level of the King of the kings of kings, of this our Sages, of blessed memory, said the parable, "Augustus sits," etc. 38

And this is HaMagbihi, specifically lashaves: through the ascent mentioned above there comes to be the level of "and G-d sat as King forever," etc. And this sitting is such that "her feet" will not be "going down," etc.

For one who sits on a throne lowers his body but raises his feet from the ground; and this is "and the earth is My footstool," etc.

The explanation of these matters is explained elsewhere, on [the verse] "Then sang" (Az Yashir). 39
And afterward, "Who lowers Himself to see" (HaMashpili lir'os): this is the level of "and the Torah is light," and it is the drawing down of the Infinite Light (Or Ein Sof) from the Malchus of the Infinite One "in heaven": the Written Torah;

"and on earth": the Oral Torah. For just as the earth receives from heaven, as it is written, "it drinks water of the rain of heaven," so the Oral Torah receives from the Written Torah, as we say, "From where are these things [known]? For the verse says," etc.

Lir'os (to see) means lera'os (to be seen); that is, that there be a revelation of the actual Infinite Light "in heaven and on earth," which are the Written Torah and the Oral Torah, the word of G-d, above the revelation of the level of the light of love from the G-dly soul, which is also called light, as mentioned above.

But that is drawn only from the level of hearing and contemplation, as it is written, "Hear, O Israel," etc., "And you shall love," etc., "and with all your might."

But the level of "and the Torah is light" is the level of HaMashpili lir'os: that is, lera'os, in the manner of actual sight and revelation: "eye to eye they shall see," etc.

TORAH OHR • PARSHAS MIKEITZ • MAAMAR 12

כי אתה נרי ה' והוי"ה יגיה חשכי

For You Are My Lamp, Havayah

◇

"For You are my lamp, Havayah, and Havayah illuminates my darkness." [We need] to understand the repetition of Havayah twice: the first is "Havayah," and the second is "and Havayah," with an added vav. 1

Now it is written, "The lamp of Havayah is the soul of man." This means that the soul of man, which is enclothed in the body, is the level of a lamp of the Name Havayah, because all four letters of the Name Havayah are alluded to in a lamp.

That is, in the four things in a lamp: the oil, the wick, and two colors of light — the dark light (nehora uchma), which takes hold of the wick, and the white light (nehora chivra) above it. 2

Therefore the soul is called a lamp, for it, too, has these four aspects — oil, wick, and two colors of light — which are alluded to in the four letters of Havayah.

[We must] understand these four aspects in the soul, and also understand the matter of the lamps that were in the Sanctuary, of which our Sages, of blessed memory, said, "Does He need its light?" etc. 3

"Rather, it is a testimony to all who come into the world that the Shechinah (Divine Presence) dwells among Israel." And one must explain why the lamps in particular are a testimony to the indwelling of the Shechinah.

But the explanation is this: a light shines because the light takes hold of the wick and consumes it. Yet the wick alone would go out and be consumed quickly.

Nor would the light's shining be so good; [it is so] only through the oil, which is what brings about the joining of the light with the wick.

And it is what makes the light good and bright: through the oil the color of the white light comes about, and through the wick the dark color. 4

Just as in this whole analogy, so it is with the enclothing of the soul in the body and the animal soul: the light that takes hold of and is enclothed in the animal soul is like the light in the analogy that takes hold of the wick. For the animal soul is taken from the level of kelipas nogah and is made up of the ten Sefiros of nogah, intellect and emotive attributes (middos).

For "[G-d] made this opposite that." Just as there are ten Sefiros in the soul, that is, the G-dly soul, which are in holiness, so there are ten levels in the animal soul, which are for their own sake, etc. "When man rules over man."

"And one nation shall be stronger than the other nation." The ten Sefiros of the G-dly soul take hold of and are enclothed in the ten Sefiros of the animal soul, which are their counterpart. The intent is to transform the animal soul and consume it in the light of the soul. 5

And [the intent is] that there be subjugation and transformation (iskafya and is'hapcha), etc., like the consuming of the wick by the light that takes hold of it. And just as the wick itself is transformed into light and fire, so the animal soul itself undergoes transformation (is'hapcha), etc.

But [we need] to understand this: how can the transformation of the vitalizing animal soul come about, so that it rises to so great a level that light and a revelation of G-dliness come from it? 6

Now it is written, "I will exalt You, my G-d the King." There are two interpretations of this: the first, "I will exalt You" from below to above; and the second, "I will exalt You" meaning that the exaltation be drawn down from above to below.

The explanation of the matter: the meaning of Elokai ("my G-d") is from the expression "the mighty (eilei) of the land," which denotes power. King David, peace be upon him, said this regarding the world as a whole. 7

[He meant] that the power and the life-force (chayus) drawn into them from the Infinite Light (Or Ein Sof), blessed be He, which fills all worlds (memalei kol almin), are on the level of "the King": because He is King over the whole world, they live and endure, and came into being from nothing to something from this level of His kingship (Malchus), may He be blessed.

It is known that the kingship and dominion in a king are only a level of illumination and of extension toward others, and do not touch the king himself, as do the other virtues and qualities in him — that he is wise, etc. 8

This is [the meaning of] "Your kingship is the kingship of all worlds": the coming into being of all worlds, higher and lower, and the power and life-force (chayus) enclothed in them that bring them into being, are drawn from the level of the attribute of "Your kingship" (Malchus) — which is the essence of kingship and dominion — and not from the essence of the King Himself, but only from the level of His kingship, etc.

Now, for the Infinite Light (Or Ein Sof), blessed be He, to extend into the level of His kingship (Malchus), may He be blessed, there were several contractions (tzimtzumim), as it is written, "To make known to the sons of man His mighty acts and the glory of the splendor of His kingship." 9

"His mighty acts" (gevurosav) are the very tzimtzumim, so that there be "the glory of the splendor of His kingship." And this is nothing but the level of radiance (ziv), to be glory and splendor — as in the saying, "Blessed be the Name of the glory of His kingship forever and ever": the level of a name alone.

Therefore, "I will exalt You": through this one comes to fulfill "You shall love Havayah your G-d" — that is, the Infinite Light, blessed be He, itself — "with all your heart," with both your inclinations; for through this there is subjugation (iskafya), etc., so that one has no desire or will other than Him, as it is written, "Whom do I have in heaven…" etc.

This is "I will exalt You" from below to above. (See the Zohar, Vaera, end of 28b.) And "I will exalt You" is also the drawing down of the exaltation from above to below.

The explanation: at times we say, "Unique One, Life of the worlds, King," and at times we say, "King, Unique One, Life of the worlds."

The meaning of "Unique One, Life of the worlds, King" is that He is unique and singular, He alone, may He be blessed, holy and set apart, etc.

And "Life of the worlds" comes about through several contractions (tzimtzumim), for Him to be on the level of King to the world; and through this, "I will exalt You" from above to below, etc. 10

And "King, Unique One, Life of the worlds" means that, in order to be the Life of the worlds, He contracts Himself into the level of King; and this level of King, although it is the last level relative to the Infinite One (Ein Sof), blessed be He, Himself, is nevertheless on the level of unique and singular, holy and set apart, etc.

[This is] relative to the coming into being of worlds. Therefore the level of His kingship (Malchus) is drawn to the level of "Unique One, Life of the worlds," so that the King, unique, holy and set apart, etc., is enclothed in the level of worlds — that is, specifically in this physical world, for "their beginning is wedged in their end," precisely.

This is [the meaning of] "And these words which I command you today shall be…" etc., "today, to do them": for it is a drawing down of the Infinite Light (Or Ein Sof), blessed be He, itself — "command you" (metzavecha) in the sense of connection — specifically on the level of "today, to do them." 11

That is, in this world, the world of action, and not in the higher worlds, which come about through the chain of descending worlds (hishtalshelus), in a descent of hidden levels from cause to effect, etc., and are far from the Infinite Light, blessed be He, itself.

This is not so at the end of action: there the Infinite Light, blessed be He, itself is revealed, not in the way of the descent and chaining-down of the worlds, but like the analogy of the light that takes hold of the wick, which, before it takes hold of the wick, does not count as light at all.

Through its taking hold of a physical thing, a revelation of light comes into being. But this light must be drawn down through a person's service, and "a spirit brings a spirit and draws down a spirit." "If he sets his heart toward Him, he will gather his spirit and his soul to Him." 12

This is the meaning of kindling the lamps: to kindle and to draw down the light so that it takes hold of the wick. And this is [the meaning of] "G-d is near to all who call upon Him, to all who call upon Him in truth." 13

That is, so that there be "the truth of G-d" in the world (le'olam). The truth of G-d is that above and below are equal before Him, may He be blessed — "as the darkness, so the light" — and the order of the chain of descending worlds (hishtalshelus) is…

…only relative to us and to all the worlds created from nothing to something, so that they not be nullified out of existence; and this is called "in our likeness," "the likeness of the glory of G-d." But "in our image," "in the image of G-d," means the truth of His unity, may He be blessed, in the higher and lower realms equally.

And how is the truth of G-d drawn into the world? Scripture says, "For His kindness has prevailed over us" — through a surge of supernal kindness (Chesed) and light, beyond the measure of the chain of descending worlds (hishtalshelus). 14

This is through the animal soul, when it is transformed and subjugated (is'hapcha and iskafya). For although the animal soul, below in this world, is on a low level, its root and supernal source is nevertheless exceedingly high above.

For it is from the level of "before any king reigned," as explained elsewhere concerning the food on which man lives: its root is from a high place, etc.

Therefore, through the transformation of the animal soul, by the good prevailing over the evil, one arouses correspondingly above, in its root, a surge of light and supernal kindness, so that there be a revelation of "the truth of G-d" in the world — the very truth of G-d.

(This is the level of supernal kindness that sweetens the gevuros (restraints). That is, as explained above, the extension of the light into the level of Malchus (sovereignty) comes about through gevuros and contractions (tzimtzumim), as it is written, "To make known to the sons of man His mighty acts (gevurosav)," etc.

But the level of "For You are my lamp, Havayah" is the level of "For His kindness has prevailed over us," so that there be added light without contractions, etc. This level of sweetening is called the union of the Holy One, blessed be He, and His Shechinah, as explained in Tanya, chapter 41, in the gloss.)

However, as in the analogy of the lamp's light mentioned above, through the consumption of the wick alone it does not shine so well, but only through the oil.

So, too, there must be the level of oil in a person's service, in the enclothing of the soul in the body. This is the "holy anointing oil" (shemen mishchas kodesh), and it alludes to the Torah.

For "holy" (kodesh) is on the level of Chochmah (wisdom), and "the Torah issues from Chochmah." And oil is the inner dimension (pnimiyus) of the life-force in all the things from which oil is extracted.

Therefore there is oil in all things, even in stones, for "You made them all with Chochmah (wisdom)," and in all of them there is the inner dimension (pnimiyus) of the life-force, on the level of oil. 15

And the oil drawn from "holy" (kodesh), which is supernal Chochmah, is also what is enclothed even in physical matters, such as Zeraim [and] Moed, etc.

This oil is what brings about a great illumination, so that the light shines well. That is, so that there be a revelation of the Infinite Light (Or Ein Sof), blessed be He, in a person's soul, an actual revelation, as though he sees, etc. 16

Not in imaginings born of thought alone, which pass and fade away and are not fixed in the soul in absolute truth; rather, the revelation should be in the heart, in absolute truth, fixed and firmly planted like a peg that will not…

…be moved, so that it is before him always. This revelation is so that "the awe of G-d" be "upon his face": the higher awe (yirah ila'ah), on the level of true self-nullification (bittul), alluded to in the letter yud of the Name Havayah. For, as is known, the Name Havayah is awe and love, love and awe (dechilu urechimu, rechimu udechilu).

It follows that the letter yud, which alludes to Chochmah (wisdom), is the level of awe (dechilu), which is the level of the higher awe: "If there is no Chochmah, there is no awe." Therefore our Sages, of blessed memory, said, "Just as there [it was] with dread and awe, so too here," etc.

This is because of the enclothing of supernal Chochmah (wisdom), where the Infinite Light (Or Ein Sof), blessed be He, itself rests and is revealed in a state of self-nullification (bittul), even in the physical matters spoken of in the Torah that is before us. 17

And this halachah is the very word of G-d. So too, when a person is engaged in Torah, [it is] the very word of G-d, and the breath of His mouth speaks in him.

As it is written, "And My words which I have placed in your mouth"; and of this it is said, "And you shall speak of them (bam)," so that there be a drawing down of Chochmah (wisdom) and the higher awe into them (bam) — into the words of Torah. 18

From this derives the Shemoneh Esreh prayer [said] in a whisper and in silence — the level of oil, which is the level of self-nullification (bittul). This is alluded to by the bowings and prostrations in prayer, which are drawings-down of self-nullification.

Therefore it is written, "When they stood, they let down their wings" — the level of whisper and silence. And the awe alluded to in the final hei of the Name Havayah is the lower awe (yirah tata'ah): not to rebel against the King of the kings of kings, the Holy One, blessed be He, and not to defy the eyes of His glory. It is the level of the wick, over which the light of the fire rules, to transform and consume it. 19

The two colors of light are the two [mentions of] love (rechimu) in the Name Havayah, for ve'ahavta ("you shall love") is in gematria twice or ("light"). That is: the love alluded to in the first hei of Havayah is the level of great love (ahavah rabbah) that comes from above, "love in delights," which is the level of a gift, etc. 20

It is the level of the white light (nehora chivra). And the love alluded to in the vav of the Name Havayah is the love born in the soul that comprehends and contemplates the greatness of the Infinite One (Ein Sof), blessed be He; it is the level of the dark light (nehora uchma), which is close to the wick and takes hold of it.

This is [the meaning of] "For You are my lamp, Havayah": the level of Havayah is on the level of a lamp, with oil and wick and the two colors of light alluded to in the four letters of Havayah; [it] becomes "my lamp," being enclothed in "the lamp of Havayah, the soul of man," as explained above. 21

"And Havayah illuminates my darkness." "And Havayah," with the added vav, alludes to an even higher level of Havayah, as it is written, "Havayah, Havayah, G-d, compassionate and gracious," etc. 22

And a cantillation mark (pesik) separates between them, for there are two levels of Havayah. The explanation: in one place it is written, "Havayah, compassionate and gracious," and in another it is written, "Gracious and compassionate is Havayah."

The meaning of "Havayah, compassionate and gracious" is that, in order for the attributes of compassion and grace to be revealed from the Infinite Light (Or Ein Sof), blessed be He, for "He is not of any of these attributes at all"... 23

...there had to be the level of Havayah, which is contraction and expansion, drawing down and expansion. But the meaning of "Gracious and compassionate is Havayah" is that from the level of "gracious and compassionate"...

...that is, because "He desires kindness," the level of Havayah, which is contraction and expansion, etc., within the order of the chain of descending worlds (hishtalshelus), is drawn down. Whereas the Havayah that precedes "compassionate and gracious" is the Havayah that is above the bounds of the chain of descending worlds.

There, too, the level of Havayah, which is contraction and expansion, etc., comes about, in order to draw the attribute of "compassionate and gracious" into the Havayah that is within the order of the chain of descending worlds.

(See also what is explained on the verse "And I besought Havayah," and on the verse "And Israel saw the great hand," etc., concerning the two Names Havayah.)

Now, in the early generations, as in [the times of] the Prophets and Judges, we find a generation entirely meritorious or entirely guilty. Whoever was meritorious was meritorious at the level of a great tzaddik or a prophet, and whoever was guilty was completely wicked; thus there were no intermediates. 24

But in the later generations, generation after generation, there are neither such wicked people nor such good tzaddikim.

The explanation is that in the early generations there were lofty souls from high levels, and by 25
virtue of their souls themselves they were able to rule over the evil in their soul; as soon as one contemplated the greatness of the Infinite One (Ein Sof), blessed be He, awe would come to him, etc. — except a completely wicked person, who strengthens the evil in his soul with utter disdain.

But the later generations — "the heels of Mashiach" (ikvesa diMeshicha), the level of heels — have no strength in their souls themselves to rule over the evil, and they need great toil: toil of the soul and toil of the flesh.

This is [the meaning of] "And Havayah illuminates my darkness": the level of darkness in the later 26
generations. For King David, peace be upon him, said this on behalf of the whole of Israel, among whom there is a level of darkness in the later generations, the heels of Mashiach, when there is no…

…"You are my lamp, Havayah"; that is, there is no "lamp of Havayah, the soul of man." Nevertheless, "and Havayah" — the level of the higher Havayah, which is above the chain of descending worlds (hishtalshelus) — "illuminates my darkness," and "for His own sake, for His own sake He will act," for "He desires kindness," through an arousal from above without an arousal from below.

This is the meaning of the miracle of Chanukah, when the Greeks entered the Sanctuary (Heichal). 27
The Heichal is the level of the mind: ה"י כ"ל, in gematria the fifty gates of Binah (understanding).

These Greeks are the level of the Chochmah (wisdom) of kelipah (the husk): external wisdoms, such as philosophy. For at that time there were philosophers who denied prophecy.

Therefore they defiled all the oils, [the oils] of the level of Chochmah (wisdom) in holiness, for they 28
sought "to make them forget Your Torah," etc. And a miracle came about through a cruse of oil that was lying with the seal of the High Priest — "the beard of the High Priest," supernal kindness (Chesed); "when Aharon kindles the lamps" — Aharon, "the escort of the Queen."

This is love that comes from above, through an arousal from above. From it they lit all eight days, which are thought and the seven emotive attributes (middos), so that they shine with the light of the love that comes from above, without an arousal from below. And it is from the level of the vav, the added vav, the supernal [level] that is far above the chain of descending worlds (hishtalshelus).

TORAH OHR • PARSHAS MIKEITZ • MAAMAR 13

ביאור על פסוק כי אתה נרי הנה בארוממך...

An Explanation of the Verse "For You Are My Lamp"

An explanation of the verse "For You are my lamp." Now, regarding "I will exalt You" (aromimcha), which is in the second person, there are two interpretations. The first is from above to below: that the exaltedness that is above be drawn down below — "Single One, Life of the worlds, King": that He alone is single and unique (yachid umeyuchad), and [as] "Life of the worlds" He is drawn down to be in Malchus (sovereignty), [over] myriads upon myriads of worlds. 1

And in the writings of the Arizal it is written that [it is] through tzimtzum (contraction) and the vacated space, etc. — for it is impossible for there to be worlds and created beings at all from the level of the Infinite One (Ein Sof) Himself. And all the supernal drawings-down were drawn into Malchus (sovereignty), as is known that the thirteen tikkunim of the beard (tikkunei dikna) were drawn down below into Malchus, because "her feet go down," etc. 2

Therefore Malchus (sovereignty) is called by the name Atarah (crown) in the books of the Kabbalists, for Malchus is the level of the Supernal Keser (the Crown) that is drawn into Malchus. And also, "I will exalt You" [means] to exalt Malchus, "King, Single One, Life of the worlds," as is known: 3

that the Malchus of the World of Atzilus (Emanation) becomes Atik for the World of Beriah (Creation), the level of "Single One," in order to be "Life of the worlds." And one must exalt Malchus in the level of "Single One," up to the Malchus of the Infinite One (Ein Sof), from below to above.

And these two levels are Shabbos and Chanukah: for Shabbos is an ascent from below to above, and Chanukah is a drawing down from above to below. 4

And this ascent is the matter of the refinements (birurim): "He causes grass to grow for the beast"; "a thousand mountains," etc., which are from the level of Kel Shaddai spelled out in full, etc.

That is, it is included in the beast, so as to become "nothing" (ayin). For refinement means making "nothing" out of "something" (yesh); for in the drawing down, "something" is made from "nothing" — the Names Ban [and] Sag, coarse, which is yeshus (selfhood) — and the refinement is to turn [it] over from "something" to "nothing," and this is through the Name Mah, the level of self-nullification (bittul). 5

And below, this level is in the animal soul, "when it is subdued," etc., through which it raises up very high above; for the animal soul has its root in the World of Tohu (Chaos), 6

like all the physical foods, which came down from the World of Tohu in the shattering of the vessels. Therefore they said, "Wine and fragrance make [one] wise." And they said, "I had not eaten ox meat," etc. For they are from a lofty root.

And likewise the animal soul in man has its root there, for it was taken from the dregs of the Ofanim and the Chayos of the Chariot: the face of the lion, from which the life-force (chayus) of all the wild beasts is drawn;

from the face of the ox, the life-force of the domestic animals; and from the face of the eagle, the life-force of the birds, etc. And all of them have their root in the World of Tohu, [from where] they came down into the World of Beriah (Creation) in the shattering of the vessels.

Now, the nature of the World of Tohu is that there was no inter-inclusion, because of abundant light and few vessels, so that there was an overpowering of the light; 7

as with "Bela son of Beor, and the name of his city was Dinhavah": din havah ("give judgment"), complete judgment without inter-inclusion, because it is strong judgment.

And likewise Yovav, Chesed (kindness), etc.; therefore there cannot be inter-inclusion, etc. This is not so with the Name Mah, the level of self-nullification (bittul), the World of Tikkun (Rectification): many vessels and little light, so that a weakening of the light came about. 8

Therefore, although there is judgment in it, nevertheless it is not so strong, and there can be inter-inclusion, etc.

The animal soul has its root in Tohu, whereas the G-dly soul is from the level of Tikkun; therefore it is the one that refines, etc. And the animal soul, when it is subdued, is lifted high above, etc. 9

This is [the meaning of] "Their heart cried out," which refers to the animal soul, which is the level of the heart; and a cry is an ascent from below to above with meod (utmost intensity).

And this is the ascent of the level of Malchus (sovereignty), "I will exalt You," higher and higher, up to Keser (the Crown). For everything was made from the surplus of the intellect (mochin), the level of hairs, etc.; for with regard to the Infinite One (Ein Sof), blessed be He, in [His] essence, He has no connection, proportion or relation with the creation of the worlds, 10

but only through hairs, the surplus of the intellect, a mere glimmer that does not touch His essence — just as, if one cuts the hair, it does not hurt, etc. — only that [creation] receives nurture through a hair, very greatly contracted, from the surplus of the intellect, etc.

And when a person takes to heart that this is only a mere glimmer, [which serves] to be the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin), then, on account of this, the cry in the heart will grow great, etc. And this is the level of ratzo (running forth), the level of the wick. 11

But "if your heart runs, return to the One": a drawing down from above to below, the level of Chanukah. For the wick goes out quickly and also does not shine so much; and this is through the oil.

And the matter of the oil: in all things there is oil, etc., for there is Chochmah (wisdom) of the World of Atzilus (Emanation) and Chochmah of the World of Beriah (Creation), etc., 12

until it becomes the Chochmah of the World of Asiyah (Action), which is the Torah before us, enclothed in physicality. And there is a Torah of Beriah, about which they said, "Abraham our father, peace be upon him, kept the Torah before it was given," that is, before it was enclothed in this physical world.

Therefore he fulfilled the mitzvah of tefillin, even though "Sanctify to Me every firstborn" had not yet been written, since there had been no Exodus from Egypt at all. 13

And likewise circumcision: he also fulfilled it before he circumcised himself physically. For the meaning of circumcision is the removal of the foreskin, so that there be no nurture for the external forces; and Abraham our father, peace be upon him, fulfilled this mitzvah above, in that he removed the nurture of the external forces;

only, this mitzvah was not enclothed in physicality, in the actual act of circumcision. And this is [the meaning of] "before it was given." And the main point of drawing down the oil is that there be a drawing down of the higher Chochmah (wisdom); for there is a higher Chochmah and a lower Chochmah. The lower Chochmah is that which is taken from the emotive attributes (middos).

And the higher Chochmah (wisdom) is above the emotive attributes (middos). Awe and love, love and awe (dechilu u'rechimu, rechimu u'dechilu): the lower awe is from the lower unity (yichuda tata'ah), in Malchus (sovereignty); whereas the higher awe is in the higher Chochmah, and its root is from Mocha Stima'ah (the hidden brain), 14

which is from the Gevurah (restraint) of Atik, from where the hairs are drawn, in the form of the thirteen tikkunim of the beard (tikkunei dikna). But their source and root is in Mocha Stima'ah, and not [in] Abba (Chochmah) of the World of Atzilus (Emanation).

This is the level of the Chochmah within Keser, according to the Kabbalah of Rabbi Moshe Cordovero; and according to the Kabbalah of the Arizal, it is higher above, in the Malchus of the Infinite One (Ein Sof). And this source is drawn into the Torah 15

that is before us in physicality, given at Sinai, specifically: "which I command you" is in "today, to do them," specifically. Whereas above, it is by way of the chain of descending worlds (hishtalshelus), from cause to effect, through many myriads of levels.

If so, the level of Malchus is very far from the level of Mocha Stima'ah, the Chochmah within Keser. But into the physical World of Asiyah (Action) it is drawn not in the manner of the chain of descent.

And this is the matter of the miracle of Chanukah: the Greeks defiled all the oils, for they are from the level of the Chochmah (wisdom) of kelipah (the husk). For Babylon is called "the head of gold," and Persia and Media the two arms, etc. And there remained only one cruse [of oil] with the seal of the High Priest. 16

The seal is Yesod (foundation); and the High Priest is the "Great Priest" (Kahana Rabba), "abundant in kindness," which is in the thirteen tikkunim of the beard (tikkunei dikna), the beard of the Great Priest.

And the source of the Great Priest is Mocha Stima'ah (the hidden brain), mentioned above. And this is the meaning of "Havayah, Havayah, Kel, merciful and gracious," etc.: that for there to be "Kel, merciful and gracious," etc.,

which are the thirteen tikkunim of the beard, whose beginning is from the level of "Kel," there must be a drawing down from the level of "Havayah, Havayah," the two pe'os (sidelocks), etc., which is the source drawn from Mocha Stima'ah, etc.

Now, in the Torah it is written "Havayah, Havayah," and the cantillation separates between them. And in the Prophets it is written, "For You are my lamp, Havayah, and Havayah illuminates my darkness": 17

"Havayah and Havayah," with the addition of the connecting vav, and it is not separated, etc. The explanation is this: it is written, "Gracious and merciful is Havayah,"

and it is written, "Havayah, merciful and gracious." For there are two [levels of] Havayah: one in Z'eir Anpin (the emotive attributes), so that there be worlds of created beings, etc.; and the other in Arich Anpin, so that there be "gracious and merciful."

Now, "Havayah, merciful and gracious" is in Arich Anpin: the drawing down of the Havayah of 18
Arich Anpin, the two pe'os, etc., to draw the thirteen tikkunim of the beard (tikkunei dikna) into Z'eir Anpin (the emotive attributes);

but "Gracious and merciful is Havayah" means the drawing down of "gracious and merciful," the thirteen tikkunim of the beard, into Z'eir Anpin, so that Z'eir Anpin be in the Name Havayah, etc.

And this is [the meaning of] "For You are my lamp, Havayah": that is, the Havayah of Z'eir Anpin 19
(the emotive attributes), which is in the manner of the chain of descending worlds (hishtalshelus) from the thirteen tikkunim of the beard. And this corresponds to the early generations, whose souls were in essence on a lofty level.

This is not so with "and Havayah illuminates my darkness": for "my darkness," [the time of] the footsteps of Mashiach, [the light] is drawn from the Name Havayah of Arich Anpin, not in the manner of the chain of descent; and there must be the connecting vav, to draw down from so lofty a place.

And this is through tzedakah (charity), as our Sages, of blessed memory, said: "Israel will be re- 20
deemed only through tzedakah." For of tzedakah it is said, "He sows tzedakos," for it is in the manner of sowing,

like the seed sown in the earth, which makes much grow because of the power of growth that is in the earth, which is in concealment, and in which there is an aspect of the Infinite (Ein Sof), to make [things] grow without end.

So too, tzedakah is in the manner of sowing, in which there is an aspect of the power of the Infinite (Ein Sof), in concealment, which is from the level of Arich Anpin, "the most hidden of all hidden."

And through this the revelation of the Infinite Light (Or Ein Sof) itself increases, which was con- 21
cealed in Mocha Stima'ah (the hidden brain) before it came down to be drawn into the thirteen tikkunim of the beard (tikkunei dikna). And this was also [so] on Chanukah: they defiled all the oils below,

and it was not possible to draw down except through the cruse of oil that bore the seal of the High Priest, the "Great Priest" mentioned above.

And the matter of the oil is concealment, for the oil is absorbed in the wick; and from there it shines with greater intensity as the oil is drawn after the wick.

Now, through the aspect of the oil and the wick, two hues of light come about: the blue light (nehora techela), through the wick, which only makes the light take hold but does not shine so much, except through the oil, which is what shines with a pure and bright light: 22

the white light (nehora chivra), meaning that it be revealed, face to face, as though one sees, and not in imaginings in thought alone, which is called concealment and not revelation, "after our likeness," etc.

And the two lights, the blue light and the white light, are the two [mentions of] "love" (rechimu) in the middle of the two [mentions of] "awe" (dechilu): for the yud is awe, the hei is love, the vav is love, and the [final] hei is awe. 23

The explanation is that there is a higher awe, in Chochmah (wisdom), the level of actual self-nullification (bittul). This is not so with the lower awe, the level of fear, in Malchus (sovereignty): not to rebel against the King, trembling from dread of the Throne.

And "they all proclaim in awe and fear," etc. This is fear from the outer dimension (chitzoniyus). But the higher awe is the level of actual self-nullification (bittul), since "there is nothing else besides Him." 24

And this is the matter of the Shemoneh Esreh prayer, bowings and prostrations: the drawing down of self-nullification. And the two [mentions of] "love" are: the higher hei, Binah (understanding), which is "love in delights,"

and it is a love that comes from above; and the "love" in the vav is Z'eir Anpin (the emotive attributes), a love that [comes] through the contemplation of the intellectual soul, from below to above. And this is [why] "V'ahavta" ("And you shall love") is [numerically] twice "or" (light), etc. And this suffices for the understanding.

TORAH OHR • PARSHAS MIKEITZ • MAAMAR 14

נר חנוכה מצוה להניחה כו' משמאל, כדי שתהא...

The Chanukah Lamp: A Mitzvah to Place It on the Left

◇

"The Chanukah lamp: it is a mitzvah to place it," etc., "on the left, so that the mezuzah is on the right and the Chanukah lamp on the left." And we must explain the reason why the Chanukah lamp is not also on the right, like the mezuzah. 1

But this will be understood by first explaining what is written, "Whatever G-d desired, He has done"; and it is written, "By the word of G-d the heavens were made."

And "with ten utterances the world was created," which were utterance and speech, and it was not created by desire and will alone. The explanation: it is known that all things have matter and form. The matter is what that thing is in general, that is, its being heaven or earth, or sun and moon. 2

And the form is every shape and every figure, in appearance and surface, that each thing has "in its likeness, in its image": the manner in which it was made,

as, for example, the heavens and the earth are spheres, and from the earth to the firmament, etc.; and the sun and the moon are shining orbs, etc. And so too, in this way, with every created thing.

Now, the matter was created by the word of G-d and by the ten utterances: through the utterance "Let there be light," the aspect of light came into being from nothing (ayin) to something (yesh); and likewise, through the utterance "Let there be a firmament," the firmament came into being from nothing to something. 3

But the manner of the firmament's form, "in its likeness, in its image," was made by G-d's desire, which did not come into revelation in speech or utterance.

Now, the reason that the matter was created by utterance and speech, and not everything was created by G-d's desire and His will alone, is that then there would not have been a revelation from nothing to something; 4

rather, the world would have been truly nullified in its existence. But the main revelation of the "something" is through the word of G-d, "for He commanded and they were created."

"Commanded" (tzivah) is in the sense of "the king's command," for "Your kingship is a kingship over all worlds," [and] "there is no king without a people." For the level of Malchus (sovereignty) is a level of exaltation and withdrawal, so that it does not shine and become revealed except as a name alone.

And this is [the meaning of] "Let them praise the name of G-d, for He commanded and they were created": like, by way of analogy, a king of flesh and blood, whose kingship is his name alone, which is called over his land, 5

but not in the manner of the actual enclothement of the power of the maker in what is made. And the enclothement of the power of the maker in what is made is below, in the seventy princes (the prince of water, the prince of, etc.), who are from the dregs of the Ofanim.

And there are [beings] "higher than the high" that also receive by way of cause and effect, up to the angels, which are separate intellects: these are the face of the lion [and] the face of the ox in the Chariot. 6

But the life-force of the face of the ox [and] the face of the lion is truly something from nothing. That is, the drawing down of the life-force that they have is in the mode of "nothing" and a mere glimmer, which is the level of a name alone; and from this the revelation of the "something" comes about.

However, the purpose of creating something from nothing is so that the "something" be nullified to the "nothing," and "the glory of G-d be revealed" below as above.

As it will be in the Time to Come: "For they shall see eye to eye," etc. And this depends on our service all our days, "today, to do them." And "all Israel have a share in the World to Come." 7

And each one must draw this revelation into his share, so that there be the nullification of the "something." This comes from contemplating the greatness of the Infinite One (Ein Sof), blessed be He: that "You are He before the world was created, and You are He," etc.,

without any change, for "I, Havayah, have not changed"; for the world does not conceal before Him, may He be blessed, and "darkness is as light," for the concealment and hiding exist only for our eyes of flesh.

But "before Him all is considered as nothing," truly, and above and below are equal before Him, so that He is present below exactly as above.

If so, the level of the "something" too is nullified to Him, may He be blessed. And this is [the meaning of] "For great is Havayah, and our L-rd is above all Elokim." 8

And the meaning of "above all Elokim": these are the 120 combinations of Elokim, which conceal and hide the light of Havayah and His holiness, so that the Infinite Light (Or Ein Sof), blessed be He, should not be revealed as it is, so that the worlds would not be nullified in their existence;

but rather that the world appear as a "something" and a separate entity. But the light of Havayah is greater than them all and rules over them all, so that the "something" is nullified.

(And this is [the meaning of] "For I know that [Havayah] is great," etc. "I": this is the Community of Israel. But the idolaters say, "Havayah has forsaken the land"; and Pharaoh said, "I do not know Havayah," etc. Therefore it is said of Yisro, after he converted, "Now I know that Havayah is great," etc.)

That is, because "whatever Havayah desired" is drawn down, and He "has done" [it] also "in the heavens and on the earth": for all of them have shape and figure from the level of the desire and will of Havayah, which did not come into revelation in speech and utterance, which is what brings about yeshus (being a "something").

And this is the meaning of "He associated the attribute of mercy": for throughout the work of creation it is written, "And Elokim said," and afterward He associated the attribute of mercy, as it is written, "On the day that Havayah Elokim made," etc. 9

And this is [the meaning of] "Why should the nations say, 'Where, now, is their G-d?'": that G-dliness is in the state of "where," that is, in a state of withdrawal, because they say, "Havayah has forsaken the land," and the world is conducted

only through the level of Elokim, which is the Name of tzimtzum (contraction) and withdrawal, so that the world be a "something" and a separate entity. But in truth, "whatever Havayah desired, He has done."

And the whole psalm before this one speaks of this matter: "The sea saw and fled," etc.; "Who turns the rock," etc. 10

For it tells the praise of the superiority of the Name Havayah, which rules over the Name Elokim and changes nature: [as with] the flint rock, which is of the element of fire, and from it He brings forth water. That is, because the Name Elokim,

which is the tzimtzum (contraction) and conceals, so that [things] are in a state of "something" according to the nature implanted in each thing, according to its composition and character, is nullified before the Name Havayah, which rules over it, which is the revelation of the Infinite Light (Or Ein Sof), blessed be He, for as His Name is, so is He. Therefore also "the sea saw and fled," etc.

Now, when a person contemplates and comprehends all this, then his soul will pine and yearn to be nullified to Him, may He be blessed, until it desires to strip itself of the pleasures of this world, and to turn his heart over completely, and to cleave to Him, as it is written, "Whom have I in heaven," etc. 11

And in the Zohar they said: "Whoever does not taste bitter [turned] to sweet, and turn darkness into light, has no share here." For one must turn the taste of the bitter into sweetness.

And "bitter" is the desires of this world and the pleasures that flow from the chambers (heichalos) of the kelipos (husks). For there is nothing below that does not have a chamber above corresponding to it, from which that thing comes forth and receives its flow. 12

And all the pleasures of this world, even a trivial thing, even one who curls his hair: that life-force is drawn from the chambers of impurity.

Therefore Yosef was punished by sitting in prison twelve years, because he curled his hair, as is stated in the Gemara on the verse "And Yosef was handsome of form and handsome of appearance": immediately, "his master's wife cast [her eyes]," etc. 13

And one must turn his heart over, to truly taste sweetness: "Taste and see that G-d is good." "Then you will delight in G-d."

And this was the meaning of the sacrifices: that the fat of an animal's soul is transformed, and rises and is absorbed into the fire from above that consumes on the altar, to be "a fire-offering, a pleasing fragrance to G-d." And so too shall prayer be, which is in place of the sacrifices: to set one's soul aflame with the fire from above and to delight in G-d. 14

And the meaning of "darkness turned into light" is that the physical darkness of this world, the work of heaven and earth, which appear as a "something" and a physical thing, be turned into light, so that there be in it a revelation of the Infinite Light (Or Ein Sof), blessed be He, so that the "something" be nullified to Him, may He be blessed, and "the glory of G-d be revealed" below as above. 15

That is, through the level of "tasting bitter [turned] to sweet," which is from below to above, turning one's heart and the desires of this world to cleave to Him, may He be blessed, with longing and thirst, etc., 16

the light of G-d will shine from above to below in the place of the darkness of this world, so that the world will not conceal the light of G-d and His holiness.

And this is also the meaning of "a mitzvah is a lamp, and the Torah is light": "a mitzvah is a lamp" is the level of ascent from below to above, and "the Torah is light" is the level of drawing down from above to below; and through the level of "a mitzvah is a lamp," the light of the Torah comes.

The explanation of the matter: now, it must be explained what letters are. For the letters are divided 17
in pronunciation by the five organs of articulation of the mouth: Alef, Ches, Hei, Ayin from the throat, etc.

Now, the organs of articulation, the instruments of speech, are not like a lyre, which is an instrument of melody: when the musician plays on it, it produces a sound, and that sound comes from the movement of the lyre, which produces the sound.

This is not so with the letters: they do not come about because of the movements of the instruments of speech, which are the five organs of articulation of the mouth. For the movements of the letters come out by themselves and of their own accord, without any preparation or deliberate intention in a person to move the tongue for the letters Dalet, Tes, Lamed, Nun, Tav, or the lips for the letters Beis, Vav, Mem, Pei.

On the contrary, the letters move the tongue for the letters Dalet, Tes, Lamed, Nun, Tav, and the lips for the letters Beis, Vav, Mem, Pei; and the letters, in themselves, are rooted in the soul itself.

And it is the soul that brings them out from concealment into revelation, first in the letters of 18
thought and afterward in the letters of speech. And this is what is written, "And man became a living soul (nefesh chayah)."

And Targum Onkelos [renders it] "a speaking spirit," for the letters are on the level of Chayah. For there are in man Nefesh, Ruach, Neshamah [and] Chayah. Nefesh is the level of the letters of thought and speech.

And Ruach is the breath of the heart, which is voice, composed of fire, air and water, as is known. 19
And Neshamah is the level of intellectual comprehension: "and the neshamah of Shaddai gives them understanding."

And Chayah is the level of Chochmah (wisdom), that is, the source of wisdom, which is above comprehension; and there is the root of the letters. Only, He "set them in the mouth," and not that He created them there in the mouth;

for their creation and coming into being, in their root, is above, on the level of Chayah; and from there they were drawn down and divided into twenty-two letters, for each and every man to speak with them according to his language.

With this one will understand the saying of our Sages, of blessed memory, that Metatron ties knots for his Maker from the prayers of Israel. For the angels raise up the prayers, 20

because the speech of man is physical, while the angels are spiritual, their speech being like our thought; and through the angel who receives the prayer, the prayer is refined from physicality to spirituality, through that angel.

Now, [it goes] "higher than the high," up to the supernal world, in which is the dwelling place of Metatron; and he ties crowns, which are above the head and the intellect (mochin). 21

And through this he draws down new letters. For prayer is a request, "Yehi ratzon" ("May there be will"), that a level of will come into being; for, as the supernal will has already been drawn into Chochmah (wisdom),

Chochmah dictates, according to the Torah, "There is no suffering without sin," for sin brings suffering, G-d forbid. But through prayer, "Yehi ratzon," the supernal will that is above the level of Chochmah is drawn down, and there, it is simple mercy, and "your transgressions are many," etc.

And this is what our Sages, of blessed memory, said: when Israel say "May His great Name be blessed," etc., the Holy One, blessed be He, nods His head. That is, He moves and draws down His "head," which is the supernal will, blessed be He; 22

for that is what is being requested: "May His great Name be blessed," that His great Name, which is above the level of the chain of descending worlds (hishtalshelus), be blessed and drawn down, for it is "great and exceedingly praised."

And the drawing down of this supernal will is through the raising of the letters of prayer to their root and source, the Supernal Keser (the Crown), through Metatron. That is, because the root of the letters is in the Supernal Keser, above the level of Chochmah (wisdom) and the intellect (mochin); 23

only, the beginning of revelation is in Chochmah, for it is impossible to understand and grasp any intelligible thing except through letters. But the letters themselves are not on the level of intellect, for intellect that is grasped cannot grasp the essential nature of the letters in themselves;

rather, they are a garment of the intellect, and this garment is from the level of the supernal outer dimension (chitzoniyus), which descended and spread downward to clothe the intellect. And from there it descends further, to become letters of thought and speech.

Now, the Torah too was clothed in letters in this way: the letters of the Torah have their root far above the level of the Torah. For "the Torah issues from Chochmah (wisdom)," while the letters have their root above, on the level of Keser (the Crown). 24

And otiyos (letters) is from the word asa ("came"), which denotes drawing down; for the letters are drawings-down, in which and through which it is drawn down to become the Torah.

The explanation: it is written, "As the parable of the Primordial One says," and this is the Torah, for 25
the Torah is called "the parable of the Primordial One."

And the explanation of this: the nature of a parable is to represent the thing it illustrates (the nimshal) in a way that it will be understood from within the parable.

Yet the parable is a different thing, which is not the essence of what it illustrates; only, what it illustrates is understood from within it, because it resembles it in some respect.

And this is what is written, "And through the prophets I am likened." And our Sages, of blessed 26
memory, compared prophetic vision to a mirror (aspaklaria): just as one sees in a mirror, although the likeness of the form appears in its very shape and image, nevertheless this is not the actual body of the form itself,

but only its likeness and its image; so too, all the prophets' apprehension of His G-dliness, may He be blessed, is only on the level of likeness and resemblance.

That is, like a parable, from which the thing it illustrates is understood. But regarding His actual 27
G-dliness, may He be blessed, it is written, "For [man] shall not see Me," etc., and as our Sages, of blessed memory, said.

And this is what is written of Shlomo, "And he spoke three thousand parables," on every single matter of the words of Torah, etc. That is, on every single matter of the words of Torah he told its spiritual meaning: for example, the mitzvah of sacrifices from animals,

and fat and blood are offered upon the altar, through a kohen and the priestly garments; and he would explain the matter of the sacrifices in spiritual terms: what is called fat and blood in spirituality, and what is a kohen, and what are the priestly garments.

Now, [there are,] "higher than the high," many spiritual levels, one above the other. And Shlomo, in 28
his wisdom, grasped three thousand parables,

that is, three thousand levels, one above the other. And all of them are only on the level of a parable relative to the level of actual G-dliness, which rests and is clothed in the Torah.

Now, Shlomo grasped only three thousand parables. But in truth, it is so up to the highest heights, 29
without end: all of them are only on the level of a parable of the Primordial One of the world,

that is, the Infinite Light (Or Ein Sof), blessed be He, itself, which is far above the level and bounds of the chain of descending worlds (hishtalshelus): neither on the level of the light that fills all worlds (memalei kol almin), nor on the level of the light that encompasses all worlds (sovev kol almin). Only, the Torah was drawn down from there by way of letters and drawings-down.

Of this our Sages, of blessed memory, said: King David, peace be upon him, would join the Torah above with the Holy One, blessed be He. That is, he drew down the letters of the Torah from the Infinite Light (Or Ein Sof), blessed be He, itself. 30

And of this it is said, "which man shall do," etc.: "to make them," for the making of the Torah is through man. And as our Sages, of blessed memory, said, "I account it to you as though you had made Me."

And this is [the meaning of] "and the Torah is light": the Torah radiates the Infinite Light, blessed be He, itself. But the light of the Torah is called by the name "light" only through "a mitzvah is a lamp."

The explanation: the shining of the lamp's light comes about through there being air around the light; whereas without air it would go out and not shine at all. 31

Therefore one does not overturn a vessel over a lamp on Shabbos, lest it go out, for by overturning the vessel one blocks the air that is around the light.

That is, the air brings about the shining of the lamp's light because avir (air) is the letters of or (light) [and] yud, the air being the source of the light. 32

For the yud that is hidden within the letters of avir is the concealment of the light; and in it and through it the light is drawn and goes out from concealment into revelation.

And this is like the level of the letters that are above the Torah; and there is the root and source of the mitzvos, which are rooted in the supernal will, blessed be He, which is above Chochmah (wisdom), the level of "the Torah issues from Chochmah." 33

Therefore the doing of the mitzvos, which are an ascent from below to above, to their source and root, the level of avir, or [and] yud, causes the light of the Torah to shine,

for all the mitzvos are called by the name tzedakah, as it is written, "And it will be tzedakah for us, if we take care to do all this mitzvah," etc.

And tzedakah to the poor and destitute is a drawing down and bestowal to revive the spirit of the lowly. And in this way, above, one arouses the level of drawings-down to revive the spirit 34

of the lowly, for "before Him all is considered as nothing," and all are called lowly and poor in relation to Him, may He be blessed. And these drawings-down and bestowals are themselves the light of the Torah, for light and flow are all one.

And this is what our Sages, of blessed memory, said: "Whoever says, 'I have nothing but Torah,' does not have even Torah." Rather, there must be Torah and deeds of kindness (gemilus chasadim), 35

for without deeds of kindness, which is tzedakah, the light of the Torah does not shine for him. And this is [the meaning of] "does not have even Torah."

That is, the Torah does not belong and relate to him; rather, the Torah is the level of the letters mentioned above. And this is [the meaning of] "it draws spirit and brings spirit."

That is, "spirit" (ruach) is the level of avir mentioned above: first "it draws" the source, the level of letters; and afterward "it brings," drawing down the drawing down of the Infinite Light (Or Ein Sof), blessed be He, into Chochmah (wisdom), the beginning of the revelation of the letters, so that the Torah be light.

With this, the matter of "the mezuzah on the right and the Chanukah lamp on the left" will be understood. For the mezuzah is the level of ascent from below to above, like the level of the mitzvos. 36

And the matter of the mezuzah is that one writes the passages of Shema and VeHayah Im Shamoa, in which is written "One," and "And you shall love with all your heart, and with all your soul, and with all your might": the level of ascent.

And it is affixed at the entrance of the house, to raise up the house and all that is in it, all his property and possessions in all the chests, so that they be nullified to the love of G-d: "with all your might," with all your money. 37

Therefore the mezuzah is affixed on the right, for "and His right hand embraces me," like a person who embraces his friend, drawing him close to himself; so too there is drawn down "the right that draws near," to raise up to Him, may He be blessed, everyone who comes to draw near to Him, may He be blessed.

But the Chanukah lamp is the drawing down of the light of the Torah, for the Greeks sought "to make them forget Your Torah"; therefore it is on the left. For "from His right hand, a fiery law for them": the Torah is likened to fire, as is known.

And especially since the main mitzvah of the Chanukah lamp is to shine outside, in the public do- 38
main (reshus harabim, "the domain of the many"); and the level of "the many" is the mountain of separation (tura difruda), from the level of the seven nations: that there too the light of G-d and His holiness should shine, so that there be no concealment and hiding,

as there was in the days of the Hasmoneans, when the Greeks sought "to make them forget Your Torah." And when the kingdom of the Hasmonean house prevailed, they instituted the drawing down of the light of the Torah also into the place of the many, the mountains of separation.

Now, the root of the seven nations is "the head of Eisav in the bosom of Yitzchak," which is from the 39
level of Gevuros (restraint), which are the level of the left. But what causes the drawing down of the Chanukah lamp on the left

is the level of the mezuzah on the right, which is the level of ascent: through this ascent the drawing down mentioned above comes about, and it is drawn down also into the place of darkness, the level of the mountains of separation.

For the main thing is that the darkness itself should shine, that is, the level of "darkness turned into light." And this is what our Sages, of blessed memory, said (Sotah 49): "On what does the world endure? On the 'Amen, may His great Name be blessed' of the Aggadah."

For the Aggadah is the level of Targum, since the whole Talmud is in the language of Targum; and Targum is the level of the back (achorayim) of holiness, as is known.

And when it is drawn down so that "His great Name be blessed," and it is drawn down also into the level of Targum, which is on the level of the back, then darkness is turned into light; and this is the essence of the world's endurance.

TORAH OHR • PARSHAS MIKEITZ • MAAMAR 15

ביאור על הנ"ל

An Explanation of the Above

◇

An explanation of what is mentioned above. 1

An explanation of the words concerning the matter of "the Chanukah lamp on the left and the mezuzah on the right." Now, the mitzvos are from below to above, and the Torah is from above to below. 2

And the union between them is like the analogy of one who stands above and wishes to draw close to one who stands below: this one climbs the ladder and that one descends, until they meet each other.

And the explanation of the matter: it is written, "Whatever G-d desired, He has done," and it is written, "By the word of G-d the heavens were made." 3

The matter is that the substance was created by the word of G-d, while the shape and the form, [that is,] the manner in which it was created, is from the desire of G-d: "How many are Your works, G-d! You have made them all with wisdom."

For the level of Chochmah (wisdom) is the level of Gevuros (restraint), that is, division: to make every form and every shape, for all the particulars according to their kinds.

And the root of Chochmah (wisdom) above is the level of Botzina deKardinusa, the line of measure, measuring out the measurement: "Who measured the waters in the hollow of His hand," etc. And the revelation is in the Chochmah of the World of Atzilus (Emanation), the light of Abba (the Father); and there [is] "How many are Your works," for they are very many, many particulars. 4

Only, they were included in Chochmah, as in the analogy of the physical intellect, which grasps and encompasses many matters all at once, in a single moment; and to bring [them] out from concealment into revelation, one must spell them out in many and varied words, over an hour or two.

So too, in Chochmah are included [all of] "How many are Your works," in every form and every shape, and they were spelled out in the ten utterances by which the world was created. However, the utterances are only ten, because not everything was spelled out in speech, only in a general way and not in detail.

And the reason is that what was spelled out in speech [was] in order for there to be the level of yesh (existence), for from the level of the Chochmah (wisdom) of the World of Atzilus (Emanation) there could not be the level of yesh; and even what was enclothed in Z'eir Anpin (the emotive attributes), which is the level of Havayah, is all called the level of the Infinite One (Ein Sof), for "He and His life-forces are one." 5

And there could not be the level of separateness except in the Malchus (sovereignty) of the World of Atzilus (Emanation), through "the word of a king [that] rules." And this is through [the fact] that the Malchus of Atzilus becomes the Atik of the World of Beriah (Creation), and so on. 6

Nevertheless, the level of Havayah rules over the level of Malchus, so that there be the self-nullification (bittul) of the yesh, as in the matter of "and the host of heaven bow down to You," that is, the level of the bittul of the angels, in the expiry of the soul.

And the sun and the moon bow down even with their bodies, in that they go around and around. And this bittul comes through "whatever Havayah desired," for this level of desire is enclothed in the Chochmah (wisdom) of Atzilus, and the Chochmah of Atzilus is enclothed in the Chochmah of the Malchus of Atzilus, which is enclothed in [the worlds of] Beriah, Yetzirah and Asiyah,

for "One higher than the high watches over [him]." And everything that is below receives from what is above it, up to the very highest of heights.

(And even the philosophers concede this, except that they comprehend only the ten lower levels: eight spheres and the daily sphere.

See Pardes, Sha'ar 6, end of chapter 3: "The investigators have already agreed," etc., "and the tenth sphere, of the intellect," etc.; and beyond this they do not comprehend. But it is possible, even according to their own opinion, that there is also [something] above them.)

Only, the worshipers of stars and constellations say that since it has already come down, concealment after concealment, through the level of the Name Elokim, which contracts, etc., it must necessarily remain so.

But "For I know" ("I" is the level of Malchus and the Community of Israel) "that Havayah is great," for the Name Havayah rules over every level of Elokim. Whereas Pharaoh said, "I do not know Havayah," for he knew only the Name Elokim.

And he said, "G-d has forsaken the earth" (but in truth, he speaks without knowledge, as is written in Tanya, Part II, for the miracle of the creation of heaven and earth is greater than the miracle of the splitting of the Red Sea, etc.; see there). And therefore they say, "Where is their G-d?"

But in truth, "Whatever Havayah desired, He has done." For this is the matter of the union of the Name Havayah with the Name Elokim, and the union of the Holy One, blessed be He, and His Shechinah (Divine Presence); for this union is the level of drawing down, in which the Name Havayah is drawn down and interwoven in the Name Elokim, so that there be the bittul of the yesh, etc.

Now, in this union and this drawing down there are two ways. The first: that the Name Havayah de- 7
scends below, to the level of Elokim, and this is called the interweaving of Havayah within Elokim.

And then the alef comes before the yud, for the Name Elokim enclothes the Name Havayah, and the Name Havayah is enclothed within it. And the second: that the Name Elokim ascends above

and is included in the Name Havayah, and then the yud comes before the alef, etc. Now, the advantage and the superiority is when the Name Elokim ascends above; for when the Name of Havayah descends to the level of the Name Elokim to be enclothed in it,

this is through many contractions (tzimtzumim), so that there be an enclothement in the level of yesh (existence); but when the Name Elokim ascends and is included in the level of Havayah, it thereby rises to the level of ayin (nothingness), etc.

Now, "a mitzvah is a lamp" is the level of ascent, and "the Torah is light" is the level of drawing 8
down. And the explanation of the matter is by first understanding the matter of the letters. It is that the letters go forth through the five articulation points of the mouth:

the letters alef, ches, hei, ayin from the throat, etc. [Yet] the articulation points do not make and produce the letters, as a harp being played brings forth the sound through the person playing it, at which point the sound and the melody are born and come into being.

But with the letters of the five articulation points of the mouth it is not so; rather, the letters were already in the soul, for every soul is full of letters. And when they come to the five articulation points of the mouth, they are what move the articulation points, and they are not moved by the articulation points.

Now, there are several levels of letters: the letters of thought and the letters of speech. The letters of 9
thought are in Binah (understanding), and the letters of speech are in Malchus (sovereignty). And the level of the speech that is above is on the level of the thought that is below,

which is the speech of the angels, "and one called to the other." And [so] "One higher than the high," for they receive one from another, up to the very highest of heights: what is on the level of thought below is called, relative to what is above, the level of speech, and the level of thought that is above is more hidden.

Now, the root of the revelation of the letters is in Chochmah (wisdom): "and man became a living soul (nefesh chayah)"; the level of Chayah is in Chochmah. But this is only on the level of revelation, 10

whereas their hidden root is far, far above, in the level of Keser (the Crown), as is written in the Zohar: "They are supernal crowns," etc., and "the kaf descended from upon His Throne of Glory," etc.

For the essence of the letters is not the level of intellect; rather, they are above the intellect, for it is impossible to grasp with the intellect the essence of the letters and their source in the pronunciation of alef, beis, gimmel — that they issue from the vessels of the intellect.

Rather, they are taken principally from the level that is above the intellect, and they become the level of a garment for the intellect, to understand every matter in every language of the seventy languages.

For every matter of intellect is grasped only in letters; but the letters are not the essence of the intellect and its very self, but rather the level of its garment, as is known that the intellect is enclothed sometimes in these letters

and sometimes in those letters, like the words of Tosafos and of the Ran, each of whom clothes the intellect in different letters. And [the letters] are taken from above the intellect, except that they are revealed only in the intellect. 11

And the analogy for this is the power of procreation that is in the brain, which comes into being in a person after he is thirteen years old, or nine (Sanhedrin, beginning of chapter 8).

And although he already had his intellect (mochin) complete, nevertheless the power of procreation was not completed until he was thirteen, or nine; and the completion of this power depends on the food that he eats.

As is known from [the law] that the High Priest is not fed, on the eve of Yom Kippur, things that increase seed: for there are foods that increase seed, and there are foods that decrease [it].

Now, in those foods themselves there is no power of procreation; only when they come to the brain, and the brain is strengthened by them, then the power of procreation comes into being and is completed. 12

So too, the letters come from above the intellect, [from a level] that is not grasped in letters at all; and nevertheless, when they come to the level of the intellect, the revelation of the intellect comes about through letters.

Therefore they said of Metatron that he binds crowns for his Maker from the prayers of Israel. The 13
matter is that the letters of prayer ascend above by means of the angels, as is known that several angels are appointed in every chamber (heichal) to receive the prayers. And it is stated in the Zohar that the angel kisses it.

The explanation of this matter: just as, by way of analogy, one who kisses puts his breath and his 14
vapor into the thing that he kisses, so the angel puts his breath and his vapor into the letters

of the prayer, to raise them from the level of the speech of man to the level of the speech of the angels, which is the level of the thought that is below. And so the prayer ascends above, from world to world,

up to the highest world; there is Metatron, who makes this level of a crown. That is to say, he raises the letters up to their source and root, which is in Keser (the Crown).

And this is in order to draw down letters; for prayer is "May it be [Your] will," that there be a draw- 15
ing down of a will other than [the one that was there] at first, which was drawn into Chochmah (wisdom); and Chochmah is the level of judgment.

And so too the Torah, which "emerges from Chochmah": "from His right hand, a fiery law for them," which is the level of fire and Gevuros (restraint); and according to the Torah, there is no suffering without sin. But in Keser (the Crown), there is simple compassion, and "He bears iniquity," etc.; and from there new letters are drawn down, etc.

Now, just as this whole matter is with the letters, so it is with the level of the mitzvos, for "a mitzvah 16
is a lamp." The matter is that the light of the lamp shines only when there is air around the light;

whereas when there is no air there, it goes out and does not shine at all. Now, the air is on the level of letters. For we see that the element of air is beneath the element of fire.

And even so, there is in it much more refinement than [in] the element of fire. And the reason is 17
that although air is below the element of fire, nevertheless its root is above.

The explanation of the matter: Yaakov said, "How awesome!" Therefore, when we say "the great, the mighty and the awesome," "awesome" is the attribute of Yaakov.

Seemingly, the level of "awesome" does not pertain to Yaakov, but only to "the Fear of Yitzchak." 18
But [it does,] because Yaakov was the intermediary between the Patriarchs.

And it is known that it is impossible for two opposites to be joined until a spirit from above both of them is poured down, as in the matter of "He makes peace in His heights," etc.

Therefore, since Yaakov was the one who joins [them], there was in him the revelation of the level of 19
"awesome," which is above both of them. And so it is with the level of air: [its] refinement is because it is the level of the intermediary, which is in the middle line — Chochmah (wisdom), Chesed (kindness) and Netzach (victory) on the right, and Binah (understanding), Gevurah (restraint) and Hod (splendor) on the left,

and Keser (the Crown), Daas (knowledge), Tiferes (beauty) and Yesod (foundation) in the middle — 20
this is the level of air, which is the level of Z'eir Anpin (the emotive attributes), which is in the intermediate line, the level of [Tiferes]. Therefore avir (air) is called or (light) [with a] yud.

For the yud is the level of the concealment of the light, which brings down and draws down, so that the light shines — like the letters, which are on the level of concealment.

And in them and through them the intellect is grasped and comes to revelation, for no intellect is 21
possible without letters, as explained above.

So too the air, which is on the level of concealment: in it and through it the light is grasped, to shine [and] to come to revelation. And this is [the meaning of] "For a mitzvah is a lamp, and the Torah is light."

For through "a mitzvah is a lamp," the Torah becomes light; for the mitzvos ascend up to Keser (the Crown), where the root of the mitzvos is: the six hundred and twenty pillars of light, a pillar that joins above to below.

As in the matter of "Yaakov is the rope of His inheritance": when the rope moves below, etc. And so, 22
through the mitzvos, which are in Malchus (sovereignty) [and] ascend to Keser (the Crown), there is drawn down from there the level of new letters, that is, additional light, so that the light of the Torah shines. For the Torah is called "the parable of the Ancient One."

And the matter of the parable is as it is written, "And he spoke three thousand parables." For the 23
wisdom of Shlomo is the lower Chochmah (wisdom), which is the level of the Malchus (sovereignty) of the World of Atzilus (Emanation);

that is, the level of Malchus as it shines in [the worlds of] Beriah, Yetzirah and Asiyah. For the Malchus of Atzilus itself is the holy spirit (ruach hakodesh), and Netzach (victory) and Hod (splendor) of Atzilus are the level of prophecy; and in Atzilus, "He and His life-forces are one."

Therefore there are six hundred thousand interpretations of every verse of the words of Torah and of prophecy. And also Proverbs and the Song of Songs, which Shlomo said with the holy spirit, are in the Malchus of Atzilus itself, above the wisdom of Shlomo;

but that which [G-d] gave as wisdom to Shlomo is the level of the lower Chochmah of [the World of] Beriah (Creation), and with this wisdom he spoke, on every matter of the words of Torah, three thousand parables,

that is, the spirituality within the words of Torah, from all three worlds, Beriah, Yetzirah and Asiyah (for everything that exists below exists above, as is known from the esrog below, which arouses above — specifically an esrog and not an apple.

And to bring [this] close to the intellect, it is like a physical thing that is pictured in a person's imagination; except that the imagination of a person's thought accomplishes nothing, but above, "For My thoughts are not [your thoughts]," etc.)

[This is] what he comprehended: from the lowest rung of Asiyah up to the first rung in Beriah. And each world has in it ten Sefiros, and [each] ten is comprised of ten, up to a thousand; and this is three thousand.

But in Atzilus, where "He and His life-forces are one," he did not comprehend. But in truth, even the Torah of Atzilus is the level of a parable relative to the Supernal Emanator, blessed be He.

For "the Torah is bound to the Holy One, blessed be He," just as "Israel are bound to the Torah," for they bear no comparison to the Torah, except that they are bound to it.

So too the Torah is bound to the Holy One, blessed be He, etc. And in order that the Infinite Light (Or Ein Sof), blessed be He, the Emanator, be drawn down and spread forth into the Torah, it is through "a mitzvah is a lamp," 24

which is the level of avir (air), or (light) [with a] yud. For the mitzvos are the level of ascent, like the offerings that were made from animals to become "a fire-offering, a pleasing fragrance."

And likewise tefillin, of parchment from the hide of animals, and tzitzis of wool. And this is the level of ascent from a physical thing, so that there be inclusion in the spirituality of "Who has sanctified us with His commandments."

(And they are also drawings-down; but because they are done through the action of a person, in actual deed, they are ascents, which the person raises and binds to the Infinite Light (Or Ein Sof) that is drawn into them. Whereas the Torah is drawing down alone: one who reads (kore) the Torah calls and draws down what already was, like a person who calls his fellow, etc.)

And through this ascent the drawing down of the Torah comes about. And this is [the meaning of] "May His great Name be blessed": for there is the Name of Havayah, the level of Malchus (sovereignty) — for Havayah is Z'eir Anpin (the emotive attributes), and the Name of Havayah,

that is, the revelation, is in Malchus — and the great Name is in Keser (and once it is said in the Zohar [that it] is in Binah; and it is all one, for the revelation of Atik is in Binah), that is, the Malchus of Adam Kadmon (Primordial Man).

Therefore we say "blessed le'alam (for the world)" in the singular, which is the World of Atzilus (Emanation), which is the private domain (reshus hayachid), for "He and His life-forces are one"; because the great Name is above Atzilus and is drawn down into Atzilus. And this is [the meaning of] "the Holy One, blessed be He, nods His head."

That is to say, in the level of Keser (the Crown), which He moves and draws down below. But [this is] specifically with the "Amen, yehei shmei rabba" of the Aggadah, for Aggadah is the level of Chochmah (wisdom), in which most of the secrets of the Torah are hidden, as the Arizal wrote.

And "Amen, yehei shmei rabba" is said in a congregation, for only then does He move every level 25
of His head. Whereas one individual who occupies himself with Torah — although the Holy One, blessed be He, reads and studies opposite him — nevertheless this drawing down is only in the portion of his soul; but in a congregation they draw down the level of the collective whole, etc.

With this, the matter of "the Chanukah lamp on the left and the mezuzah on the right" will be un- 26
derstood. The mezuzah is the level of the mitzvos, for the mezuzah is the level of ascent.

For a person's house and everything in it is nullified to G-d, [who is] One, for in the mezuzah we write "One" [and] "And you shall love." For "with all your heart" is the level of prayer in the heart.

"With all your soul" is the level of Torah, to bind thought with thought and speech with speech, and 27
"My words that I have placed in your mouth"; and "with all your might" is the mezuzah, which is at the edge of his house, with all the possessions within it.

And through this [comes] the Chanukah lamp on the left, which is "the Torah is light," for the Greeks sought "to make them forget Your Torah"; and [the Sages] instituted that it be placed at the entrance of the house, on the outside, toward the public domain.

For Malchus (sovereignty) is called the entrance of the house, which serves for entering and leaving; and so it is written, "With this shall Aaron come into the Sanctuary," etc. And in its going out to Beriah, Yetzirah and Asiyah, "His sovereignty rules over all."

And it is necessary to draw down even there, into "the mountains of separation" — "upon the mountains of Bether" — the level of the light of the Torah. And it is on the left, the level of Gevuros (restraint); and this was in the time of the Second Temple, etc.

TORAH OHR • PARSHAS VAYIGASH • MAAMAR 1

ויגש אליו יהודה ויאמר בי אדוני וגו'

"And Yehudah approached him"

◇

"And Yehudah approached him and said, 'Please (bi), my lord,'" etc. Now, it is written, "The beams of our houses are cedars," etc. Now, one must understand the difference between the Mishkan and the Eternal House (Beis Olamim): that the Mishkan was of cedars, 1

as it is written, "acacia wood, standing," and the covering was of curtains of goats' [hair] and of rams' skins and tachash skins, etc.; while the Beis HaMikdash was of stones and earth specifically

(for it is forbidden to make in it protruding wood or porticoes of wood, as the Rambam writes in chapter 1 of the Laws of the Chosen House; and see Sefer HaChinuch, mitzvah 492), except that there were cedar beams in the ceiling of the Ulam (the Hall), etc.

And this must be understood: why in the Mishkan were the cedars the main part of the structure, and the earth only in the floor of the Mishkan, below?

And in the Mikdash it was the reverse: the stones and the earth were the main part, so that even the roof was of them, and there was no wood except the cedar beams mentioned above, which were secondary to the main structure.

The explanation is that, as is known, in every world there are four levels: inanimate, vegetative, animal and speaking (domem, tzomeach, chai, medaber). The inanimate is lower in rank than the vegetative, and the vegetative is lower than the animal, etc. 2

And the most elevated of them all is the level of the speaker. At first glance this is puzzling: if so, why is it specifically the earth that "brings forth its growth," so that the vegetative grows, is born and is drawn forth from the dust of the earth? Is not the vegetative above the inanimate, which is the dust?

But the explanation is that the quality of the one is not like the quality of the other: although the inanimate is lower in rank than the vegetative, it nevertheless has an added superiority by virtue of its root, which is above the level of the vegetative and the animal, etc.

For the dispute of the Tannaim in the Gemara (Chagigah 12a) is well known: one says the heavens preceded the earth, as it is written, "In the beginning [G-d] created," etc.,

"the heavens and the earth." And the other says the earth preceded, as it is written, "On the day [G-d] made," etc., "earth and heavens." And both these and those are the words of the living G-d: in thought the earth preceded the heavens, and when He created, He created the heavens first.

The explanation is that "last in deed is first in thought." That is: because the earth is last in deed, 3
therefore its root in thought is in the level of the beginning of thought,

whereas the heavens, which are first in deed, are last in thought. For this is the rule: what is last in deed arises first in thought. And therefore the vegetative is above the inanimate,

and likewise the animal is above the vegetative, etc., for this follows the order of the chain of descending worlds (hishtalshelus) of inanimate, vegetative, animal and speaking in the worlds, in which the level of the inanimate and the dust of the earth is the level of "last in deed," and the vegetative and the animal are above it in rank.

And this is the meaning of "the heavens preceded the earth." Nevertheless, from the aspect of their root in the Primordial Thought, it is specifically the earth that preceded them all in thought.

Therefore it is specifically in it that there is the power and the ability to "bring forth its growth," by virtue of its exalted root; and therefore the vegetative, the animal and the speaking all receive from it, etc.

Now, in the Mishkan the ultimate perfection was not yet present, for it was only a temporary 4
dwelling of the Holy One, blessed be He.

As it is written, "And I have been moving about in a tent and in a Mishkan," etc. Therefore it was made according to the pattern of the order of the chain of descending worlds (hishtalshelus), the way they were created in their sequence, in which the heavens preceded the earth.

Therefore the walls of the Mishkan were of boards, which are the level of the vegetative, and only 5
the floor of the Mishkan was of earth. For this is as it is in the chain of descending worlds (hishtalshelus), where the vegetative is above the inanimate.

And therefore the boards were made of cedars, for the cedar grows very tall, which is the highest level within the vegetative, etc., far, far above the level of the inanimate, which has no addition or growth at all.

And the covering over the Mishkan was of curtains and of rams' and tachash skins, etc., which is 6
the level of the animal, which is higher in rank even than the level of the vegetative.

Therefore the curtains, which are the level of the makifim (the encompassing) and were spread over the walls of the Mishkan, were from the level of the animal, which is above the level of the vegetative, from which the walls of the Mishkan were made.

It follows that all this was made according to the order of rank and level of the chain of descending worlds (hishtalshelus), as they descend and are created from above to below, which is the level of "the heavens preceded," etc. But in the Mikdash the ultimate perfection was present, for it was a permanent dwelling of the Holy One, blessed be He.

As it is written, "This is My resting place forever," for it was a foretaste of the World to Come, of what will be in the seventh millennium, when there will be "rest for life everlasting"; for then the supernal earth, which is the level of Malchus (sovereignty) of the World of Atzilus (Emanation), will be elevated to be above them all.

And as it is written, "A woman of valor is the crown of her husband": in the Time to Come she will be a crown to Z'eir Anpin (the emotive attributes) of Atzilus. And this is by virtue of her root, which arose first in the Primordial Thought: "the earth preceded the heavens." 7

Therefore, even in the Beis HaMikdash, which was a foretaste of the World to Come, the main part of the House was made of stones and earth, which are the level of the inanimate, so that even the roof and the roof-plaster (ma'azivah), which is the level of the makif (the encompassing), were made of stones and earth,

and not of cedars. This is in keeping with what will be in the Time to Come, when the level of "the earth preceded" [will be] "a woman of valor, the crown of her husband," by virtue of her root, etc.

Only, the cedar beams that were in the ceiling were merely the level of supports (tamchin) for the main ceiling, which was made from the level of the inanimate, like the concept of "the supporters of the Torah" (tamchin de'Oraisa). (And see what is written elsewhere, on the verse "Tomorrow is the New Moon," on what Yehonasan said to David, "and I will be second to you," etc.)

Now, this quality too is plainly visible: the earth has an added superiority, namely the self-nullification (bittul) that is in it, for it is trodden beneath the soles of everyone's feet; which is not so with the vegetative, which grows in height and elevation, etc. 8

And this self-nullification is drawn from its exalted root in thought, for thought (machshavah) is the level of chashav mah, which is the ultimate self-nullification, as Moshe Rabbeinu, peace be upon him, said, "And what (mah) are we?"

And from there the quality of self-nullification is drawn down and enclothed in the earth, and because of this it will be elevated in the Time to Come to be "the crown of her husband." Therefore the Beis HaMikdash was of stones specifically.

(As is also written elsewhere, on the verse "A psalm, a song for the dedication of the House": this is why they said in the Gemara about Koresh (Cyrus) that he soured, in that he went back and commanded to mix the level of the vegetative into the Beis HaMikdash, "three rows of great stones and a row of new wood," etc. For it had to be entirely of stones specifically, for the reason stated above.

And in prayer, this is the level of the bowings in the Shemoneh Esreh, "a still, small voice" (kol demamah dakah), the level of the inanimate (domem); and the letters of prayer are the level of the inanimate.)

This is not so with the Mishkan, which was made according to the order of the chain of descending worlds (hishtalshelus) as it is now, in which the level of the vegetative is above the inanimate, "the heavens preceded," etc. Therefore the walls were of acacia wood, and the earth was in the floor of the Mishkan, as stated above.

Now, this is also the matter of Yosef and Yehudah, which is likewise the level and rank of the heavens and the earth, and the level of the vegetative and the inanimate, etc. 9

For "Yosef" is a term of addition (tosefes) and increase, of what keeps on adding, growing larger and rising higher. This is the matter of the level of the vegetative, and in particular the level of the cedar, which keeps on growing higher and higher, to the loftiest heights.

As it is written, "The tzaddik will flourish like a palm tree; like a cedar in Lebanon he will grow tall." (That is, the level of Z'eir Anpin of Atzilus, which is called "vegetative" in relation to Malchus, which is called "inanimate," as is written elsewhere at length: that the emotive attributes (middos) have sprouting and growth, but the letters are the level of the inanimate, etc. And in the emotive attributes there are the levels of smallness (katnus) and greatness (gadlus).

And this is the level of "cedar wood and hyssop": the hyssop is the level of smallness and the cedar the level of greatness, etc. And this is [the meaning of] what is written, "like a cedar in Lebanon he will grow tall," etc. And Yosef in particular is the level of Yesod (foundation), which rises up to Daas (knowledge), and Daas rises up to Keser (the Crown), etc. And when it extends higher and higher, it is called "a cedar in Lebanon," etc.)

And Yehudah is the level of "earth," Malchus of Atzilus, which is the level of the inanimate of Atzilus. Therefore "Yehudah" is a term of acknowledgment (hoda'ah) and self-nullification, for the inanimate has the quality of self-nullification most of all, as stated above.

Now, in the order of the chain of descending worlds (hishtalshelus) as it is now, Yosef is above Yehudah, for Malchus receives her flow and her life-force from Z'eir Anpin. 10

And therefore Yosef was the king in Egypt, for he is the level of the vegetative, the level of growth and elevation; and he was the provider of grain and the one who bestowed upon all.

And Yehudah is the recipient. And this is [the meaning of] what is written, "And Yehudah approached him and said, 'In me (bi), my lord.'" This means that in him the flow from Yosef the tzaddik will be drawn down. And as is explained in the Zohar, "vayigash" (he approached) means "the drawing near of world to world." 11

That is, the lower world, the level of Malchus, unites with and approaches the upper world, the level of Z'eir Anpin, to receive the flow, etc.

And this is like what was in the Mishkan, where the vegetative was above the inanimate, as stated above. But in the Time to Come Yehudah will be elevated to be above the level of Yosef, as it is written, "A woman of valor is the crown of her husband," by virtue of his root, which arose first in thought, as stated above.

For thought (machshavah) is chashav mah, that is, the ultimate self-nullification, which is the level of Chochmah (wisdom) of Atzilus, koach mah (the power of "what").

Now, "Abba (the Father) founded the Daughter." For the higher Chochmah is called "higher awe" (yirah ila'ah), and the lower Chochmah, which is Malchus, is "lower awe" (yirah tata'ah). And this is "Abba founded the Daughter": from the level of the higher awe of Chochmah, Malchus, the lower awe, is drawn forth. 12

And in the Time to Come the level of lower awe will be elevated into the higher awe, its source; therefore she will then be "the crown of her husband." For self-nullification is higher in rank than the love and awe of the emotive attributes, which are drawn from the level of Chesed (kindness) and Gevurah (restraint) of Z'eir Anpin.

And therefore even now the earth has more of the quality of self-nullification, as stated above. And the level of the self-nullification of higher awe is the level and rank of Moshe Rabbeinu, peace be upon him: "And what are we?" etc.

(And see below, on the verse "Yehudah, you…," and what is written on the statement of the Zohar in Parshas Emor, on the verse "And indeed she is my sister, the daughter of my father," etc., on the matter of "With Chochmah He founded the earth; He established the heavens with understanding (tevunah)." And see what is written above in Parshas Bereishis, in the discourse beginning "To understand the reason why the formation of … was different.")

13 And this is [the meaning of] what is written in the Haftorah of Parshas Vayigash: "Take for yourself one stick (etz) and write upon it, 'For Yehudah,'" etc., "and take one stick and write upon it, 'For Yosef, the stick of Ephraim,'" etc., "and bring them near, one to the other," etc.

"Behold, I am taking the stick of Yosef," etc., "and I will place them upon it, with the stick of Yehudah," etc., up to "And My servant David will be king over them."

The explanation: now, Yosef is above Yehudah, for he is likened to the cedar, which grows tall and keeps on increasing.

So too Yosef: to him belong the ten tribes, as it is written there, "and the tribes of Israel, his companions." It follows that he is more abundant in tribes than Yehudah.

For it is on account of this that he is called Yosef, for he is the supernal Daas, etc. But in the Time to Come, when the two of them, Yosef and Yehudah, will be joined together in the ultimate true unity,

which is [the meaning of] what is written, "And Yehudah approached him," and as it is written (Job 41), "One with another they approach" — and this will be in the Time to Come — then Yehudah will be elevated above Yosef, as stated above on "A woman of valor is the crown of her husband."

And therefore then "My servant David [will be] king over all Israel." And this is [the meaning of] what is written, "And Yosef could not restrain himself," etc., "when Yosef made himself known to his brothers": that is, Yosef and Yehudah were joined in the ultimate bond and unity, to be one with one, etc.

(And see on the verse "And the number of the Children of Israel shall be," etc., on the matter of "And the children of Yehudah and the children of Israel shall be gathered together, and they shall appoint for themselves one head," etc. And see the discourse on Birkas HaZimun, on the matter that King David, peace be upon him, will recite the blessing over the cup of the preserved wine in the Time to Come, etc. And see on the verse "Tomorrow is the New Moon," on the matter of Yehonasan and David.)

And through all the above will be understood and explained what is written in Likkutei HaShas of the Arizal, of blessed memory, in explanation of the saying of our Sages, of blessed memory, in [the chapter] Chelek (folio 102, end of side a): that the Holy One, blessed be He, seized Yeravam ben Nevat and said to him, "Repent," etc. He said to Him, "Who will be at the head?" He said to him, "The son of Yishai will be at the head." He said to Him, "If so, I do not want [it]."

This is exactly the matter stated above: the Holy One, blessed be He, wanted Yeravam to do teshuvah (return), and then there would shine in him from the level and rank of Yosef, the level of "the stick of Ephraim," etc.

And this is [the meaning of] "I and you and the son of Yishai will stroll in Gan Eden": that the Infinite One (Ein Sof), blessed be He, will shine in them with a great illumination. And this is "I" (Ani), etc. 14

He said to Him, "Who will be at the head?" For he wanted [it to be] as it is now, when the level and rank of Yosef is above the level of Yehudah; therefore he wanted to be at the head in relation to David.

But the Holy One, blessed be He, told him that in the Time to Come Yehudah will be elevated; therefore "the son of Yishai will be at the head," etc. He said to Him, "If so, I do not want [it]," for he did not have this quality of self-nullification and lowliness.

And this is what our Sages, of blessed memory, said: "The arrogance that was in Yeravam drove him away," etc. And something similar is also explained elsewhere concerning the spies, that they too did not have this lowliness in relation to 15

the level of the supernal earth, for they imagined that they had no need for this, since they were from the masculine world (alma dedechura), "all of them men," etc. But Yosef the tzaddik and Yehudah will be joined in the Time to Come in the ultimate unity, to be one with one, as stated above.

TORAH OHR • PARSHAS VAYIGASH • MAAMAR 2

וילקט יוסף את כל הכסף הנמצא בארץ מצרים...

"And Yosef gathered up all the silver"

◇

"And Yosef gathered up all the silver that was found in the land of Egypt, and Yosef brought the silver into Pharaoh's house." Now, our Sages, of blessed memory, said: "Yosef hid away three treasures. One was revealed to Korach, and one was revealed to Antoninus, and one is stored away for the righteous in the Time to Come." 1

To understand this: it is written, "Light is sown for the righteous," and it is known that this is the level of the primordial light (or kadma'ah), which shone from one end of the world to the other, which the Holy One, blessed be He, stored away for the righteous.

The meaning of this storing-away will be understood [as follows]. In the service of G-d there are found two aspects and levels in the love of G-d. The first is the level of the love that is born of, and drawn from, contemplation of the greatness of the Infinite Light (Or Ein Sof), blessed be He: when a person delves with his intellect into the exaltedness of His greatness, may He be blessed, there is born from this an arousal of longing and fervor toward Him, may He be blessed, 2

for "A man is praised according to his intellect," since the emotive attributes (middos) follow the intellect and the contemplation. This love is in the category of a new birth, which comes into being anew through the intellect and the contemplation.

And there is a second level in love, which is called the hidden love (ahavah mesuteres): the love that is in the inborn nature of the G-dly soul, which by its nature desires to be absorbed into the Infinite One (Ein Sof), blessed be He, Who is its source and root. 3

Except that in a person it is in a state of great concealment and hiddenness, and its coming out into revelation is through contemplation, as is written in Tanya. It follows that when it comes out into revelation through contemplation, this is not truly a new birth from the intellect, such that the love was born from it,

for this love was already in his soul from the start, only it was concealed, and through the contemplation it came out of concealment into revelation.

And this is the meaning of what our Sages, of blessed memory, said: "Wine enters, a secret goes out." The explanation: "secret" (sod) is the level of the hidden love mentioned above, and its going out into revelation is through contemplation, which is called by the name "wine," the wine of the Torah, etc. 4

And in truth, the virtue and rank of this hidden love is far greater than the level of the love born of the contemplation mentioned above. Although that one is a new birth, and this one is not a complete innovation, nevertheless its root is loftier, etc.

And the love born of contemplation is beneath it in rank, except that it has not been lowered as far as the hidden love mentioned above, etc.

(As is written in Tanya, that the hidden love, when it comes out into revelation, is called ahavah rabbah ("great love"), which is above ahavas olam ("everlasting love"), which comes from the level of contemplation, etc. And see what is written below, on [the verse] "Chachlili," concerning ahavah rabbah and ahavas olam.)

Now, the level and rank of Yosef, the supernal tzaddik, is the level of the hidden ahavah rabbah that is in every soul of Israel, whose root is very high [and] exalted. For this is the level of Yosef, who is the level of Yesod (foundation), that is, the level of yud [and] sod (secret), etc.

And this is the explanation of "Light is sown for the righteous": it is the level of the primordial light that He stored away for the righteous. And the primordial light is the level of the ahavah rabbah mentioned above, which is far, far above the level of ahavas olam, which is also called "light"

(for light is the level of Chesed (kindness), and there is chesed olam ("everlasting kindness"), which is the level of the love drawn from the intellect; but the primordial light is the level of ahavah rabbah, which is above the intellect and is taken from the level of "abundant in kindness" and "My kindness shall not depart from you," etc.)

But He stored it away for the righteous, in the level of Yosef, the supernal tzaddik, and from him the level of the love mentioned above is sown in every one of Israel; only it is hidden, in a state of storing-away, secrecy and concealment, and "wine enters, a secret goes out," as mentioned above.

And according to this, one will also understand what is written in the Zohar on Terumah (folio 166b and folio 167a): "This light the Holy One, blessed be He, sowed in His Garden of Eden, through this tzaddik who is the gardener of the garden; and he took this light and sowed it, a sowing of truth," etc. 5

"And in exile, the gardener does not enter the garden. And that light, which is sown, constantly produces fruits and kinds, and is sown of itself, as at first."

And the meaning of "the garden": it is the level of the drawing-down of the kav (line of light) and the thread from the Malchus (sovereignty) of the Infinite One (Ein Sof), which is the beginning of the kav, until its end: all of it is called "the garden," which is the level of Malchus.

(See Mikdash Melech on the Zohar, Parshas Bo, folio 35a, in the name of Rabbi Chaim Vital, on the explanation of "with one tzaddik," etc., "who sowed in the garden," etc. See there.)

And as our Sages, of blessed memory, said: "Just as the garden needs to be hoed, watered and pruned," which is the level of the service of refinement (birurim), and this is accomplished through Yosef the tzaddik.

Now, just as in the physical earth there are two kinds of growth: the first, the crops that are sown each year and come up and grow;

And the second are what are called sefichin (aftergrowth), that is, what grows by itself, which was not sown now at all, but [comes] from the sowing that fell into it earlier, etc. And these are what are called "the aftergrowth of the earth, which sustains the earth," for the main sustenance of the earth is through the aftergrowth. 6

And so too, above, in the supernal earth that is called "the garden," these two aspects and levels are found: that is, the level of the flows that are drawn down into it in the manner of sowing, 7

as it is written, "Light is sown," etc.; and there is the level of what grows in it as aftergrowth, that is, from what was already sown, etc. And as for the aftergrowth, although this is not truly a matter of a new coming-into-being and a new flow, but only

a growth from what was concealed in the earth, nevertheless it has an extra virtue, in that its root is exceedingly high. And this is as [explained] above concerning the hidden love when it comes out into revelation: although it is not a new coming-into-being

like the love born of contemplation, nevertheless its root is higher, etc. And the revelation of the hidden love is the matter of the aftergrowth, which the earth brings forth as its growth by itself.

And "it is sown of itself": that is, from that very love that was already sown in it, which was hidden, etc. And this is the level of "Light is sown," etc.

(Which was already sown in the G-dly soul; but the love that is born of and drawn from contemplation, called ahavas olam, is, in the analogy, like the sowing that is sown now, anew.)

And all the sowings of these loves, all of it is from the level of Yosef the tzaddik, who is called "the gardener of the garden," from whom the light is drawn into the level of Malchus (sovereignty), which is called "the garden" (which is the source of the souls of Israel).

8 And this is the meaning of "And Yosef gathered up all the silver," etc.: it is the level of the chasadim (kindnesses), all of which are drawn in the level of Yosef the tzaddik, as [explained] above concerning the primordial light, which He stored away for the righteous,

which is drawn in the level of Yosef, who is called the supernal tzaddik; and he is "the gardener of the garden," from whom the level of the hidden love mentioned above is drawn into every one of Israel.

And this is "and he brought [it] into Pharaoh's house": this is the level of Malchus (sovereignty), which is called "the garden" and "the revealed world" (alma d'isgalya), which is the source of the souls of Israel. And this is the meaning of "Yosef hid away three treasures," etc.

For it is known from the writings of the Arizal, of blessed memory, that Chesed (of the five chasadim that are drawn into Z'eir Anpin, and the Chesed that is in Tiferes) is divided into three joints (perakin): that is, the upper third is in a state of concealment and hiddenness and is called "covered chasadim" (chasadim mechusim), and two thirds are revealed.

And this is the meaning of the three treasures mentioned above, of which two were revealed: these are the two thirds that are revealed. And the upper third, which is the level of the Chochmah, Binah and Daas within it, is covered and hidden, and will be revealed to the righteous in the Time to Come,

as it is written, "Light is sown for the righteous." And this is the matter of the level of the primordial light that He stored away for the righteous, etc. And all this Yosef hid away, for he is the level of Yesod (foundation), in which the chasadim mentioned above are drawn.

And [this is] as is known to those versed in the hidden wisdom (yod'ei chen). (It can also be said that the covered and revealed chasadim are the levels of ahavah rabbah and ahavas olam mentioned above. And this is "And Yosef gathered up all the silver": both the covered chasadim and the revealed ones.

And he brought it all into Pharaoh's house, for they are revealed in the union of Z'eir Anpin and Nukva (the feminine / Malchus). It can further be said: "Pharaoh" (Paroh) is a term of periah (uncovering), for through periah the three joints of Chesed are revealed, as mentioned in Etz Chaim; and it is all one.) And see what is written in the Zohar on Balak (folio 204),

concerning the "morning of Yosef," for there it is also explained that the primordial light mentioned above is drawn in the level of Yosef, and David prepared a canopy for it,

as it is written, "In the morning I will set [it] in order for You, and I will watch." And this is the meaning of "And Yosef gathered up the silver, and he brought [it] into Pharaoh's house." And one who understands will understand.

And see what is written elsewhere, on [the verse] "And Your right hand, from within Your bosom, consume [them]," that the meaning is that the chasadim should be revealed from their covering, the Yesod of Imma, etc. And it can also be said that the meaning of "the silver that was found in the land of Egypt" is the covered chasadim, and "in the land of Canaan," the revealed chasadim.

TORAH OHR • PARSHAS VAYIGASH • MAAMAR 3

ביאור על הנ"ל

"An explanation of the above"

◇

An explanation of the above. 1

As a further explanation of what was said above on "And he approached (Vayigash)," etc., regarding [the teaching] that in the Time to Come there will be an ascent of Malchus (sovereignty) above Z'eir Anpin (the emotive attributes), etc.: this will be understood from what is said in the last of the marriage blessings, "Speedily, G-d our G-d, may there be heard in the cities of Yehudah and in the streets of Yerushalayim," etc., "Blessed are You, G-d, who gladdens the groom with the bride." 2

Now, we need to understand the reason for the change in the wording of the blessings: first it says, "who gladdens the groom and the bride," and afterward it says, "with the bride." 3

We also need to understand the meaning of "the voice of the groom and the voice of the bride." The explanation is that what is said, "who gladdens the groom and the bride," refers to the present time.

And what is said, "with the bride," refers to the Time to Come; that is, after it has already said, "Speedily may there be heard," which means at the coming of the Redeemer, then afterward it says, "with the bride." 4

To understand the reason why, of the Time to Come, it says specifically "with the bride": the explanation is that there is betrothal (erusin) and there is marriage (nisuin).

For in the present time it is the level of betrothal, as it is written, "Moshe commanded us the Torah, an inheritance (morashah)"; do not read morashah but me'orasah, "betrothed."

And as it is said, "'On the day of his wedding': this is the Giving of the Torah," [which is] the level of betrothal. For at the Giving of the Torah, although there was a revelation face to face, it was only in the level of the outer dimension (chitzoniyus) alone, in [matters of] the forbidden and the permitted. 5

But the inner dimension (pnimiyus) of the Torah, which is the level of the divine delight within the Torah, was not yet revealed then, and it remained as an encompassing [light] (makif) from above. And this resembles the level of betrothal, for there, too, [the light] is not yet drawn in inwardly.

Only an outer illumination [is drawn in], while the main body of the light is encompassing (makif), like the kiddushin ring, which is round and encircling, [worn] upon the hand.

But in the Time to Come, when there will be the revelation of the inner dimension of the Torah, which is the supernal delight within the Torah, then it will be the level of marriage (nisuin).

For "your Maker is your Husband"; "a woman is acquired," etc. For marriage, too, comes after the light has already entered inwardly.

Now, it is known that at present, in exile, Malchus (sovereignty) receives the light through Z'eir Anpin (the emotive attributes), who himself receives from Imma (Binah). 6

As it is written, "with the crown with which his mother crowned him," and afterward he bestows upon Malchus. But of the Time to Come it is said, "A woman of valor is the crown of her husband": Malchus will be "the crown of her husband," Z'eir Anpin, in that she will rise even higher, above him; for "their end is wedged in their beginning," etc.

And this is the reason for what our Sages, of blessed memory, said: "The righteous are destined to have 'Holy' said before them." Therefore now, in the present time, it is said, "who gladdens the groom and the bride," for the bride, who is Malchus (sovereignty), receives the light through the groom, Z'eir Anpin (the emotive attributes). 7

And in the Time to Come, after she has already risen, it is said, "who gladdens the groom with the bride": that through the bride He gladdens the groom, because "a woman of valor is the crown of her husband," as mentioned above. And this is what is said, "Speedily may there be heard," etc., "the voice of the bride," etc.

For now, in exile, it is said, "I was mute with silence," which is the level of silence, and "like a mute who does not open his mouth," etc. Therefore it is the groom who says, "Behold, you are consecrated to me," and the bride is silent. But in the Time to Come, when she rises higher and higher, she too will then bestow, and [this] is called "the voice of the bride."

In the same way one will understand the matter of the Shemoneh Esreh [being] "a prayer in a whisper": this is only in the present time, for Nukva (the feminine / Malchus) is at the level of a recipient and not a bestower. 8

But in the Time to Come, when she rises to be at the level of a bestower like the male (dechar) himself, then the Shemoneh Esreh will be [said] in a loud voice, and there will be "the voice of the bride." And this is sufficient for the understanding.

TORAH OHR • PARSHAS VAYECHI • MAAMAR 1

יהודה אתה יודוך אחיך וגו'

"Yehudah, you — your brothers shall acknowledge you"

◇

"Yehudah, you — your brothers shall acknowledge you," etc. Now, Yehudah is named after "This time I will acknowledge (odeh)," and this is the quality of acknowledgment (hoda'ah) in the souls of Israel as a whole: "We acknowledge You," and "we bend the knee, bow down and acknowledge." 1

Only, below, since it is subject to time, it is called "This time (hapa'am) I will acknowledge," for not all times are alike. But above, in the source from which their souls are hewn, it is above time, and there it is called Yehudah, for the yud indicates the present, as in "Thus Iyov would do (ya'aseh)."

And the meaning of the word would be like yodeh ["he acknowledges"], with the addition of a hei: Yehudah. (And in Nechemiah 11, Yehudah is written with a segol under the dalet.)

And the matter of "This time I will acknowledge" is [that it comes] after the birth and revelation of the levels of Reuven, Shimon and Levi, for they are the very ones that bring about this quality of acknowledgment.

And this is [the meaning of] "your brothers shall acknowledge you." The explanation of this matter: Reuven is named after "See, a son" (re'u ben), the level of seeing (re'iyah); and this level of seeing is what brings about the drawing forth of the level of love.

As it is written, "The face of a lion on the right": aryeh (lion) has the letters of re'iyah (seeing). And likewise the banner of the camp of Reuven was to the south. For seeing is a matter of drawing close out of affection, as it is written, "Like the first ripe fig on the fig tree in its first season, I saw your fathers," etc.

And this is [the meaning of] "For G-d has seen," etc., "for now my husband will love me," etc. And this drawing forth in the Congregation of Israel (Knesses Yisrael) is 2

the level of "gazing at the glory of the King," to arouse love until it desires to cleave to Him, blessed be He. And in this way the Verses of Praise (Pesukei deZimra) and [the blessing] Yotzer Or were instituted before the Shema, so that one should come to the fulfillment of "And you shall love" in the Shema.

For the main purpose of recounting the praise of the Omnipresent is that knowledge alone is not enough, since it is a state of concealment; and even "a thief at the mouth of the tunnel," etc.

And he will not come to the fulfillment of "And you shall love" unless he goes out from concealment into revelation, and from the level of knowing to the level of actual seeing, which is the level of revelation — specifically "to gaze." That is, by speaking at length of His praises, blessed be He, and deepening his mind [in] how "Your kingship is a kingship over all worlds":

"A thousand thousands, and myriads of myriads," etc.; and He alone, blessed be He, is single and unique, just as before the world was created, as in the words, "Single One, Life of the worlds, King," etc.

The true meaning of the name "Single" (yachid) is that He alone is. And the meaning of "One" (echad) is that the level of the aleph is drawn into the ches and the dalet, which are the seven heavens and the earth, etc., 3

so that they be nullified to His unity, blessed be He: the life-force of heaven and earth rises and is absorbed into its source; and in this way even the life-force of the spiritual [realms] rises,

as it is written, "Yours, G-d, is the greatness," etc. (and see about this on the verse "And I appeared to Avraham"). And only in "Blessed be the Name of the glory of His kingdom forever and ever" [is it said] that the existence of separate worlds is only from the level of His Malchus (sovereignty), blessed be He.

And when he dwells at length on this matter in the depth of his understanding, in a revealed way in his mind and not as knowledge alone, then from this he gives birth to love revealed in his heart, so as to "long"

"and even pine, my soul," etc.; and he will come to the actual fulfillment of "And you shall love Havayah your G-d" — that is, to cleave to Him, to the Infinite One (Ein Sof), blessed be He, Himself; as it is written, "Whom do I have in heaven," etc.

Now, it is written, "with all your heart," and our Sages, of blessed memory, said, "with both your inclinations." That is, the love should be at the level of a baal teshuvah (one who returns); for teshuvah (return) is not specifically for one who has sins in his hand, G-d forbid. 4

Rather, [it applies] even to every person; for the meaning of teshuvah is to return the soul to its source and root, where it was included in its Emanator, blessed be He, and "bound in the bond of life with G-d" Himself; and it descended

from its place of glory and was clothed in this physical world, so that even all the spiritual perceptions that it grasps while clothed within the body fall under the category of time and space.

And it must be returned through "They cried out to G-d in their distress (tzar)," for "the place is too narrow (tzar) for him," which is the level of constriction (meitzar) and limit. And of this it is said, "who brought you out of the land of Egypt (Mitzrayim)" — from the level of constriction (meitzar), etc.

For through the bitterness he will feel over the opposite [state], the love for G-d will grow with surpassing strength, to be absorbed in the Infinite Light (Or Ein Sof), blessed be He — like the advantage of light that comes from darkness.

And of this our Sages, of blessed memory, said, "In the place where baalei teshuvah (those who return) stand," etc. And as is brought in the Zohar, that "they draw it with greater force": so that there be a revelation of the Infinite Light (Or Ein Sof), blessed be He, itself upon his soul, until even the life-force of the body and the animal soul, and their faculties, are transformed and return to G-d, and "darkness is transformed into light." 5

And this is [the meaning of] "For G-d has seen my affliction." The explanation: through "my affliction and my wandering," which is the bitterness of the soul — [that is,] through an arousal from below, an arousal from above is drawn forth; and "as in water, face [answers] face," etc.: 6

the advantage of light, at the level of seeing from above to below: "for he will love me" at the level of Ishi ("my husband"), that is, as it is written, "On that day you will call Me Ishi."

And the meaning of Ishi is truly eish sheli, "my fire." That is, the longing from below to above, the level of "and your longing shall be for your husband (ishech)" — which is precisely "my fire" — should be in the manner of absorption in the Infinite Light (Or Ein Sof), blessed be He, itself, until He Himself will be Ishi, truly "my fire."

For "and His right hand embraces me," in the manner of embrace and absorption, so that there be a revelation of the Infinite Light, blessed be He, itself upon my soul through this longing.

Now, this is the matter of Reuven, which is the matter of the first paragraph of the Shema, which is the level of ratzo (running forth). And the second paragraph of the Shema is the level of Shimon — "And it will be, if you will surely listen (shamoa tishme'u)" — which is the level of shov (returning). For seeing is from close by, and that is the level of love that comes from closeness. 7

But hearing is from afar, and it is what brings about the level of awe, as it is written, "G-d, I have heard the report of You (shim'acha); I was afraid." For awe comes because of the level of distance that is drawn from the level of "the left pushes away."

For since he pushes himself away and humbles himself, saying to his soul, "Who is he whose heart would dare to approach," etc., then awe and dread fall upon him in his heart.

As it is written, "The people saw, and they trembled, and they stood from afar": because of "they trembled," for terror and dread fell upon them, therefore "they stood from afar," at the level of hearing. And it is like the matter of "If your heart runs, return to the One."

8 And this is the matter of the second paragraph of the Shema, which is the level of awe, as it is written, "Take heed, lest [your heart] be seduced," etc. And this is what is written, "For G-d has heard that I am hated," and like the matter of "Despised in his own eyes, rejected." That is, through an arousal from below — that he is regarded in his own eyes as "hated"

through "the left pushes away" — there comes to be an arousal from above: "For G-d has heard," the level of hearing from afar, in order to draw down the level of awe from above.

(And with this one will understand the matter of Shema and VeHayah, which are Chesed (kindness) and Gevurah (restraint), and the Names Mem-Beis (42) and Ayin-Beis (72); only that there is an interinclusion: for Shema is Chesed, love, Reuven, and it also contains Gevurah, the level of "He has seen my affliction" mentioned above; and likewise VeHayah, awe, contains love.) (See the explanation of this on [the verse] "These are the journeys" (Eileh Masei) and on [the verse] "And he lived" (Vayechi).)

Now, after the Shema we say, "True and firm," etc., "and beloved and pleasant and awesome," etc., "is this thing upon us"; and this is the level of Levi: "my husband will be joined to me."

And this is the matter of "Right and left, and between them the bride." For "His left hand is under my head" — the level of "the left pushes away" — is what brings about the lifting of the head, etc.; "and His right hand embraces me" — the right draws near, to be absorbed, etc.

9 And the level of "my husband will be joined" is what we say in "True and firm" (Emes VeYatziv): "this thing" — that is the Torah, whose root is very exalted, only it has been clothed in physical matters; therefore the Torah is compared to water, which descends from a high place, etc.

And this he should take to heart: It is true that I am not worthy, of myself, to ascend and be absorbed in the light of G-d, and to return the soul from below to above, to unite it with its Emanator, blessed be He — for "Who shall ascend the mountain of G-d?" etc.

But nevertheless, behold: the Infinite Light (Or Ein Sof), blessed be He, from its own side, as a matter of course and of its own accord, is drawn down below as well, so that it rests and is revealed in the Torah.

And thus this supernal unity is revealed below as above; and therefore, through occupation in Torah, he can draw the Infinite Light, blessed be He, itself, down below upon his soul.

And this is "If your heart runs, return to the One": that also below, in the level of "return," the level of "One" is drawn down. And this is "my husband will be joined to me": that the Infinite Light, blessed be He, descends and is drawn down from above to below.

And this is the explanation of "True and firm," etc.: that we dwell at length on affirming and upholding "this thing" "upon us and upon our fathers," etc., "upon the earlier [generations]," etc., 10

and we draw down from above "True and firm and established," etc., "and beloved and pleasant," etc., so that the drawing forth of the Infinite Light (Or Ein Sof), blessed be He, will rest and be revealed in the light of Torah.

However, all three levels mentioned above are still at the level of the light that fills all worlds (memalei kol almin), for they are drawings forth from the Infinite Light (Or Ein Sof), blessed be He, into the level of the light that fills all worlds. For the level of Reuven is to arouse love, so as to "long" 11

"and even pine," etc., and to yearn to be absorbed and united in its Emanator, blessed be He — from which it follows that it is not yet absorbed and united in the Infinite Light, blessed be He, which encompasses all worlds (sovev kol almin)

("in the heavens above and on the earth below," all is equal, and spiritual and physical alike "are all considered before Him as truly nothing"). And so too the other levels, except that they are drawings forth to be the light that fills all worlds, etc.

But the level of Yehudah, which is the level of acknowledgment, is the level of self-nullification (bittul) and absorption in the Infinite Light, blessed be He, itself, which encompasses all worlds; and these are precisely the levels of the bowings in the Shemoneh Esreh prayer.

Therefore prayer is in a whisper and in silence, at the level of the light that encompasses all worlds (sovev kol almin), far, far above the level of the chain of descending worlds (hishtalshelus), which is not in the category of drawing forth and bestowal at all, etc. 12

And it does not go by the name "love" at all, but only the level of the nullification of [one's] very existence, completely; that is, the level of pouring out into her Father's very bosom, to be truly as naught and nothing. And to this the bowing alludes,

as one bows before the king, nullifying himself, etc. Only, in order that this level, which is the level of Yehudah, be in the mode of "you" (atah),

that is, to be revealed, as though He were face to face [with him], there must be "your brothers shall acknowledge you": one must first set before [it] the levels of Reuven, Shimon and Levi, in which and through which the revelation of this level of acknowledgment will be drawn forth.

For without first [having] the levels of Reuven, Shimon and Levi, the level of Yehudah — which is the level of self-nullification (bittul) and absorption, etc. — is not drawn forth in a revealed way, but only in a hidden and encompassing (makif) way.

Therefore it is impossible to begin the Shemoneh Esreh prayer without first [saying] Pesukei deZimra, Yotzer Or and the Shema, etc. (And at Minchah, when only the Shemoneh Esreh prayer is said, that is because the Shema and its blessings were already said beforehand at Shacharis. And at Maariv one must begin again with the Shema and its blessings before the prayer.)

And this is the matter of "their beginning is wedged in their end," and the discerning will understand. (And see elsewhere, on "and to the choice vine (soreikah) his donkey's foal," from which it is implied that the shuruk, which is acknowledgment, is lower than the segol, which is the level of love and awe, etc.

And this seemingly contradicts what is said here, that Yehudah, which is acknowledgment, is higher than Reuven, Shimon and Levi, which are the segol. But in truth there is no difficulty at all: acknowledgment is lower than love and awe, but the acknowledgment of Yehudah is the level of self-nullification that is above love and awe. And this is the level of David: "Surely I have stilled and silenced [my soul],"

as it is written, "And after the fire, a still, small voice." Thus the stillness and the self-nullification are higher than the fire, which is love, for "there the King comes"; whereas regarding fire it is written, "Havayah is not in the fire" — rather, the fire is for Havayah, as is explained elsewhere.

Moreover, this is what is said here, "Yehudah, you": that Yehudah be in the mode of "you," that is, in a revealed way, etc. Sometimes it is not revealed but only hidden, and then it is the acknowledgment that is below love and awe. But when the acknowledgment is revealed, that is the level of true self-nullification.)

Now, through this, "your hand [shall be] on the nape of your enemies." "Your enemies" are the affairs of the world and the needs of the physical body: although a person needs them, nevertheless they must be at the level of the nape and not the face 13

(the level of the face means that he does the thing with heart and soul, and the level of the nape means the level of the back, like one who throws [something] behind his shoulder, against his will, and "as though compelled," etc.).

And "your hand" is on the nape of your enemies: do not read yadcha ("your hand") but yudecha ("your yuds"). And it is the level of "Your hand" itself, for "Your right hand is extended to receive those who return"; it is the level of the right

and of Chesed (kindness) that has spread down to the very lowest; and like the matter of "Israel saw the great hand that G-d had wrought in Egypt." For behold, this great descent, which is at the level of the back and "as though compelled" —

who caused a person to be drawn into being forced to this? Surely this was from G-d and from His hand, in order to transform darkness into light: that he should pray with the strength of the eating, etc.,

and the like. Only, he must not be drawn [into it] at the level of the inner dimension (pnimiyus), but at the level of the nape; and this level of the nape will be included in the level of "your hand," yudecha.

14 And this is the level of "your hand" of Yehudah, etc., because it is the level of acknowledgment and self-nullification (bittul) at the level of the light that encompasses all worlds (sovev kol almin), [which] "is equal and makes equal," etc.: "even darkness does not darken" and "darkness is as light" — physical and spiritual are equal.

For behold, "You made them all with Chochmah (wisdom)" — meaning that Chochmah is "making" (asiyah), physicality. And if so, eating and the other physical matters too are, before Him, blessed be He, like the spirituality of Chochmah, since Chochmah too is physicality, etc.

And this is the virtue of "Yehudah, you," that is, the level of revealed acknowledgment in prayer: that "your hand" will be "on the nape of your enemies" at the time when he is occupied with "the nape of your enemies,"

and then, [although] the love passes and departs from him, nevertheless an impression (reshimu) remains, etc. But this is specifically at the level of the nape, and not the face.

15 But the main cause of the whole virtue of this level — that there be "Yehudah, you" — and the cause that there be "your brothers shall acknowledge you": of this it is said, "your father's sons shall bow down to you." For

behold, bowing is the level of drawing down; and this is the matter of the bowings in the Shemoneh Esreh, which are precisely drawings down (see the beginning of Parshas Vayeshev, [on] "and behold, the sun," etc., "were bowing to me").

And the level of "your father" is the level of "as a father has compassion on [his] children," "our Father, the merciful Father": for compassion is the level of a father, and the offspring of compassion are the level of charity and kindness, "to revive the spirit of the lowly." For whoever does kindness with the attribute of compassion, to have mercy on the poor and the orphans, is at the level of "your father's sons."

Also, the level of "your father" is the Torah, for "the Torah comes forth from Chochmah (wisdom)," which is the level of "father"; as it is written, "Hear, my son, the instruction of your father" — this is the Written Torah, etc. And "your father's sons" are those who occupy themselves with Torah.

And this is "and your father's sons shall bow down to you": for "your father's sons," those who occupy themselves with Torah and with acts of kindness — they are the ones who "shall bow down to you" and draw you down, so as to be "wedged"

"their beginning in their end"; for the Torah and acts of kindness are what give strength to the soul to arouse love and awe, until there is the level of acknowledgment and self-nullification (bittul); and through this "your brothers shall acknowledge you," so that there be "Yehudah, you," as explained above.

TORAH OHR • PARSHAS VAYECHI • MAAMAR 2

ביאור על הנ"ל

An explanation of the above

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An explanation of the above. 1

Now, the tribes are two levels, from below upward and from above downward: the world of the feminine (alma d'nukva) and the world of the masculine (alma d'duchra). 2

(As explained above on the verse "And behold, we were binding sheaves": that the souls of the tribes were drawn from the World of Beriah (Creation), and they are at the level of "from below upward," to ascend from Beriah to the World of Atzilus (Emanation); and their root is the twelve diagonal boundaries in Z'eir Anpin of Atzilus, which are called "the tribes of Yah," which are drawn from above downward.)

Now, "through an arousal from below [comes] an arousal from above": that through the level of Reuven that is from below upward, one draws down a revelation of the level of Reuven that is from above downward. And this is [so]

because the level of Reuven is the level of "re'u ven" ("see, a son"), the level of sight (re'iyah), [which has] the letters of aryeh ("lion"). And from below upward, it is the level of "gazing upon the glory of the King," from which the intensity of love is drawn: the level of "the face of a lion on the right," etc.

And through this there is also drawn an arousal from above, from above downward: a revelation of the level of supernal sight, "For G-d has seen my affliction," the level of drawing near: "for now my husband will love me."

"And his right hand embraces me." And likewise, through the level of Shimon that is from below upward, "If you will diligently listen," one arouses the level of an arousal from above: "For G-d has heard," etc. The matter is that sight is from close by, and hearing is from afar, as it is written, "G-d, I have heard the report of You; I was afraid." 3

[It is] the level of the ears (udnin), for Habakkuk was at the level of distance, which is the level of "returning" (shov), as in "they trembled and stood from afar." And from this there is drawn, from above downward,

"For G-d has heard that I am hated, and He has given me," etc., so that from this there will be a drawing near from above. (And "hated" [means] that she is not loved as much, for it is written, "and he loved Rachel also, more than Leah.")

[This is] because one makes oneself distant, and "the left hand pushes away," and [so one] is called "hated," for "his left hand is under my head." And through this, afterward, [comes] the level of Levi: the fifteen vavs of "Emes Veyatziv" ("True and firm").

And these three levels are the three lines: Chochmah, Chesed and Netzach; Binah, Gevurah and Hod; and Daas, Tiferes and Yesod, which is the middle line, is the level of Levi.

For through these three levels the level of Yehudah is drawn down, "your brothers shall acknowledge you," so that there be the level of acknowledgment (hoda'ah), Keser Malchus (the Crown of Malchus). For Malchus is the level of a recipient, and "has nothing of its own at all"; nevertheless, after it receives, it is the level of sovereignty over them

(and it is called Keser Malchus because it is the level of a crown from below upward), even though they draw the lights down to it and redeem (u-farkin) [it] (and see the Zohar, [Parshas] Balak, on the verse "mighty in strength, who do His word, to hearken to the voice of His word," etc.).

And this is like the analogy of a king of flesh and blood, who receives the tax, the silver and the gold, from the people of his country, and nevertheless he reigns over them, etc.

So too Malchus: its root is in Keser, "their end is wedged in their beginning"; but there must be a drawing down of Keser, which is called "the most hidden of all hidden," so that it be revealed, at the level of "you" (atah).

Therefore "your brothers shall acknowledge you" [is] from Keser to Malchus, through the three lines mentioned above: Reuven is the first paragraph of the Shema, the level of the Name of Forty-Two, and Shimon is the second paragraph, [the Name of] Seventy-Two.

(And see elsewhere, that seemingly the Name of Forty-Two is Gevurah and the Name of Seventy-Two is Chesed; but it is the level of the light of Gevurah in the vessel of Chesed, and the light of Chesed in the vessel of Gevurah.) And Levi is "Emes Veyatziv," the level of the intermediary, and it is called the Chamber of Will (heichal ha-ratzon), which is above the Chamber of Love that comes before the Shema, etc.

And the Chamber of the Holy of Holies is "Ado-nai, [open] my lips," etc., joining Geulah (redemption) to Tefillah (prayer), so that there be the level of "your brothers shall acknowledge you": the level of acknowledgment, the level of self-nullification (bittul), the level of Keser.

"And she stood still (vata'amod) from bearing": "'standing' (amidah) means nothing other than prayer." (And it is also an expression of standing still, of silence and of self-nullification, which is the level of Keser, which is an expression of silence, as in "Wait (kater) for me a little"; for "the fence of wisdom (Chochmah) is silence," as explained elsewhere on the subject of "the silent dove," etc.)

"Your hand shall be on the nape of your enemies." For Malchus has ascents and descents: "This time I will acknowledge," and at night it descends to refine the worlds of Beriah, Yetzirah and Asiyah, 4

as it is written, "and she gives food (teref)"; and there is no refinement except at the level of the back (achorayim), for the inner dimension (pnimiyus) is absorbed, like a candle before a torch, without refinement, etc.

And the meaning of "your father's sons shall bow down to you" is the level of a drawing down from the level of Abba (Chochmah) to Malchus: "Abba founded the Daughter." For "your brothers shall acknowledge you" is a drawing down from Keser, which is through the three lines mentioned above.

Whereas "your father's sons" is the drawing down of Abba, two lines, and they are Reuven and Levi: Chochmah, Chesed and Netzach, through acts of kindness (gemilus chassadim); and Daas, Tiferes and Yesod, through Torah, "the fallen fruit of the Wisdom above," etc.

And as for "For G-d has seen my affliction": refinements (birurim) and teshuvah (return) are all one matter. That which descended from a high place and must ascend there is called teshuvah; and likewise the soul descended for the sake of an ascent. 5

Now, the drawing near that comes on account of the level of "my affliction," which is the bitterness of the soul over its distance (to the point that even the animal soul and the body will be at the level of transformation (is'hapcha), etc.),

is greater, like "the advantage of the light that comes from the darkness," as is known from what is explained elsewhere on the subject of "And Yaakov blessed Pharaoh": "just as that side," etc.

TORAH OHR • PARSHAS VAYECHI • MAAMAR 3

אסרי לגפן עירה ולשורקה בני אתונו

"Binding his foal to the vine, and the son of his she-donkey to the choice vine"

"Binding his foal to the vine, and the son of his she-donkey to the choice vine; he washed his garment in wine," etc. Now this verse is said about the days of Mashiach, since it continues from [the verse] before it: "The scepter shall not depart from Judah," etc., 1

"until Shiloh comes, and to him will be the gathering of peoples"; and then there will also be "Binding his foal to the vine."

The explanation of the matter: our Sages, of blessed memory, said, "There is no difference between this world and the days of Mashiach except subjugation alone." For the days of Mashiach are not the World to Come that follows the Resurrection, 2

which is [the time of] the giving of the reward of the righteous. Rather, the days of Mashiach are at the level of "Today, to do them," and not to receive their reward.

And the main [fulfillment] of "Today, to do them," and the ultimate perfection of the deed, will be in the days of Mashiach. Just as the main service of Adam in the Garden of Eden was "to work it and to guard it": 3

"to work it" — these are the positive commandments; "and to guard it" — these are the prohibitions. For then there was the level of "Today, to do them" in ultimate perfection; except that afterwards, "He drove out the man," etc.

Afterwards our forefathers entered the Land, also for the sake of fulfilling the mitzvos in deed, for many mitzvos depend specifically on the Land, almost four-fifths [of them]; and afterwards they were exiled from there,

and [the mitzvos] were not fulfilled in their hands until the days of Mashiach, may it come speedily in our days, when there will be the level of "Today, to do them" in ultimate perfection.

Now we say, "And there we will offer before You our obligatory offerings, etc., according to the command of Your will," etc. For the main deed is the service of the offerings, which we cannot fulfill in exile; rather, in exile prayer was instituted corresponding to the offerings. And this is still not truly "according to the command of Your will." 4

To understand this: for seemingly prayer is of a higher rank than the offerings, since prayer is the lifting up of a person's soul in recounting the praises of the Omnipresent: "Blessed is He who spoke and the world came to be," and all the Halleluyah [psalms], etc., 5

until one reaches "And you shall love… with all your soul," etc. The offerings, by contrast, are with an animal's soul: "And on the Shabbos day, two lambs."

Why, then, should the offerings be of so high a rank that they are called "according to the command of Your will," and that this should be the ultimate perfection of the days of Mashiach, more than the prayer of the exile?

Now it is written, "You transplanted a vine from Egypt," for the Congregation of Israel is likened to a vine, on which grapes grow, from which the wine comes out through treading in the winepress.

Now the choicest wine comes chiefly from the grapes near the ground, as [the Sages] said concerning the libations: they would not bring [wine] from the trellised vines (daliyos) but from the low-lying vines (ragliyos), for from there the choicer wine comes out. 6

Now wine divides into several kinds: there is wine that gladdens and there is wine that intoxicates; there is red wine and there is white wine. And just so, in every detail of this analogy, the Congregation of Israel is likened [to it], for they have within them a hidden love for the Omnipresent, etc.

In order to bring it out from concealment into revelation, one must be at the level of "low-lying vines" (ragliyos), that is, to be at the level of "Let my soul be as dust to all." 7

And also treading in the winepress: to have a broken and crushed heart. Through this the wine comes out, which is the level of the hidden love that had been concealed,

for of wine they said, "Wine enters, a secret comes out." This is because the wine, too, was at first concealed in the grapes, and afterwards it was revealed and came outside.

Now in love there are two levels. There is one who is stirred so that joy in G-d is in his heart; this is the level of "wine that gladdens" and the level of white wine, from the level of "ancient white wine" (chamar chivaryan atik), etc. 8

And there is one who is stirred to have bitterness of heart, because he is one of the "masters of reckoning" (marei d'chushbana) over all his thoughts, words and deeds that are not for G-d, and [is stirred] to cry out to G-d and to cleave to Him; this is the level of red wine and intoxicating wine, etc.

Now on Shabbos we say, "And may Israel, who sanctify Your Name, rest on it." Seemingly this is not understood: is He, may He be blessed, not holy of Himself? And it is written, "For I am holy," and My holiness is above your holiness. 9

How, then, can His holiness, may He be blessed, depend specifically on Israel, so that they should be called the ones who sanctify His Name? But the point is this: we say, "You are holy and Your Name is holy, and holy ones praise You every day, selah."

The meaning of "holy ones… every day," etc., is as in the saying, "Who in His goodness renews each day, continually, the work of creation": on each and every day the whole work of creation comes into being from nothing to something.

And when they apprehend, each day, their coming into being and their life-force from the level of the holy and separate — for of Him, may He be blessed, it is said, "Master of wonders," 10

meaning, far, far above the level of wonders, as it is written, "He makes wonder" (oseh fele), for the level of wonder is, to Him, may He be blessed, like physical making (asiyah).

For the meaning of wonder is the wondrousness of coming into being, something from nothing; and the beginning of coming into being is in Chochmah (wisdom), as it is written, "And Chochmah is found from nothing (ayin)."

And it is written, "You made them all with Chochmah (wisdom)," for Chochmah is considered, to Him, like physical making (asiyah), which is the last of the levels — of intellect, speech, thought and action. Just so is Chochmah considered to Him, for He, may He be blessed, is above Chochmah and exalted without end. 11

Therefore they "praise You, selah," continually, [rising] from one elevation to the next without pause. And all this is at the level of "and Your Name is holy," for the splendor of His Name is "over earth and heaven."

As it is written, "For with Yah, G-d is the Rock of worlds." That is, "with Yah" is His Name Havayah, for the [letters] heh-vav-heh are also yud-heh, since the vav draws out the yud, etc.

And with the yud the World to Come was created, as mentioned above; that is, the hidden worlds (almin sesimin) that are not revealed: "No eye has seen, O G-d, but You." And with the heh this world was created; that is, the revealed worlds (almin d'isgalyan), that which 12

is apprehended and grasped by the comprehension of created beings. Even the Higher Garden of Eden is called a "revealed world" (alma d'isgalya) in relation to this level, since it is there that "the righteous enjoy," etc.; only in relation to this lowly, physical world is the Higher Garden of Eden called the World to Come.

But in relation to the higher worlds it is called by the name "this world" and "revealed world," since there is enjoyment and delight of the souls there,

whereas the level of the hidden worlds is that which is not apprehended or grasped at all: "No eye has seen," etc. And all these levels are from the level of His Name and the splendor of His Name, etc.

But to the Infinite One (Ein Sof), blessed be He, Himself, this does not apply at all, for He is holy and entirely separate from the category of worlds, and not even the level of the hidden worlds applies [to Him], etc. The level of the hidden worlds is like physical acts of making to Him, may He be blessed.

As in the saying, "Master of wonders," and as it is written, "He makes wonder." And that "holy ones praise You every day, selah," is only at the level of "and Your Name is holy"; that is, from there their holiness is drawn, and they praise in order to be absorbed and nullified in their source. 13

But Israel are those "who sanctify Your Name," for on an arousal from below depends the arousal from above: that the Infinite One (Ein Sof), blessed be He, be enclothed in Chochmah (wisdom) and Chesed (kindness), to give life to and bring into being the hidden worlds and the revealed worlds. And this is "Who has sanctified us with His commandments," literally: "The Holy One, blessed be He, puts on tefillin," etc.

Through putting on tefillin below, the supernal holiness above is aroused to rest upon and be enclothed within worlds. And this holiness is from the level of the Infinite Light (Or Ein Sof), blessed be He, in its very self and glory, which is above the category of worlds: the level of "You are holy," 14

which is "Master of wonders," far, far above the level of the wonders of Chochmah (wisdom), which "is found from nothing"; for the mitzvos are His very will, may He be blessed, and the level of will is exceedingly high, far above the level of Chochmah.

Therefore they sanctify and exalt Your Name, for in them and through them the level of His Name is elevated into the holiness of the Infinite Light (Or Ein Sof), blessed be He, itself. 15

This is [the meaning of] "Better is one hour of teshuvah (return) and good deeds in this world than all the life of the World to Come," which is only from the level of His Name, may He be blessed; but through good deeds one draws down the holiness of the Infinite Light, blessed be He, itself, as explained above.

Now from the mitzvos garments are made for the soul, as is stated in the Zohar on the verse "And Avraham was old, come into days": "with those supernal days, which are garments," as mentioned above. 16

This is because through the mitzvos one draws down an encompassing light (Or Makif) from the level of the light that encompasses all worlds (sovev kol almin); therefore it becomes a garment for his soul, so that his soul be "bound up in the bond of life with G-d," etc.

But [the Sages] said that even the transgressors of Israel are full of mitzvos like a pomegranate, and nevertheless they draw down nothing. Rather, the point is that the drawing down of the supernal holiness comes specifically through the joy of a mitzvah, as it is written, "Because you did not serve G-d your G-d with joy."

And the joy comes from contemplating this very thing: how the mitzvos are the level of the Infinite Light (Or Ein Sof), blessed be He, itself, the level of "Master of wonders," etc. 17

Because of this his heart will rejoice in fulfilling the mitzvos, [for He] "has sanctified us with His commandments," literally. This is the level of "ancient white wine" (chamar chivaryan atik), which is the level of the supernal delight: to delight in G-d, truly.

But first he must arouse in his soul the level of red wine and intoxicating wine, which is the level of holy gevuros (restraints), in order to transform darkness into light and bitterness into sweetness; for then they will delight in G-d with the delight of drawing down the Infinite Light, blessed be He.

For delight belongs after the fulfillment of the will: when his will and desire are fulfilled, that which he was longing and yearning for, then he delights,

whereas if he did not have so great a longing, his delight is not so great, even when he has that thing. Therefore one must first arouse the level of gevuros over the descent, [in] that he is utterly far from G-d.

And especially so when he is one of the "masters of reckoning" over the deeds, words and thoughts that are not for G-d. "And let him return to G-d, and He will have compassion on him," and as in the saying, "Eternal G-d, in Your abundant compassion," etc., 18

as explained elsewhere. And then the soul's joy in fulfilling the mitzvos will be "with surpassing eminence," for the more the longing and thirst grow because of the distance caused by the body, so much the more will the soul's joy grow from drawing down the Infinite Light (Or Ein Sof), blessed be He, in fulfilling the mitzvos, and [from] its delight in G-d in the fulfillment of its will and desire.

This is [the meaning of] what is written, "This is my comfort in my affliction, for Your word has given me life," and as in the saying, "For they are our life and the length of our days," etc. And one must not mix the joy of the soul with the sadness of the body, etc.

But to bring out the level of wine mentioned above, one must take counsel in his soul to be at the level of "And let my soul be as dust to all," [as with wine] from the low-lying vines (ragliyos), etc., and through treading with the feet in the winepress, which is the level of a broken and crushed heart, etc.

Now corresponding to the two levels of wine mentioned above, two levels of garments are drawn down. This is [the meaning of] "he washed his garment in wine": that the garments of the mitzvos be washed, by way of analogy, like a garment washed of dirt. So too, even the transgressors of Israel are full of mitzvos, etc. 19

And nevertheless they were "counted with the transgressors," for the garments of their mitzvos are clothed in their soiled garments. Whereas through the level of wine and the joy of a mitzvah, there comes about the level of washing the garment, and the stripping off of the garments that are in Nogah, to delight in G-d alone. 20

And through the level of "the blood of grapes," which is the level of red wine, that is, the soul's overcoming [of itself] to transform darkness into light, and the bitterness over its distance from the light of G-d's countenance. It is called "blood" because it requires toil of the soul and toil of the flesh, with his soul, his blood.

Yet nevertheless it is called "the blood of grapes," the level of wine, for it must come through the level of joy, which is the level of contemplating the greatness of G-d, the Infinite One (Ein Sof), blessed be He: "And let him return to G-d, and He will have compassion on him."

"And He will have compassion on him," specifically: that is, on the spark of G-dliness within him, how it has descended astonishingly, lower and lower, as explained elsewhere. And through this there comes about the level of "his robe" (suso). 21

Explanation: suso is related to the word masveh (veil), which is a covering of the head and face. For there are two levels of garments: a garment of the body, by way of analogy, and a garment of the head and face, by way of analogy.

Now through the level of "wine that gladdens," there is drawn down the level of a garment for the level of the soul's body, which is the level of the garments of the soul's emotive attributes (middos), love and awe, etc.; 22

but through the level of "the blood of grapes," a garment is drawn down for the level of the soul's head and face, which is the level of sight and hearing.

As it is written, "They looked to Him and became radiant," etc. But is it possible to gaze at the Shechinah (Divine Presence), etc.? Rather, this means "to gaze at the glory of the King," etc. 23

The point is as our Sages, of blessed memory, said: "In the place where baalei teshuvah (those who return) stand," etc. For the perfectly righteous, through the joy of a mitzvah and their delight in G-d, draw down the supernal delight from above to below,

whereas the baal teshuvah, through overcoming the evil in his soul with self-sacrifice (mesirus nefesh), is at the level of ascent from below to above, in the manner of the gevuros and "flashes of fire," etc. Therefore a garment is made for his soul also above, upon the level of the head mentioned above.

Now this is all of our service in fulfilling the mitzvos at this time: to draw down [light] to the soul, so that it rise from elevation to elevation, to be illumined with the Infinite Light (Or Ein Sof), blessed be He, and that the soul be "bound up," etc. 24

But the ultimate perfection of the days of Mashiach, in fulfilling the mitzvos and in the deed of the offerings, is that the offerings, lambs and bulls, etc., will also be included and elevated, from elevation to elevation, in the Infinite Light, blessed be He.

But in the time of exile it is impossible for the human soul to elevate them and bind them to their source, since it is itself bound below.

But in the days of Mashiach, when there will be fulfilled, "And the glory of G-d will be revealed, and all flesh will see," etc., for the souls of Israel will be on high, then will be the time of fulfilling the deed and of elevating the sparks that have fallen, even the animals.

So it was at the beginning of the world's creation: before the first man (Adam HaRishon) was created, it is said, "And there was no man (adam) to work the ground," etc. 25

Afterwards man was made, "and He placed him in the Garden of Eden to work it and to guard it." But afterwards, "He drove out the man," etc.; that is to say, he was not at the level of adam, and he had to go and rectify his soul.

And the perfection of the level of adam will be in the time of Mashiach, of whom it is said, "Behold, My servant will prosper; he will be exalted and lifted up, and very (me'od) high." Me'od (mem-alef-dalet) has the letters of adam (alef-dalet-mem). 26

Likewise the initials of adam are Adam, David, Mashiach. For in the time of the days of Mashiach the level of adam is completed, and then is the time of "Today, to do them," the time of fulfilling the mitzvos in perfection, when there will be the bringing of offerings "according to the command of Your will."

Whereas in the time of exile the doing of the mitzvos is not truly "according to Your will," but [is] for the elevation of the soul, that it may rectify the level of adam, so that it not be "and there was no man to work."

But the main service of "to work it and to guard it" is specifically in the days of Mashiach. And prayer, which is the level of the lifting up of the soul, corresponds to the offerings,

but it is not truly at the level of offerings, for there [in the offerings] is the level of the ascent of all the worlds in general, even the soul of the animal, which goes down below to the earth.

Now concerning the level of the vine and wine mentioned above, it is said, "Binding his foal to the vine." This means that in the days of Mashiach, when the level of adam will be completed, then the whole of Israel will be elevated to the highest rank, so that they will be at the level of the vine and of the "wine that gladdens," with the joy of a mitzvah; 27

and there will also be osri ("binding"), [that is,] oser ("binds") [and] yud: for the level of the yud, which is the level of supernal Chochmah (wisdom), binds and connects to the level of the vine.

(The matter of Chochmah is the level of self-nullification (bittul), which must be present in the joy; see what is explained on the verse "And G-d did not lead them by way of the land of the Philistines," and on the verse "On the eighth day, an assembly.") And through this they will be at the level of iroh ("his foal").

For iroh bears two interpretations: the sense of ayir (foal), as in "a wild donkey's foal, man," and the level of ir (city), "the city of G-d." The explanation of the matter: it is written, "A man is born a wild donkey's foal."

"Is born" means: when his emotive attributes (middos) are as at his birth and by his nature, not having been transformed in him to stand against his nature; for this is man's service, to stand against his hard nature out of love of G-d and awe of Him.

Whereas when nature assists, this is not wholehearted service, and he is called "a wild donkey's foal, man." But when he is bound to the level of the vine, the level of wine that comes out of the vine through treading and from the low-lying vines, etc.,

as mentioned above, then he becomes the level of iroh, the city of G-d, which is the level of "the city of our G-d," as our Sages, of blessed memory, said, "When is He called great? When He is in the city of our G-d," etc.

"And the son of his she-donkey to the choice vine (sorekah)." Now sorekah is a soft, young shoot 28
whose grapes are still few, and little wine comes out of it; it is called sorekah, [from] the vowel shuruk. For

the vine (gefen) is the level of segol, and also all the vowels of gefen are segol; as it is written, "You transplanted a vine from Egypt," etc., "The mountains were covered with its shade."

Explanation: "its shade" is the level of shade, as it is written, "G-d is your shade," that is, "He made darkness His hiding place"; and this is what rises above and covers the level of "mountains," which are the Patriarchs.

Now the Patriarchs are three, the level of segol, and this is the level of the vine (gefen). But sorekah 29
is the level of the vowel shuruk; and the shuruk also has the three dots of the segol, except that they are one below the other.

So it is that when a person is at the level of drawing near and of fiery enthusiasm, by the power of the three points, from below to above, from above to below, and the intermediate, etc., as explained elsewhere, then he is called the level of segol.

But when he is at the level of distance, except that he is at the level of acknowledgment, that is, he knows that he is far from G-d, and becomes bowed and acknowledging, and his heart does not venture to approach because of his self-nullification (bittul), he is called the level of shuruk, three dots one below the other.

That is to say, he lowers himself further and further, so that in his own eyes he is far from attaining this, saying, "Who am I," etc. And through this, from the level of "his she-donkey" there comes to be the level of "the son of," the level of a son, as it is written, "You are children," etc.: to be like "a son is his father's leg."

Now the transformation of these levels comes about through "he washed in wine," etc. Kibbes 30
("washed") is in the past tense: for the ultimate perfection of the days of Mashiach, and the perfection of the level of adam, to be at the level of iroh and the level of a son, comes

through his having already washed in the wine of the exile: through our service in the time of exile, to arouse the love and the joy of a mitzvah, darkness is transformed into light, and this is the ultimate purpose of the days of Mashiach, as explained above.

TORAH OHR • PARSHAS VAYECHI • MAAMAR 4

חכלילי עינים מיין ולבן שנים מחלב

Red of Eyes from Wine, and White of Teeth from Milk

◇

"Red of eyes from wine, and white of teeth from milk." Now, concerning wine it is written, "My wine, which gladdens G-d," etc. 1

To understand: what is the level of wine "which gladdens G-d," and how can its power be so great as to gladden G-d? Now, [the Sages] said, "Wine enters, a secret comes out."

The explanation is that in the Torah there are two levels, wine and milk, as it is written, "Come, buy and eat," etc., "without money and without price, wine and milk." 2

To explain the matter: there are two loves, ahavas olam ("love of the world") and ahavah rabbah ("great love"). Ahavas olam is the revealed love.

And ahavah rabbah is the hidden love. To understand why the hidden love is called by the name ahavah rabbah: now, ahavas olam is the love that is taken from the worlds, that is, from contemplating how He, blessed be He, "renews in His goodness," etc., 3

and brings into being, from nothing to something, every day, from the level of His Malchus (sovereignty), blessed be He. For it is written, "Your kingship is the kingship of all worlds": all worlds, higher and lower, live and exist from the level of His Malchus, blessed be He — the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin) — "and You give life to them all."

And this is not like the soul that gives life to the body, where the life-force spreads out and is enclothed in the body itself to give it life. For He, blessed be He, is holy and separate, etc. Rather, [it is] only an extension of the level of a name, that is, because His name, King, is called upon them. 4

As in the saying, "May Your name be praised forever (la'ad)": "forever" means without end, etc. And about this we say, "Amen, may His great Name be blessed forever and to all eternity (le'alam ule'almei almaya); may it be blessed." Meaning: we pray and ask that this name be in a state of blessing and drawing down, from concealment into revelation. 5

That is, that for us it not be in a state of concealment and hiding of the Face, with a knowledge "of men, learned by rote" alone, which is no more than the level of acknowledgment. But the level of blessing is the level of actual revelation in one's mind and heart, in absolute truth.

And that this revelation be drawn "to the world and to the worlds of worlds" (le'alam ule'almei al- 6
maya), even into the lower worlds, such as this physical world; as in what is said, "Blessed is G-d, the G-d of Israel, from world to world."

Along these lines [the Sages] instituted all of Pesukei deZimrah, from Baruch She'amar until the reading of the Shema: to speak at length and expansively in praise of the Omnipresent — how His Malchus is "the kingship of all worlds."

And [they tell] how He is holy and separate, etc., until it is fixed "within a man, and [in] a deep 7
heart." And through this he will come to the fulfillment of the reading of the Shema, "Hear, O Israel."

"Hear" is a term of understanding: to contemplate that "G-d is One." "One" (echad) means that the seven heavens and the earth, and the four directions of the world, are nullified to the alef, which is the Master (aluf) of the world.

And just as in physicality there are seven heavens, etc., so in spirituality there are many levels, one 8
above the other, and all of them are nullified to Him, blessed be He — only that [there is] "Blessed be the name," etc.

For from the level of the large dalet of "One" there is drawn the level of blessing and drawing down, to become the level of "the name of the glory of His kingdom," etc. And through this he will reach the level of "And you shall love."

"And you shall love" (ve'ahavta) is a term of will. That is, that your will be that Havayah be your G-d, "with all your heart" — with both your inclinations, the good inclination and the evil inclination — to turn darkness [into light], etc.:

that he uproot his will from the vanities of the world, so that he has a change of will, and turn his will toward the One G-d; as it is written, "Whom have I in heaven? And with You, I desire nothing on earth."

Now, all this is the level of ahavas olam, as we say, "With an everlasting love (ahavas olam) You have 9
loved us (ahavtanu)." The meaning of "ahavtanu" is that this love is enclothed within our soul,

for the soul can be a vessel to contain and enclothe this love truly within itself, so that "its inside is inlaid with love" — with this love. But ahavah rabbah is in the root of the soul, in the source from which it was hewn, for "His people" is literally "a portion of Havayah."

It is written, "And I, Havayah, have not changed": for He, blessed be He, is above the bounds of worlds, and there is no comparison to Him, blessed be He, at all — not even as in the analogy of a drop [compared to] the waters of the ocean. 10

For although [the drop] is a tiny part, [one] of a thousand thousands of thousands and myriads of myriads, nevertheless some comparison and relation applies, by virtue of its essence, which resembles [the ocean]: for the essence of the drop, too, is water, exactly like the great sea.

That is not so with Him, blessed be He: the chain of descending worlds (hishtalshelus) bears no comparison [to Him] at all. Therefore, the love that is taken from this level is not truly enclothed within the soul, and the soul cannot contain it;

rather, it is in a hidden state, and it comes to revelation at the level of "with all your might" (bechol me'odecha), etc. (See Tanya, end of chapter 43; and see also chapter 19.)

Now, the difference between ahavas olam and ahavah rabbah is this: ahavas olam, which comes from contemplation and the depth of one's thought, is subject to interruption; for if his heart turns to other things and his thought is occupied with worldly affairs, then it passes and departs from him, etc. 11

This is not so with the ahavah rabbah that is in the root of his soul, from the source from which it was hewn: it has no interruption. For even if his heart turns to other things, in this there is no "one opposite the other," [nothing] to stand opposite this love, to disturb it and interrupt it.

Therefore this love remains in the form of a reshimu (impression), so that its memory is fixed in the heart, "never to be moved, forever and ever." 12

But how will this ahavah rabbah come into revelation, so that it rises and reaches the level of "with all your might"? About this they said, "Wine enters, a secret comes out": [the wine] is the Torah, which is called by the name "wine."

As our Sages, of blessed memory, said, "The words of the Scribes are more pleasing to me than the wine of Torah." For about love it is said, "And G-d saw the light, that it was good"; and our Sages, of blessed memory, said, "that it was good" — to hide away in the Torah. 13

And when the wine of Torah enters, the secret — which is the hidden light of love — comes out from concealment into revelation, so that there is in him a revelation of the ahavah rabbah rooted in the root of his soul, in the source from which it was hewn, at the level of "with all your might." And about this it is said, "You open Your hand (yadecha)."

"Yudecha" ("Your yuds"): these are the levels of the contractions (tzimtzumim), many and mighty, from the Infinite Light (Or Ein Sof), blessed be He, so that there be the chain of descent (hishtalshelus) of the levels, from cause to effect, etc.

And the source of the coming into being of the worlds from nothing to something is from the 14
Supernal Will, blessed be He. And through the Torah, which is His wisdom and His will, blessed be He, [He] opens the yuds and the contractions, so that there is a revelation of the Supernal Will, blessed be He.

"And satisfies every living thing": that is, in all the life-force and light that spreads through the worlds, from the head of all levels, etc., there should be the level of will — that the level of the Supernal Will, blessed be He, rest and be revealed in them. And it is drawn to the soul of man as well, so that the Supernal Will within his soul is revealed in him,

that is, the ahavah rabbah rooted in the root of his soul, beyond what the soul can bear; since the Supernal Will has come to revelation in him below, in the garments of the soul, speech and action — through speech in Torah study and the action of the mitzvos. Therefore our Sages, of blessed memory, said that a person is asked, "Did you set fixed times for Torah?"

For through this he will arouse the love from above in the root of his soul, which is not enclothed in any vessel that conceals and hides; there is nothing like it, nor any likeness of it, in the "one opposite the other" mentioned above; and it has no interruption, so that even while he is occupied with other matters, this love will be fixed in his heart.

And from this he will come to "and you shall speak of them," etc. (See Iggeres HaKodesh, the section beginning "It is stated at the beginning of the fourth chapter of Megillah: 'And one who makes use of the crown,' etc." — of one who studies halachos, etc.; see there.)

With this the verse "Red of eyes from wine" will be understood. "Eyes" is [as] in what is written, "My 15
eyes are always toward G-d"; "Behold, the eye of G-d is toward those who fear Him."

This is the level of "gazing upon the glory of the King," that is, that the light of love for G-d shine in his heart in the manner of sight, which is the level of love in delights — a level that surpasses all of them, above ahavah rabbah and ahavas olam.

(This needs examination in light of Tanya, chapter 43, which implies that ahavah rabbah is love in delights. One must say that there are two levels of ahavah rabbah. The first is the love mentioned in Tanya, chapter 19, when it comes to revelation, when it is not at the level of revealed delight.

Greater than it is ahavah rabbah in delights. See elsewhere, on "My sister, My beloved, My dove," etc.; there it is explained that "My sister" is from the side of natural love, and "My dove" is love in delights.) As in what is written, "Your eyes are doves": like a pair of doves that constantly gaze at one another and delight, etc.

So shall the bond of love be, in wondrous and mighty cleaving, until his eyes and his heart are all the days only "to gaze upon the glory of the King." As is written in the Zohar on "Turn away your eyes," etc.: "that set Him ablaze with flames of love."

That is, that the love blaze and flame in a person's heart, to delight in G-d more than all [else], until there is no power in his soul to contain the love in the heart, except as sight from outside. (See elsewhere, on "Your eyes are doves," and on "Let me see your appearance.")

This is the meaning of "red of eyes": the redness of the eyes, for the redness of the eyes comes from the intensity of the "fiery sparks" that "set Him ablaze with flames," etc. 16

And this is the level of the special quality and rank of Shabbos: "Then you will delight," etc., "and you shall call the Shabbos a delight." But "one who toiled on the eve of Shabbos," etc.

Therefore, all the weekdays one must toil with his soul to arouse ahavah rabbah and ahavas olam; and through this he will reach the level of love in delights that is revealed on Shabbos.

Now, all this comes from the level and rank of wine: the wine of Torah. And this is "chachlili": "every palate (chech) that tastes says, 'For me, for me' (li li)." 17

For the level of the palate that tastes the wine will be revealed, that is, the level of Chochmah and the reasons (taamim, "tastes") of the mitzvos, which are the level of the supernal delight.

And through this he is elevated, ascent after ascent, "for me, for me," to the highest heights. (The meaning: "the palate that tastes" is the level of love in delights revealed on Shabbos, which is the level of the Name AB (72) of Chochmah;

and then it says "for me, for me" twice, that is, the two loves mentioned above, ahavah rabbah and ahavas olam, are included in it. These are MaH (45) and BaN (52), for MaH refines BaN; and through the union of MaH and BaN there is revealed on Shabbos the level higher than both of them, the level of the Name AB: love in delights.)

"And white of teeth from milk." The meaning: the teeth are what grind the food so that it is digested in his innards, through which it becomes nourishment for the body; 18

whereas when he does not chew and grind the food with his teeth, it will not be digested at all, and it will not be food and satisfaction for him.

So too, by way of analogy: in order that there be food for "the 248 limbs of the King," so that his soul be a chariot for them and that it be truly united with the soul, there must be the level of teeth that grind and crush, 19

that is, to crush and sift all his deeds, words and thoughts, and to scrutinize and examine them, and to be one of the "masters of accounting," to weigh all his ways and to measure out his paths.

In the language of the Gemara this is called "meticulous in his deeds." Through this there will be a kind of digestion in the soul: the good it will take in as food and satisfaction, and the waste mixed in — a foreign admixture and refuse — it will push outside. 20

So too in the matter of refining the emotive attributes (middos), love and awe: "each one according to what he measures in his heart," he weighs in the scales of his intellect what true love for G-d is.

And [he weighs] what the level of "turning darkness [into light]," etc., is in absolute truth — to weary himself with toil of the soul to come to this level, so that it is fixed in his heart in absolute truth, without imaginings, etc. 21

And there are many ways like this, known to "those who seek G-d," who "will understand everything" on their own: that one must scrutinize and examine, etc., and weary oneself, etc.

But afterward he will reach the level and rank of milk. Just as milk, by way of analogy, makes the infant grow, so that his limbs grow,

so the level of the milk of Torah makes his emotive attributes (middos), love and awe, etc., grow, so that he has the greatest love and awe, in the maturity of the intellect (gadlus hamochin).

(For the limbs are the emotive attributes, chiefly Chesed, Gevurah, Tiferes, Netzach, Hod and Yesod, and the level of Chochmah, Binah and Daas within them, which sustain them; and each one of these three kinds of levels comprises all of the above, making 81. And each level divides into three levels, head, middle and end, making 243. And their root is the five Chasadim (kindnesses) that bring growth, making 248.)

This is "washed with milk," etc.: the milk washes the emotive attributes, and they are transformed from one essence to another, so that his heart is transformed and he becomes like an entirely different person, with all his attributes changed, equally, for the good.

And from this will follow “white of teeth”: there will be in them the quality of whiteness and brightness in the refinement of the attributes, ascent after ascent, to the highest heights, in the manner of sensory sight — not through toil, the toil of the soul and the toil of the flesh; rather, it will reach him at once, etc.

And this is “red,” etc., “from wine,” etc., “from milk,” etc.: the levels of wine and milk all become the level of chachlili — “for me, for me” — to the highest heights.

TORAH OHR • PARSHAS VAYECHI • MAAMAR 5

ביאור על הנ"ל

An Explanation of the Above

◇

An explanation of the above. 1

To explain the things said above on [the verse] "Chachlili," etc.: Now, the Torah is called wine and milk, as it is written, "And come, buy without money and without price, wine and milk." To understand this, one needs to understand the matter of the two levels, ahavah rabbah (great love) and ahavas olam (everlasting love). 2

Ahavah rabbah is [the love] that comes from above, whereby, of itself and as a matter of course, his soul burns like a fiery furnace; and ahavas olam is the love that comes through contemplation. And there is a third love, greater than both of them, which is called "love in delights" (ahavah be-taanugim), etc.

Now, it is known that there are four Names: Av (72), Sag (63), Mah (45) and Ban (52). And the Name Ban fell in the shattering [of the vessels], and the Name Mah is the one that refines [it]. 3

However, first Malchus (sovereignty) of the World of Atzilus (Emanation), which is called the Name Ban, refines the 288 sparks that are in [the Worlds of] Beriah, Yetzirah and Asiyah (Creation, Formation and Action), etc.; and afterwards the Name Mah is drawn down to refine a second time, etc.

The explanation of the matter: it is known that Malchus of Atzilus descends every night into Beriah, Yetzirah and Asiyah to carry out refinements. As is written in the Zohar: "A thousand mountains, which a great beast eats, and it drinks them in a single gulp," etc. 4

Explanation: behemah ("beast") has the numerical value of Ban (52); that is, Malchus of Atzilus, which refines the sparks of Tohu. For when the sparks fell into Beriah, Yetzirah and Asiyah and into nogah, they are a mixture of good and evil and are not at the level of G-dliness; and Malchus of Atzilus refines them, so that they are transformed to become G-dliness.

Therefore the Name Ban is called ahavas olam, for olam ("world") is from the term he'elem ("concealment"); that is, the love that is revealed out of concealment: before prayer it was in concealment, and afterwards, through prayer, it is revealed. 5

So it turns out that this love comes from contemplation, etc. And ahavas olam also means that this emotional arousal and love are drawn from the level of the world.

That is, as, by way of analogy, a person is moved to have love by seeing wonders contrary to nature, such as turning water into fire or fire into water, so that one essence is transformed into another essence; through this he sees the greatness of G-d, blessed be He, and from this love for G-d comes to him.

This love is called ahavas olam because it comes through a cause from the level of the world. So too above: the refinement of sparks of the Name Ban, which refines in Beriah, Yetzirah and Asiyah, is called ahavas olam, because from the level of world [something] is refined to become G-dliness, etc. 6

This is not so with the Name Mah, which is called ahavah rabbah, since the Name Mah is the level of G-dliness in essence (not from what has been refined from the level of world, like the Name Ban, which refines Beriah, Yetzirah and Asiyah, and they are included in it.

That is, through the transformation from evil to good mentioned above, which is included in the Name Ban; and therefore it is called ahavas olam, just as a person is transformed through wonders, etc., as mentioned above.)

And it [the Name Mah] is the one that refines the Name Ban. And this is like ahavah rabbah. For ahavah rabbah is, by way of analogy, the love that blazes up of itself, which is why it is called by the term "great" (rabbah); since in ahavas olam there is also "this opposite that."

Therefore we see that although at the time of prayer he had love, which is ahavas olam, nevertheless afterwards he busies himself with worldly matters, because there is "this opposite that," since both of them are the level of world: this is "world" and that is "world," etc.

This is not so with the level of ahavah rabbah: since it is from the spark of G-dliness itself, there is no "this opposite that" there, etc. So too above, the Name Mah is G-dliness not through refinement, like ahavah rabbah, which comes of itself from above.

Now, despite all this, ahavah rabbah, which is called Mah, does vest itself in ahavas olam, which is called Ban, to carry out a second refinement, etc. But the third love, which is called "love in delights," which is the matter of the Name Av, does not vest itself at all, neither in ahavah rabbah nor in ahavas olam, etc. 7

However, the drawing down of the Name Av, love in delights, is when ahavah rabbah and ahavas olam, the Name Mah and the Name Ban, have joined together; then they draw down the Name Av as well, 8

even though it is higher than both of them, etc. The explanation of the matter: it is known that in every world, Atzilus, Beriah, Yetzirah and Asiyah, there are ten Sefiros, and worlds and chambers (heichalos).

Now, the ten Sefiros are themselves G-dliness, which does not need to be refined; and this is like 9
the matter of the Name Mah, as is known. But the worlds and chambers need to be refined in order to be included in the ten Sefiros, which are actual G-dliness.

That is, through the refinement of Ban, in which the refinements of the worlds and chambers are included; and afterwards the Name Mah is drawn down to vest itself in Ban, to refine a second time, etc. And this is the matter of the union of Havayah [and] Elokim, which are male and female, Mah and Ban.

Now, it is written, "Male and female He created them, and He blessed them," etc.; and the reason is explained in the Zohar: that the Holy One, blessed be He, does not dwell in a flawed place, only in a complete place, etc.

The point is that when two levels, male and female, are included in one another, they therefore arouse the level that is higher, beyond the measure of both of them (like the matter of the chuppah, which groom and bride enter: since both of them, male and female, come [there], therefore the revelation there comes also from the level of the encompassing [lights] (makifim), etc.).

That is, through [the fact] that when the Name Ban refines Beriah, Yetzirah and Asiyah, it then raises them as mayin nukvin ("feminine waters") to the Name Mah, and it [Mah] is drawn down to refine, etc.

And afterwards, when both of them vest themselves in one another, the level of the union of Havayah [and] Elokim, then the Name Av, which is called "love in delights," is drawn down as well.

And this is [the meaning of] "Male and female He created them": that is, the male (dechar), the Name Mah, and the female (Nukva), the Name Ban; and then "He blessed them": the drawing down of Chochmah (wisdom), the Name Av, which is called "blessed" (baruch), etc.

Now, it is known that the revelation of the Infinite Light (Or Ein Sof) of Atika Kadisha (the Holy 10
Ancient One) is in the level of Chochmah (wisdom) of Atzilus, since it is in utter self-nullification (bittul). And Atik is, by way of analogy, the level of delight, etc.

As we also see that the revelation of delight is in Chochmah: when a new insight comes to him from the intellect, which is the matter of

the revelation of Chochmah from its source, then he delights with a wondrous delight, etc. So too, the revelation of the Infinite Light of Atik Yomin and Arich Anpin is in the level of Chochmah of Atzilus, which is the Name Av.

That is why the Name Av is called "love in delights": since it is the revelation of the supernal delight. And this is [why it is] "love in delights" specifically, etc.

And this is [the meaning of] "Chachlili einayim mi-yayin" ("His eyes are red from wine"). And our 11
Sages, of blessed memory, said: "Chachlili: every palate (chech) that tastes says, 'For me (li), for me (li).'" Now, the doubled expression "for me, for me" needs to be understood.

But the point is that this is the matter of two ascents of the two levels, ahavah rabbah and ahavas olam, Mah and Ban, into Atik Yomin and Arich Anpin, as mentioned above; for they rise into the level of the Name Av, where there is the revelation of Atik and Arich, etc.

And this is [the meaning of] "the palate that tastes says, 'For me, for me'": the explanation is that 12
"the palate that tastes" is the level of Chochmah (wisdom) of Atzilus, which is called "palate," the Name Mah, and it is the level of te'amim ("tastes"),

which are in the Name Av; as is known, there are four levels, te'amim, nekudos, tagin and osiyos (cantillation notes, vowel points, crowns and letters), corresponding to the four Names Av, Sag, Mah and Ban. And Chochmah of Atzilus is the level of "the palate that tastes," that is, the level of te'amim.

Just as, by way of analogy, when a person tastes some pleasant and sweet food he takes delight in it, so too in the level of the te'amim of Chochmah there is the revelation of Atik, etc.

And this is [the meaning of] "the palate that tastes," the level of Av, Chochmah, "says, 'For me, for me'": this is the level of the ascents of ahavah rabbah and ahavas olam.

Now, the red eyes (chachlili einayim) are "from wine." For through "wine entering," the wine of 13
Torah, "a secret comes out."

The meaning of "secret" is the hidden ahavah rabbah, which is to come out from concealment into revelation, so that there be the vesting of ahavah rabbah, Mah, in ahavas olam, Ban. And through this both of them rise and are included in Chochmah. And this is [the meaning of] "Chachlili," etc., "from wine."

That is: what "the palate that tastes says, 'For me, for me,'" the ascent of Mah and Ban into Av, this is "from wine": for through the entering of the wine of Torah, "a secret comes out," the vesting of Mah in Ban; and through this they arouse the Name Av to be "the palate that tastes," etc.

Now, the level of this revelation of the Name Av is on Shabbos, which is the matter of the intellect (mochin) of Abba (Chochmah). That is, the revelation and drawing down of the supernal delight, the level of Atika Kadisha, into the level of Chochmah. 14

As it is written, "And you shall call the Shabbos a delight": to draw down and to call the delight into Chochmah, etc. And as is written elsewhere, on the saying of our Sages, of blessed memory, "Whoever says Vayechulu on Shabbos, it is as though he became a partner with the Holy One, blessed be He, in the work of creation," etc.

And this, too, is the whole intent of eating on Shabbos: to draw down the level of Atik into Chochmah, etc. However, our Sages, of blessed memory, said, "One who toiled on the eve of Shabbos will eat on Shabbos."

And this is [the meaning of] "Chachlili einayim" ("red eyes"), etc. The explanation: there are two aspects in the eyes: the first, the redness and the glow in the eyes; and the second, the whites of the eye.

Now, the matter of the redness is the level of fervor and flashes of fire, "to gaze upon the glory of the King," as it is written, "Turn your eyes away from me," etc., for they set Him ablaze with flames of love, as is known. 15

And similarly, it is explained in the Idra Rabba: when Z'eir Anpin (the emotive attributes) gazes at the forehead of Arich [Anpin], it receives 370 lights, and in the face 150 lights, as it is written, "If a bird's nest (kan, 150) chance before you," etc.

The point is that Arich Anpin, which is Keser (the Crown), is the lowest level of the Emanator, and Z'eir Anpin is the source of the worlds of Beriah, Yetzirah and Asiyah; that is why Z'eir Anpin is called "world" (olam), as it is written, "The world (olam) is built by kindness," etc.

Therefore Z'eir Anpin is aflame to be included above in the Infinite Light (Or Ein Sof), the level of Arich Anpin, etc. (And so too man's service below, "to gaze upon the glory of the King": "My eyes are always toward G-d"; that is, the fervor from below to above, which is specifically through the eyes.)

And this is the redness in the eyes, which indicates fervor and flashes of fire, etc. And through Z'eir Anpin's gazing in a state of fervor, the flow is afterwards drawn down from Arich Anpin to Z'eir Anpin.

As it is written, "The eye of G-d is toward those who fear Him," etc. (That is, because he first began with "My eyes are always toward G-d," which is fervor from below to above. And this is "One who toiled on the eve of Shabbos," etc. Through this, the light of the flow is afterwards drawn down from above to below, so that there be "the eye of G-d," etc.)

And this is the matter of the 370 lights or the 150 lights that Z'eir Anpin receives from Arich Anpin, namely the flow from above, etc., which is the level of the eye that is white, as stated in the Idra Rabba (folio 129b and folio 136b): "And they are washed in the one whiteness of the good eye," etc.

Now, sight is the level of the outer dimension (chitzoniyus), which is not so with the other powers, such as the power of wisdom (Chochmah) or the emotive attributes (middos), etc. And the reason is this:

since [Z'eir Anpin] is gazing at the forehead of Arich Anpin and afterwards receiving the revelation of light from there, it is impossible to receive [it] except through sight, which is from outside and does not enter within.

"And white of teeth": now, the teeth refine, etc. And this is the level of gestation (ibbur) in the womb of Imma (Binah), like the analogy of the emotive attributes (middos) within the intellect: to see with the eye of the intellect the essence of the emotive attributes, and to examine and scrutinize them [to see] whether there is any admixture in them, etc. And this is "in the womb of Imma," etc. 16

And above, in Z'eir Anpin, [there is] "three included within three," etc.; and what has been refined becomes Atzilus and G-dliness, and the waste is pushed outside, etc. And so on, up to the highest of heights, etc. 17

And afterwards growth takes place through the milk that follows birth; and this growth is that light and life-force are drawn down so that the emotive attributes (middos) will be luminous and clear, etc.

And this is [the meaning of] "and white of teeth": the teeth themselves become white by virtue of the milk; for at the time of refining they are not yet white, since one is occupied with looking and scrutinizing, etc. 18

And this is the level of katnus (smallness), which is not so with "white of teeth," [where the teeth] have become white and shining, etc.; for there is refinement after refinement, etc.

And all of it is through "You open Your hand (yadecha)": this is the level of the thirteen tikkunim (adornments) of the beard, which are yuds and vavs, hairs and follicles; for Abba (Chochmah) draws nourishment from the eighth mazal, notzer, [whose] letters [are those of] ratzon (will), etc.

And through this, will is brought about also "for every living thing," etc. And this is through the Torah, Abba, in that one draws the light of Abba upon his soul; and Abba draws nourishment from the eighth mazal, as mentioned above, and there is revealed within it [the soul] a will that is far above, etc.

And the analogy of yuds and vavs: the yud is the tzimtzum (contraction) of the light in the skin of the face, which covers [it], so that it comes out only through a follicle; and the vav is the extension of the hairs, etc. And this is enough for one who understands.